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No. VIII.—New

STATISTICAL Report

ON THE

PRINCIPALITY OF KOLHAPOOR.

COMPILED BY

MAJOR D. C. GRAHAM,

OF THE 29TH REGT. BOMBAY N. I.,

POLITICAL SUPERINTENDENT AT KOLHAPOOR.

104343
at

TO WHICH ARE APPENDED—EXTRACTS FROM BRIEF NOTES RELATIVE TO KOLHAPOOR AND ITS DEPENDENT JAGEERDARS, BY MAJOR G. MALCOLM, ACTING POLITICAL SUPERINTENDENT; TOGETHER WITH COPIES OF THE TREATIES, &c. ENTERED INTO BETWEEN THE HONORABLE EAST INDIA COMPANY AND THE KOLHAPOOR STATE, BETWEEN THE YEARS 1766 AND 1829.

EDITED BY R. HUGHES THOMAS, ASSISTANT SECRETARY, POLITICAL DEPARTMENT.

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THE accompanying Statistical Report on Kolhapoor, which is now published by order of the Right Honorable the Governor in Council of Bombay, has been prepared* by Major D. C. Graham, Political Superintendent of that Estate, consequent on the following Despatch from the Honorable the Court of Directors to the address of the Government of India, dated the 3rd June 1846.

* Submitted to Government by Major Graham on the 1st February 1854.

FINANCIAL DEPARTMENT (STATISTICAL).

No. 6 OF 1846.

OUR GOVERNOR GENERAL OF INDIA IN COUNCIL.

1. The great practical importance of statistical inquiries, and the attention which they now receive from the most enlightened European Governments, have induced us to take measures for investigating the statistics of the countries under our administration, and for arranging and preserving, in a form convenient for reference, the information which may be attainable.

2. With the view of accomplishing these ends, we have formed a Statistical Department in our Home Establishment, in which the requisite inquiries will be conducted, and the materials thereby obtained classified and compared.

3. The voluminous records and documents in our possession contain a vast amount of statistical information, and the labours of the new Department will, in the first instance, be directed to extracting and rendering it available for reference. These duties, which have already commenced, will continue for a long period to claim a large share of the time and attention of the Department; but the results will be imperfect, unless, by the co-operation of our Governments in India, in collecting and transmitting statistical information, we are enabled to remedy the defects, correct the inaccuracies, and, as the condition and circumstances of all countries are in many respects constantly varying, to note the changes which time or other causes may produce.

4. We do not doubt that our servants will cheerfully afford their assistance for these purposes; and as the aid which they may render in this respect is not intended, and must not be permitted, to interfere in any degree with their ordinary duties, no detriment will arise to the Public Service; but,

on the contrary, much advantage may be expected from the transmission home of such information as to local details which so many of our servants cannot fail to possess.

5. Information will be most desirable on such subjects as the following:—

Land.—Area.
Geological structure.
Natural aspect.
Soil.
Atmosphere and climate.
Productions.
Modes of cultivation.
Prices of principal products.
Tenure and occupation.
Modes and rates of assessment.
Labour employed, and its remuneration.

Water.—Navigable rivers.
Description of.
Length of.
How far navigable.
Vessels employed on them.

Lakes.—Description, and situation.

Canals.—Their purposes.
Length and depth.
Vessels employed on them.
Cost and return on the outlay.
Wells and tanks.
Means of irrigation in each district.
Harbours, and shipping frequenting them.

Cities.—Towns and villages.
Situation and general description.
Number of houses, and whether pukka or kutcha.

Population.—Numbers of people of different descriptions.
Employment.
Languages.
Condition.
Health and disease.
Ditto of troops, especially with presumed causes of healthy or diseased state, and the treatment (not strictly medical) found to be useful.

Wealth.—Education, and method of pursuing it.
Charitable institutions not educational.

State of Litigation and of Crime.
Police, number, remuneration, and efficiency.

Commerce.—Manufactures.

Capital employed.
Imports and exports from official sources.
Exchange.
Weights and measures.
Coins.
Banking operations.
Lending and borrowing.

Modes of Transit and Communication.—By land.
By water.
Impediments, and their duration.
Fords, ferries, and bridges.

Postal Arrangements.

Taxation.
Sources of revenue, and produce of each tax.
Mode of collection.
Number in Seebundee or other corps engaged in collecting revenue.

History and Antiquities; facts illustrative of early or more recent history; and of changes, political, or agricultural.

Public Buildings.

6. We need scarcely observe, that in statistical investigations, the most rigid accuracy as to matters of fact is indispensable. Erroneous information will be worse than none, because it can but tend to mislead.

7. There may be some subjects, especially those relating to physical science, with which our servants generally may not be minutely acquainted, and no statement on these, or any other matters of inquiry, will be of any value, unless they be both precise and accurate. Where the requisite measure of scientific knowledge is not possessed by others, it may, perhaps, in many cases, be supplied by our medical officers, and their aid will, we doubt not, be cheerfully rendered whenever required.

8. In conclusion, we direct attention to the following general instructions.

9. In all cases, where practicable, reports should be the result of the personal knowledge of the officer reporting, and where such is the fact, it should be mentioned.

10. Where, from any cause, the personal knowledge of the officer cannot be extended to any object of inquiry, the authority on which the reported facts rests must invariably be stated, either in the margin, or in the body of the report.

11. When estimates only can be furnished, the grounds of each estimate must be stated, and the reasons for adopting it.

12. Where information is orally given, it should be committed to writing at the time; in like manner personal observations should be recorded at the moment of making them.

13. In addition to the names by which places are known among Europeans, it would be desirable that the original names should be given both in the

Devánágari* and Urdu character, according to the best authorities, especially local and native.

14. In regard to coins, weights, and measures, care must be taken to preserve uniformity as to valuation, comparison, and conversion, and to insure this, Prinsep's useful tables may be taken as a guide.

15. Where any material variations exist in different parts of any country, or divisions of a country reported on, the nature and limits of such variations should be precisely pointed out.

16. It will be observed, that the greater part of the instructions above given are designed to insure accuracy, the importance of which we have already adverted to. It is the more necessary to dwell upon this point, inasmuch as some previous attempts to afford statistical information are unsatisfactory, because obviously incorrect.

17. Thus in a calculation† made of the population of the North-Western Provinces in 1826, (excluding the ceded districts on the Nerbudda, and those ceded by the Raja of Berar,) founded on an actual enumeration of the villages in those provinces, and a partial enumeration of the houses, the amount is taken at 32,206,806, and the number of square miles occupied by this vast mass, as ascertained by measurement upon a map, is stated to be 66,510. Thus, rejecting fractions, it would give a population of 484 to the square mile; while in an estimate of the population of the principal portion of the lower provinces of the Bengal Presidency in 1822, the amount is given at 37,503,265, and the amount in square miles (ascertained, as in the North-Western Provinces, by measurement upon a map) at 153,802, affording no more than 243 inhabitants to the square mile, little more than half the number claimed for the North-Western Provinces, notwithstanding that the lower provinces contained the great cities of Calcutta, Dacca, Moorshedabad, and Patna, and the populous tracts around them.

18. But the population of China, universally considered one of the most densely peopled countries, is, according to the highest Native‡ estimate, only 277 to the square mile.§

19. Further, in a statement of the statistics of the North-Western Provinces, printed by order of the Lieutenant Governor, and bearing date the 25th February 1842, exhibiting a view of the area and population of twenty-two

* The proclamations and State advertisements in the *Calcutta Gazette* are usually printed in the Devánágari, as well as in the Urdu or Arabic character.

† Vide statements of the extent and population of British India, as officially returned by the Searcher of Records of the East India Company in First Appendix to the Third Report from the Select Committee of the House of Commons, 1831. These statements have been adopted by the Honorable Mr. Elphinstone (vide his History of India, Vol. I. page 5).

‡ Census taken in 1812. (Vide Davis's China, page 413.)

§ According to Mr. McCulloch (vide Geographical Dictionary, Vol. I. page 582), the relative density of the population of France, abounding as it does in capital, manufactures, and large towns, is only 164 to the square mile.

districts, constituting by far the larger portion of those provinces, we observe particulars which lead us to suspect that even this later document is not trustworthy. Aligur, a district without any considerable town, is stated to have an agricultural population of 56,679, and a non-agricultural population exceeding it more than eleven times, the number given being 644,499; while the district of Benares, containing the great and populous city of the same name, which, with its suburbs, has been estimated to contain 200,000 souls, is said to have 299,167 agricultural inhabitants, and only 145,940 non-agricultural.

20. We notice these extraordinary errors that we may impress, upon those who may be called upon to act upon our present orders, the necessity of employing such vigilance and attention as may be sufficient to guard against the transmission hereafter of any statement so deficient in accuracy.

21. It should be fully borne in mind that every statement that may be furnished will undergo searching examination at home, and we trust that each one will be prepared with such care as may ensure our approbation.

We are, &c.

(Signed) J. W. Hogg,
And fourteen other Directors.

London, 3rd June 1846.

SKELETON
MAP
KOLHAPOOR

STATISTICAL REPORT OF KOLHAPOOR.

According to the Poorans, this tract of country was originally called "Kurweer," from the Goddess Maha Luxoomee using her mace (Kur) in lifting this her favoured retreat from the waters of the great deluge; and it afterwards received the name of "Kolhapoor," from the demon "Kole," who was defeated and killed on a hill in the vicinity of the present capital. Both designations are still current among all classes. The word Kolhapoor, however, may owe its origin either to the Sanscrit "Kulhar," or to the Canarese "Kolihu," both terms signifying the Lotus.

Division of the Country.—During the last six centuries, Kolhapoor has been subjected to many changes in its boundaries.

At one period, in the twelfth century, the territory extended to the north of Satara and to the south of Goa, to the river Krishna and to the sea. It was afterwards partitioned into various petty estates, and accounted a dependency of the Mogul. Reunited in 1700 by the great Shivajee, it was again separated by his descendants, and was finally deprived by the British Government of its possessions in the Konkun and Southern Muratha Country.

The principality of Kolhapoor, consisting of a disposition of vale and mountain in a series of ranges, running generally in parallel lines eastward from the great Sahyadree chain, is now bounded on the north by Satara; on the west by the Southern Konkun and Waree; on the south by the Collectorate of Belgaum; and on the east by the Putwurdhun Estates of Koorundwar, Meeruj, and Sanglee, together with a part of the Belgaum Collectorate.

The possessions below the Western Ghauts form a portion of the Konkun: the hilly tracts have the general name of "Konkun Ghaut Matha," and the valleys and plain country bear that of "Desh."

The entire State is divided into the following six Purgunas and nineteen Dependencies:—

Purgunas.

1. Kolhapoor.
2. Punala.
3. Bhoodurgur.
4. Gur Ingluz.
5. Sherole.
6. Alte.

Dependencies.

1. Vishalgur.
2. Bowra.
3. Walwa.
4. Kagul.
5. Kapsee.
6. Inchulkurunjee.
7. Toregul.
8. Jageer of Jugut Gooroo *alias* Sunkeshwurswamee.
9. Jageer of Raojee Maharaj.
10. Jageer of Tatia Maharaj.
11. Jageer of Josee Rao.
12. Jageer of Raj Oopadhey.
13. Jageer of Surlushkur.
14. Jageer of Himut Bahadoor.
15. Jageer of Jubtun Moolk.
16. Jageer of Narayen Rao Ghatgay.
17. Jageer of Ameer-ool-Oomrao.
18. Jageer of Hindoo Rao.
19. Jageer of Bheem Bahadoor.

Kolhapoor proper, consisting of its six Purgunas, is divided from Satara on the north by the river Warna, and is nearly encircled on the remaining three sides by the great feudatory Jageers of Vishalgur, Bowra, Kagul, Kapsee, and Inchulkurunjee, whose Chiefs exercise independent jurisdiction, and which, with the exception of the Inam State of Inchulkurunjee, were all held on military tenure, and were granted in olden times to obtain protection for the rich, centrical valleys.

The Jageer of Vishalgur, above the Ghauts, is situated on the north-west corner. It contains 12,479 beegas of cultivated land, 14,748 inhabitants, dwelling in 20 towns and villages, and yields a net revenue of Rs. 35,954.

The Vishalgur possessions below the Ghauts consist of a divided interest in 223 villages, and an exclusive right to 20 separate villages. The entire control and management, however, of this portion, are under the Collector of Rutnageeree, who remits the annual net balance of Rs. 29,000.

Ranging along the summit of the Sahyadree Ghauts, for a distance of about 45 miles, and spreading out on either side about 24 miles towards the sea and the Deccan plain, this estate is generally covered with dense jungle, and deeply intersected by rapid torrents and ravines. It is exceedingly difficult for military and public operations, and although the fort, along with the other strongholds of Kolhapoor, was dismantled after the outbreak in 1844, the mountain still remains a most formidable natural position.

The villages are small, and widely scattered; the houses are built of sun-burnt brick, or mud, and thatched with grass, and the periodical rains being heavy, thick clouds constantly rest during the monsoon on the tops of the hills, exhibiting an atmosphere surcharged with moisture, which is more congenial to vegetable than to animal life.

Although possessing great natural advantages for irrigation, there is no existing capital or enterprise. Rice, Nachnee, and Sawa are the principal crops. The revenue is chiefly paid in kind, and a Government advance is necessary to enable the poor cultivator to plant his field. The soil is also poor, and will not bear cultivation for more than two years in succession.

The passes through this district from the sea coast are rough, and hardly to

be ascended by lightly-laden cattle; and the inhabitants, although very ignorant, are free from any distinguishing vice, and generally bear the marks of coarse food and an indifferent climate.

The features of the adjacent Jageer of Bowra, which extends for 24 miles to the southward, and forms a barrier to the Waree State, are similar to those of Vishalgur.

The forests are, however, thicker, and more happily situated, and furnish an abundant supply of excellent timber, which is floated in rafts down the rivers to the various market towns, whilst the bottoms of the dells afford rich crops of rice and tobacco.

This Jageer contains 41,892 beegas of cultivated land, and 29,845 inhabitants, dwelling in 72 towns and villages, and yields a revenue of Rs. 27,747.

The small Jageers of Walwa and Azra, a part of Inchulkurunjee, strike off at an angle eastward from Bowra, and form a portion of the southern protection from Waree and the Carnatic.

The Walwa district contains 2,637 beegas of cultivated land, and 3,075 inhabitants, dwelling in eight towns and villages, and yields a revenue of Rs. 29,757. Azra and Walwa belong to the Konkun Ghaut Matha, are thickly wooded, and occupy the low broken ridges and valleys which immediately depend from the great Western Ghauts. They are thinly populated, on account of the continuous jungle, the indifferent soil, and the insalubrious climate.

Kagul, Kapsee, and the remaining portion of Inchulkurunjee, form a part of the Desh, or open country, and conclude the Kolhapoor ring-fence to the south and east, affording protection from Nepanee, and the country of the Putwurdhuns.

The surface of these districts is slightly undulating, devoid of all jungle and forest, and the waters all flow to the eastward to join the river Krishna.

Kagul contains 17,012 beegas, and 28,290 inhabitants, dwelling in 70 towns and villages, and yields its owner a revenue of Rs. 1,80,738.

The small Jageer of Kapsee is placed on the south-east corner; it contains 6,021 beegas of cultivated land, and 8,035 inhabitants, dwelling in 13 towns and villages, and yields a revenue of Rs. 22,455.

Inchulkurunjee, including the district of Azra, contains 13,831 beegas, and 43,000 inhabitants, dwelling in 88 towns and villages, and yields a revenue of Rs. 1,05,193.

The Jageer of Toregul is completely separated from Kolhapoor by the Collectorate of Belgaum, and is situated on the confines of the Dharwar Talooka.

It contains 78,484 beegas of cultivated land, and 30,000 inhabitants, dwelling in 32 towns and villages, and yields a revenue of Neelkunthee Rs. 52,194, or Co.'s Rs. 28,967.

The remaining Jageers are scattered over the face of the territory: they are, however, under the immediate control of their own chiefs, and contain

an aggregate amount of 29,610 beegas of cultivated land, and 32,398 inhabitants, dwelling in 71 towns and villages, and yield an aggregate revenue of Rs. 1,77,568.

KHALSA POSSESSION.—The Khalsa country remaining under the immediate jurisdiction of the Kolhapoor Government is divided into six Purgunas:—

1*st*.—Kolhapoor, which is situated in the centre of the territory, and encircled by the Punala Purguna to the north and west, by the Purgunas of Bhoodurgur and Gur Ingluz to the south, and by those of Alte and Sherole to the east.

The Purguna of Kolhapoor contains a portion of hill as well as of open country. It extends east and west about 21 miles, and north and south 24 miles, and contains, exclusive of the Mankuree freehold estate, 44,412 beegas of productive land.

This amount is partitioned among 132 towns and villages. Of these, the largest, the capital, comprises 4,884 beegas, and the smallest 70 beegas. The first pays an annual revenue of Rs. 20,929, and the other of Rs. 280.

Of the 132 villages, 72 are held in Inam. The entire alienated land in the district amounts to 34,761 beegas; and the remaining amount of Government land, 9,651 beegas, produces a net revenue of Rs. 62,200.

The soil of the Purguna is divided into three kinds—black, white, and red; of which the red predominates.

The villages have every appearance of comfort: 72 are situated on the river side, 50 on the plain, and 10 on the hilly country. The houses are built of brick or stone, and either tiled or terraced.

The total population of the whole Purguna, including the city and suburbs, amounts to 127,332 souls.

2*nd*.—The Purguna of Punala is of an irregular triangular shape, and also contains a portion of hill as well as of open country. It extends east and west about 25 miles, and north and south 50 miles, and contains, independent of the Munkuree freehold estate, 28,800 beegas of productive land.

This amount is partitioned among 193 towns and villages. Of these, the largest comprises 2,020 beegas, and the smallest 29 beegas. The first pays an annual revenue of Rs. 9,589, and the other Rs. 91.

Of the 193 towns and villages, eleven are held in Inam. The entire alienated land in the district amounts to 21,084 beegas, and the remaining amount of Government land, 7,716 beegas, produces a net revenue of Rs. 62,629.

The soil of the Purguna is divided into three kinds—black, red, and white; of which red predominates.

Of the villages, 113 are situated on the river, and in the valleys, peculiarly adapted for the growth of rice, 45 on the plain, and 35 among the hills.

The total population amounts to 63,974 souls.

3*rd*.—The Purguna of Bhoodurgur contains a greater portion of hill than open country. It extends east and west 36 miles, and north and south 36 miles, and contains, independent of the Mankuree freehold estate, 26,513 beegas of productive land.

This amount is partitioned among 195 towns and villages. Of these, the largest possesses 568 beegas, and the smallest 23 beegas. The first pays an annual revenue of Rs. 3,444, and the other Rs. 39.

Of the 195 villages, 59 are held in Inam. The entire alienated land in the district amounts to 19,880 beegas, and the remaining amount of Government land, 6,633 beegas, produces a net revenue of Rs. 35,107.

The soil of the Purguna is divided into three kinds—black, red, and white; of which the white predominates.

Of the villages, 53 are on the river, 109 on the plain, and 33 among the hills.

The total population amounts to 46,307 souls.

4th.—The Purguna of Gur Ingluz contains a greater portion of open than hilly country. It extends east and west 15 miles, and north and south 27 miles, and contains, independent of the Mankuree freehold estate, 64,400 beegas of productive land.

This amount is partitioned among 110 towns and villages. Of these, the largest possesses 2,133 beegas, and the smallest 80 beegas. The first pays an annual revenue of Rs. 2,534, and the other Rs. 262.

Of the 110 villages, 50 are held in Inam. The entire alienated land in the district amounts to 49,037 beegas, and the remaining amount of the Government land, 15,363 beegas, produces a net revenue of Rs. 30,619.

The soil of the Purguna is divided into three kinds—black, red, and white; of which red predominates.

Of the 110 villages, 20 are on the river, and 90 on the plain.

The total population amounts to 54,910 souls.

5th.—The Purguna of Sherole is altogether open country. It extends east and west 18 miles, and north and south 39 miles, and contains, independent of the Mankuree freehold estate, 49,323 beegas of productive land.

This amount is partitioned among 54 towns and villages. Of these, the largest possesses 3,177 beegas, and the smallest 288 beegas. The first pays an annual revenue of Rs. 19,873, and the other Rs. 2,609.

Of the 54 villages, 32 are held in Inam. The entire alienated land in the district amounts to 40,060 beegas, and the remaining amount of Government land, 9,263 beegas, produces a net revenue of Rs. 59,181.

The soil of the Purguna is divided into three kinds—black, red, and white; of which black predominates.

Of the villages, 28 are on the river, and 26 on the plain.

The total population amounts to 50,162 souls.

6th.—The Purguna of Alte is also composed of open country. It extends east and west 12 miles, and north and south 15 miles, and contains, independent of the Mankuree freehold estate, 31,420 beegas of productive land.

This amount is partitioned among 42 towns and villages. Of these, the largest possesses 1,666 beegas, and the smallest 275 beegas. The first pays an annual revenue of Rs. 17,174, and the other Rs. 1,953.

Of the 42 villages, 16 are held in Inam. The entire alienated land in the district amounts to 23,871 beegas, and the remaining amount of Government land, 7,549 beegas, produces a net revenue of Rs. 54,323.

The soil of the Purguna is divided into three kinds—black, red, and rocky; of which red predominates.

Of the villages, 15 are situated on the river, and 27 on the plain.

The total population amounts to 43,548 souls.

The annexed statement exhibits in detail the extent of land, with the proceeds in cash of the Petas as well as the estates belonging to Sirdars of the 1st Class in the Kolhapoor State.

Area.—The plain of Kolhapoor is estimated to be 1,797 feet above the level of the sea, and the summits of the separating ridges are estimated to rise above the plain for a height varying from 600 to 1,200 feet.

The whole length of the principality, constituting the greatest extent from north to south, is 80 miles, the greatest breadth from east to west is 68 miles, but the two small districts of Roybag and Toregul are situated beyond the natural boundary, and the total area may be computed roughly at 3,184 square miles, or 2,610,880 Kolhapoor beegas.

Of this amount, 480,566 beegas are cultivated, being about one-fifth of the entire surface; the remaining four-fifths are composed of rocky sterile table-land, barely sufficient for the growth of a most inferior description of grass, with the exception of a portion of about 400 square miles, situated in the Konkun Ghaut Matha, which is at present covered with dense jungles of bamboo and forest trees.

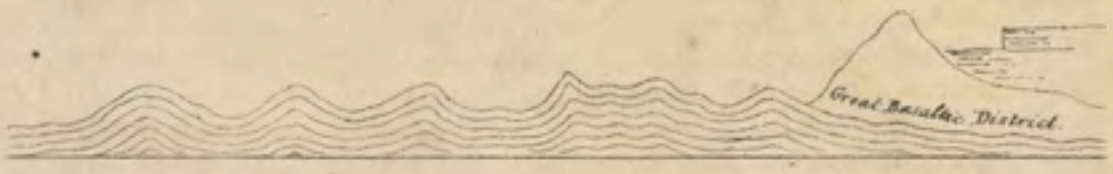
The Kolhapoor beega contains 3,800 square yards.

Geological Structure.—Kolhapoor forms a portion of the great overlying trap formation of the Deccan.

From the absence of stratified rocks, it is not an interesting field for geologists, and its minerals are confined to the products of igneous action, and their included minerals. The metals are not met with, except near the borders of the trap and stratified rocks. A portion of the sandstone formation, which is more clearly defined in ridges towards Belgaum, as shown in Sketch No. 1, is included in the southern portions of the district, and this is the diamond sandstone, which is found at Cuddapah and other places where diamonds are met with in the Madras territory. From the absence of fossils, its age has not been ascertained, but it is probably of the most ancient formation, being found generally among primary rocks.

It is interstratified with clay and schistose rocks: it invariably forms the upper strata of hills, the valleys between the hills being composed of limestone and schistose rocks, though in many places much altered, being in general converted into quartz rock, and characterised, particularly in the Panala and Bhoodurgur districts, by the great abundance of ores of iron which occur on points where the sandstone is altered by an igneous rock.

Sketch No. 1.



Sandstone hills in parallel Saddles and Troughs.

Sketch No 2.

From the analogies between the Ghauts and the Ural mountains, copper was expected in the limestone, and it has been discovered below the Phoonda Ghaut, diffused in coatings through a slaty limestone. The portion exposed contains it very minutely, and, unfortunately, the limestone in the valleys is covered with black soil, and no good sections are exposed, by which veins of the metal, if it be so concentrated, can be detected. The limestone is inferior to the sandstone, and is only developed at the foot of the Ghauts. The torrents carry down a great quantity of black sand, which contains iron.

In accordance with the features peculiar to the zone of elevation of the Ghauts and the Malayan peninsula, that sandstone conglomerates, and almost every other kind of rock, have undergone a ferruginating process,—the clay-schist which is strongly developed in the broken land in the valley of the Punchgunga has been metamorphosed by igneous agency into iron ore; and when the trap is in the immediate vicinity, the lower beds of limestone are dark coloured quartzose. In the basaltic districts amygdaloidal trap is found with an earthy base, embedding three varieties of zeolites: pervaded in some places by seams of yellow ochre, probably a decomposition of hornblende rock, in other places by seams of white earth, a decomposed felspathic rock which might be used in the manufacture of porcelain, and in other places by indurated ferruginous clay.

It is not unlikely that gold may be found in the streams where the schists abound, and also that some portions of the trap porphyry has gold disseminated in it, and that both the common iron sand and grains of gold are derived from the decomposition or wearing away of trap rocks.

The English travellers Fitch and Newberry speak of Belgaum as a great diamond mart in 1583; but there is no legend even remaining of diamonds having been found among the sandstone formation of this tract.

A singular arrangement of clay is observable at a bend of the river Punchgunga, close to the town, perhaps occasioned by alterations in the course of the river, by upheaving of the adjacent country.

This clay is found in octagonal columns, arranged perpendicularly, and separated by crystalline walls, which crystalline action must have been simultaneous with the drying of the clay. The clay was evidently deposited from water, as the upper portion is fine, and it gradually becomes more and more gross inferiorly, until below it is mixed with stones and boulders set in the same clay, as shown in Sketch No. 2.

Above and overlying this strata is the trap rock, which is burst through in many places, allowing the trees which are nourished in the clay soil to penetrate its layers.

This layer is not enriched with any organic remains, and was probably formed under some extraordinary convulsion of nature, or heat and pressure, and considerable alterations of elevation seem to have been necessary to its development.

The general geological formation of the country has, no doubt, exercised a peculiar influence on the character of the people.

Here we see nature exhibiting a castellane appearance upon every eminence, a stronghold upon every hill, as if inviting the inhabitants to depend upon themselves, instead of upon the sovereign's support, and encouraging in each petty chieftain that spirit of independence which is so striking a characteristic of the Natives of the Southern Muratha Country.

Iron ore is often met with on the surface of the ground, in irregular masses, intermingled with other stones, but is chiefly obtained by sinking a shaft to the vein.

The vein is generally hit upon at a depth of from two to ten feet from the surface, embedded in a thick layer of ferruginous clay mixed with a composite stone called by the Natives Jambla, probably on account of its conglomerate appearance, the nodules in which appear to have had a concretionary origin.

The stratum of ore seldom exceeds eight or ten inches in thickness, and the bed, which is seldom wider than 30 or 40 feet, would appear to dip from north to south at an angle of about 12°.

Natural Aspect.—The eastern and more fertile portion of the State, called Desh, which in the season is covered with most luxuriant crops of jowaree, wheat, and tobacco, but greatly destitute of all timber, with the exception of the mango and babool, comprises the mouths of the different valleys into which the country is divided by the rivers Warna, Punchgunga, Doodgunga, and Hurnkasee, together with a part of the great level Deccan plain through which these tributary streams continue their course to join the river Krishna, which here flows north and south, and forms a portion of the eastern boundary of the principality.

The great Kolhapoor valleys, which are slightly undulating, are separated from each other by bare continuous ridges of broken table-land, running in low spurs at an elevation of about 950 feet above the plain, and in an easterly direction from the Sahyadree Ghauts, and the edges of these valleys are again intersected by numerous small tributary nullas leading into the river which runs in the centre of each valley.

The banks of the rivers are plentifully studded with green babool trees, and the valley itself is dotted with villages, the sites of which, about three miles apart of each other, are easily distinguished by the luxuriance of the vegetation, and the large trees in their immediate vicinity, which line the lanes, and afford shade to work the numerous wells.

From the village, as a centre, the cultivation extends around, gradually decreasing in value, from the rich sugar and garden land near the walls, to the poor crops of Sawa which are planted on the confines of the neighbouring height, or to the very verge of the small strip of jungle which generally separates the localities.

From their gorge, for a distance of about 30 miles, the individual valleys are several miles in breadth, well cultivated, and bounded by eminences, many of

fantastic shape, but principally table-shaped, or conical, and whose summits have been in many instances converted into strongholds. Grain of every description is raised in great luxuriance, and even the hill-sides, when broken and built up into a succession of minute terraces, and cultivated, afford plentiful crops, especially of excellent rice, whilst groves of mangoes, tamarinds, and peepuls are to be seen in every direction.

As they enter the hilly country, which extends for 35 miles from the Ghauts, and is called Konkun Ghaut Matha, the courses of the rivers become more rapid and tortuous. The hills also rise more abruptly, and become covered with wood, increasing in size from the low babool to the towering jack-tree. Large tracts of country are found clothed with coarse grass, and the cultivation, which is chiefly confined to rice, and the inferior sorts of grain, is only to be seen on the banks of the rivers, and immediately around the rude hamlets, which are generally erected by the wild inhabitants under the deepest shade of the largest and thickest trees.

The Kolhapoor Konkun is similar in its features to the other portions of that rugged tract. The country in general is wild and picturesque, and the vegetation most luxuriant.

Soil.—The soil may be classed into four sorts—"Kalee," black; "Tambool," red; "Mulee," or "Malwa," the orchard and rice land; and "Kharee," or "Pandur," white.

The first two are considered the most valuable, and each sort is divided into three varieties, which are again sub-divided into various degrees of quality, according to productive power or locality, and which altogether involve a very complicated arrangement of 218 different rates of assessment.

Portions of each description are distributed over every Purguna and dependency, the superior sorts decreasing in extent in the hilly tract near the Ghauts.

The best black land is found near the rivers, and extends to an average depth of 5 feet throughout the bottoms of the valleys, to the sides or slopes of the hills, which are chiefly of a ferruginous formation: frequent wide seams of lime, however, pervade this red mass, and kunkur is spread for miles in small globules over the surface, especially in the Purgunas of Kolhapoor, Punala, and Sherole.

A stiff, light-coloured soil, which is composed of decayed clay-slate, and is very retentive of moisture, and which is found equally on the hill-sides and in the smaller valleys, more particularly in the Purgunas of Punala and Bhoodurgur, and the dependencies of Vishalgur and Bowra, is chiefly valued for the production of rice.

Whilst from some portions of the black and red soils two and three crops can be annually raised with advantage, in the hilly districts the land is allowed to remain fallow from one to five years; but generally throughout the country the superior portions of soil have been already appropriated, and are under cultivation, and the only waste land remaining of any extent is to be found

among the western hills, where the climate is by no means healthy, and where the present natural growth of low jungle and coarse grass does not betoken any superior quality or depth of soil.

The different soils, arranged under the following three heads, may be estimated throughout the State in the following proportions :—

1*st*, 31.9; 2*nd*, 22.4; and 3*rd*, 45.7 per cent.

Best.

	Beegas.	B.	K.
1. Rice land yielding two crops, viz. rice, gram, peas, &c.	16,722	1	0
2. Mulee ditto, or land on the banks of the rivers ..	5,880	12	0
3. Mula ditto, garden land	9,261	1	6
4. Kalee Manee, or black soil	130,112	7	3
Total..	161,976	1	9

2nd Sort.

1. Rice land..	26,285	4	5
2. Tambur, or reddish soil	57,273	16	15
3. Khuree Gowadur, land in the vicinity of villages ..	29,934	0	15
Total..	113,493	1	15

Inferior.

1. Mahasud Bhat, or coarse rice land	9,048	14	15
2. Gerwut Jumeen, land containing chunam, &c.. ..	15,604	4	0
3. Mankand	22,901	10	10
4. Mowat, or soft ground	5,645	13	15
5. Ghatwul Jumeen..	21,061	14	10
6. Mel Jumeen, land yielding crops every three years ..	39,477	19	15
7. Wurkus, ditto ditto ditto ..	38,066	13	5
8. Khurkee, ditto ditto ditto ..	18,453	2	0
9. Dongur Mal Koombree Jumeen	61,032	6	3
Total..	231,291	18	13
Grand Total....Beegas	506,761	1	17

ATMOSPHERE AND CLIMATE.

The climate of the Kolhapoor plain, which is raised at an elevation of 1,790 feet above the sea, is temperate, like that of other portions of the Deccan.

Towards the Western Ghauts, which are covered with wood, and more thoroughly saturated during the monsoon, the air is always cooler than in the plains, where, during the months of April, May, and June, hot suffocating easterly winds prevail. The entire district, however, is partially under the

influence of a sea breeze, which commences in the afternoon, and lasts till about 8 P. M., and heavy fogs frequently hang in the valleys and over the rivers during the cold season.

By the annexed return of the range of the thermometer and register of the pluviometer at Kolhapoor, the average temperature at the station during the last five years has been 72½°, and the fall of rain on the plains 30 inches and 18 cents.

This supply, which is sufficient for the crops, is generally diffused over the monsoon period from May till November, seldom interfering with the work of cultivation, and presenting a succession of periodical showers rather than the continued down-pouring exhibited in the following return of the hilly districts towards the Ghauts :—

Return of Fall of Rain in the Hilly Districts of Kolhapoor.

Districts.	1848.		1849.		1850.		1851.	
	Ins.	cts.	Ins.	cts.	Ins.	cts.	Ins.	cts.
Bowra	....		281	51	294	90	253	30
Bhoodurgur	67	60	109	16	63	90	56	75
Punala	43	40	73	6	64	64	46	39
Vishalgur	89	25	77	0	46	0	53	70

From its situation opposite a gap in the line of Ghauts, the city of Kolhapoor is favoured with a strong sea breeze, and the nights are, in consequence, invariably cool.

Meteors, igneous and luminous, are of frequent occurrence, and violent storms of thunder, lightning and wind are unusually prevalent, not only at the commencement of the south-west monsoon, but occasionally at other periods. These storms appear to travel round the horizon, often commencing and disappearing at the same point, and not unfrequently making the circuit twice ; and although at times productive of disastrous effects, they exercise a beneficial influence on the healthiness of the climate.

Numerous hill forts rise to a considerable height above the adjoining plain, and their summits, elevated nearly 3,000 feet above the level of the sea, afford a pleasant retreat from the hot winds prevalent in April and May : the hill fort of Punala more particularly, being in the immediate vicinity of the station of Kolhapoor, has been selected as a sanatarium ; and the diminished temperature and bracing qualities of the air, with the supply of pure water, have proved highly beneficial in restoring health.

PRODUCTIONS.

Kolhapoor is, strictly speaking, an agricultural country, and all the Indian grains, and most of the fruits and vegetables, are raised in the principality.

Rice and Nachnee, however, may be accounted the staple of the tract of the Konkun Ghaut Matha adjacent to the western range, which is most subject to heavy rain, and contains the greatest portion of rich red soil; and the Jowaree in the valleys and Desh, where the season for husbandry commences later, and where the moisture is less abundant.

The remaining productions of the country are—

Wool.	Hides.
Butter and ghee.	Horns.
Honey and wax.	Timber.
Gums.	Medicinal plants.
Coloured earth.	Farm stock.
Iron.	

A fine description of basaltic trap, used for building purposes, and various roots which grow spontaneously among the Ghauts, and are used as food by the inhabitants, both above and below the Sahyadree range.

The entire average estimated produce of the land in maunds of 64 seers, and its value, is as follows:—

Description.	Produce.	Value.		
	Maunds.	*Rs.*	*a.*	*p.*
Rice	1,002,570	14,50,906	8	0
Jowaree	626,904	8,35,873	0	0
Nachnee and inferior grains	362,561	3,62,516	0	0
Wheat	109,510	2,31,678	0	0
Gram	128,393	2,31,678	0	0
Toor	54,308	82,757	0	0
Tobacco and cotton	36,960	63,976	0	0
Sugar-cane	343,680	3,43,680	0	0
Vegetables	....	2,31,678	0	0
Total.. ..	2,664,886	38,34,742	8	0

This amount of grain, therefore, together with the amount of excess of 30,000 maunds imported from foreign countries, would provide, at the rate of upwards of 4 maunds annually, or nearly ¾ seer per diem, a sufficiency for the daily food of each individual of the entire population.

The land productions of Kolhapoor are inserted in the following Tables No. 1 and No. 2, containing a list of dry and garden crops, and showing the Murathee, English, and scientific names of the produce, the season of planting, and the number of months taken to reach maturity:—

No. 1.

List of Dry and Green Crops.

Murathee Names.	English Names.	Scientific Names.	Season of Planting.	Number of Months taken to reach Maturity.
Bhát	Rice in husk	Oryza sativa	.....	
Sonsal	.....	.....	June.	
Yáyagané	.....	.....	Ditto.	
Patani	.....	.....	Ditto..	3½
Mhásad	.....	.....	Ditto..	4
Dodaké	.....	.....	.....	
Pudwul	.....	.....	.....	
Wurungul	.....	.....	June..	5
Rawáli	.....	.....	.....	
Lawhesal	.....	.....	June..	5
Wándre	.....	.....	Ditto..	4
Támsal	.....	.....	Ditto..	5½
Jirge	.....	.....	Ditto..	5½
Kothunbaré ..	.....	.....	.....	
Kukumsal	.....	.....	.....	
Mugud	.....	.....	.....	
Jirésal	.....	.....	.....	
Khirsal	.....	.....	.....	
Ambémohur ..	.....	.....	June..	5½
Gazuel	.....	.....	.....	
Jondhla	.....	Holcus sorghum	.....	
Kár	.....	.....	End of June..	5
Madaugutí.. ..	.....	.....	Ditto	5

Murathee Names.	English Names.	Scientific Names.	Season of Planting.	Number of Months taken to reach Maturity.
Dukariá	.....	.....	End of June..	5
Redkiá	.....	.....	April..	4
Sadgar	.....	.....	End of June..	5
Gidgaip	.....	.....	Beginning of June	4
Khirságar	.....	.....	End of June..	5
Wáyangi	.....	.....	.....	
Turathi	.....	.....	Beginning of June	4
Dagadi koli ..	.....	.....	End of June..	5
Gokoli	.....	.....	.....	
Gúl..	.....	.....	End of June..	5
Húndí	.....	.....	.....	

SKELETON
MAP
of
KOLHAPOOR
KOLHAPOOR
BELGAUM

No. 2.

Murathee Names.	English Names.	Scientific Names.	Season of Planting.	Number of Months taken to reach Maturity.
	Hard Shelled Fruits.			
Nárul	Cocoanut	Cocos nucifera	.....	
Kavith	Wood-apple	Feronia elephantum ..	.....	
Chinch	Tamarind	Tamarindus Indica ..	Blossoms in May	10
	Stone Fruits.			
Ambá	Mango	Mangifera Indica	Blossoms in March	4
	Kernel Fruits.			
Sitaphul	Custard-apple	Annana squamosa ..	Blossoms in May	6
Rámphul	Bullock's heart fruit ..	Annana reticulata ..	Ditto in June	6
Phunus	Jack fruit	Artocarpus integrifolia ..	Ditto in March	4
Péroo	Guava fruit	Psidium pyriferum ..	Ditto twice in a year, May and December ..	4
Dálimb	Pomegranate fruit ..	Punica granatum	Ditto in May	4
	Orange Tribe.			
Maháloong	Common citron	Citrus medica	Blossoms in May	6
Limboo	Lime	Citrus acida	Ditto	4
Yed	A kind of citron	Citrus Aurantium ..	Ditto	5
	Pulpy Fruits.			
Anjír	Fig	Ficus carica	.....	
Kélen	Plantain	Musa paradisiaca ..	June	18
Unánus	Pine-apple	Bromelia annanus ..	.....	

Murathee Names.	English Names.	Season of Planting.	Scientific Names.	Number of Months taken to reach Maturity.
	Bacciferous Fruits.			
Pándhuré dráksh ..	White grapes	Vitis vinifera	.....	
Kálí dráksh	Black grapes	.....	.....	
Tooten..	Mulberry	Morus Indica	Blossoms in September ..	3
	Cucurbitaceous Fruits.			
Kharboojia	Musk-melon	Cucumis Melo	March	3
Turbooja	Water-melon	Cucurbita Citrullus ..	Ditto	3
	Leguminous Vegetables.			
Gowáree or baochi ..	.....	Dolichos fabaformis ..	June..	2
Gheora	.....	Dolichos Lablab	March	10
Mooliáchiá shengá ..	Radish pods	Raphanus sativus.. ..	September	3
Seogiáchiá shengá ..	.....	Hyperanthera Moringa ..	November	2½
Wátánachiá shengá ..	.....	Pisum sativum	October	2½
Chuolichiá shengá ..	.....	Dolichos Catjang.. ..	June..	4
	Esculent Roots.			
Gázur	Carrot	Daucus carota	September	3
Moolá	Radish	Raphanus sativus.. ..	Twice a year, June and September	2
Ratuloo..	Sweet potato	Convolvulus batatas ..	June..	4
Chinia	A variety of the yam ..	.....	.....	
	Spinaceous Vegetables.			
Mátáchí bhají	.....	Amaranthus tristis ..	June..	1¼
Méthíchí bhají	.....	Trigonella fœnugræcum ..	Throughout the year ..	1
Razgirá	.....	Amaranthus polygamus ..	June..	15 days.

Chakwut	.....	Chenopodium album ..	Throughout the year ..	1
Chookiachí bhají ..	.....	Rumex vesicaria	Ditto ditto ..	1
Chundun buttwa ..	.....	.....	Ditto ditto ..	1
Ghole	Purslane	Portulaca oleracea	Grows spontaneously in the monsoon	1
Tanduli	.....	.....	Ditto ditto ..	1
Shépoo	.....	Pimpinella anisum ..	June	1¼
Ambádichí bhají ..	.....	Hibiscus cannabinus ..	Throughout the year ..	1
Muhooriachí bhají ..	Leaves of the mustard plant.	Sinapis racemosa	Ditto ditto ..	0½
Aloochí bhají	.....	Caladium escul.	Ditto ditto ..	0½
Pokuliachí bhají ..	Amaranthus, variety ...	.....	Ditto ditto ..	0½
	Alliaceous Plants.			
Kandé	Onions	Allium	Beginning of December ...	6
Lasoon	Garlic	Allium sativum	Ditto ditto ...	6
	Cucurbitaceous Vegetables.			
Wálooken	A variety of cucumber ..	Cucumis	January	2
Kankudí	Cucumber	Cucumis	Ditto	2
Pudwul	Snake gourd	Trichosanthes anguina ..	Beginning of June	2½
Doduká	.....	Cucumis aculangulus ..	Throughout the year, more particularly in June ...	3
Ghosálí	.....	Cucumis acutangulus ..	June...	4
Kárlí	.....	Momordica charantia ..	January	3
Kohulá	Pumpkin gourd	Cucurbita pepo	June...	4
Doodhiá bhopulá ..	White pumpkin	Cucurbita lagenaria ..	Ditto	3
Rám bhopulá	Red pumpkin	Cucurbita hispida ..	Ditto	4
Khoorsuní bhopulá ..	.....	.....	Ditto	4
Cáshí bhopulá	A kind of gourd	Cucurbita melo-pepo ..	Ditto	4
Tondulí	.....	Bryonia grandis	Grows spontaneously in June.	2
	Plants of the Class Pentandria.			
Wangé	Brinjal	Solanum melongena ..	September...	2
Mirchiá	Chilie pepper	Capsicum frutescens ..	June...	3

Marathee Names.	English Names.	Scientific Names.	Season of Planting.	Number of Months taken to reach Maturity.
	Plant of the Class Monadelphia.			
Bhendé	.....	Hibiscus esculentus ..	June...	2½
	Plants of the Class Monandria.			
Alé	Ginger	Zingiber officinale ..	June	6
Hulud	Turmeric	.....	Ditto	6
	Plants of the Class Triandria.			
Oos	Sugar-cane	Saccharum officinarum ..	January	4
Guhoo	Wheat	Triticum	.....	
Sheta guhoo ..	.....	.....	Beginning of October... ...	4
Sonsula	.....	.....	.....	
Shalú	.....	Holcus saccharatum ..	.....	
Machhondri ..	.....	.....	End of October	5
Mangowdi	.....	.....	Ditto	5
Mhaldándi	.....	.....	Ditto	5
Kalagundi	.....	.....	Ditto	5
Khupulé	Husky wheat	.....	Ditto	4
Toora	.....	Cytisus cajan	Beginning of June	6
Hurbhuré	Gram	Cicer arietinum	End of October	4
Wátáne	Peas	Pisum sativum	Ditto	3½
Oorid	.....	Phaseolus radiatus ..	Beginning of June	3
Moog	.....	Phaseolus mungo.. ..	Ditto	3
Moogia	.....	.....	End of June...	5
Musoor	A sort of pulse	Ervum hirsutum	End of October	4
Mutakia	A sort of bean	Phaseolus aconitifolus ..	End of June...	5
Chuoli	.....	Dolichos catjang	Ditto	3

Páoté	.....	Phaseolus radiatus ..	Ditto	5
Náchuni	.....	Cynosurus corocanus ..	Ditto	4
Bajurí	.....	Holcus spicatus	Beginning of September ...	3
Satu	.....	Hordeum hexastichon ..	End of October	4
Muká	Maize, or Indian corn ..	Zea mays	End of June	2½
Rálá	.....	Panicum Italicum ..	Beginning of September ...	3
Sáwá	.....	Panicum frumentaceum ..	End of June...	3
Burug	Millet or a millet seed ...	Panicum miliaceum ..	Ditto	2½
Methiá	.....	Trigonella fœnugræcum..	End of October	3
Vuriá	.....	.....	.....	
Varé	.....	.....	End of June...	2½
Rajgirá	.....	Amaranthus polygamus ..	Ditto	3
Hurik	.....	Paspalum frumentaceum..	....	
Kálásámá	.....	.....	End of June...	4
	Seeds from which Oil is extracted.			
Juwus	Linseed	Linum usitatissimum ..	End of October	4
Pandhuré tíl	Sesamum seed, white ..	.....	End of June...	3
Kálé tíl..	Sesamum seed, black ..	.....	Ditto	3
Yérundiá	Seeds of the castor oil plant.	Ricinus communis ..	October	4½
Korté	Seeds of the purple flea-bane.	Vernonia anthelmintica ..	End of June or August ...	3
Kurudí	Seeds of safflower ..	Carthamus	End of October	5
Ambádi..	.....	Hibiscus cannabinus ..	End of June...	6
Bhoocemooga	.....	Arachis hypogea	Ditto	6
	Seeds used in Medicine and Condiments.			
Owá	.....	Ligusticum ajowan ..	Beginning of August ...	5
Shepoo	Anise seed	Pimpinella anisum ..	Ditto	5
Budi shep	Ditto	Pimpinella anisum ...	.....	
Dhuné	Coriander seed	Coriandrum sativum ..	Beginning of August ...	3
Khuskhús	Poppy seed	Papaver somniferum ..	.....	
Mohuriá..	Mustard seed	Sinapis racemosa	End of October	3½

N. B.—All these kinds of grain are sold by measure, with the exception of budi shep, and khuskhus, which are sold by weight.

Fibrous Produce.

Murathee Names.	English Names.	Scientific Names.	Season of Planting.	Number of Months taken to reach Maturity.
	Plant of the Monadelphia Class.			
Kápoos	Uncleaned cotton... ...	Gossypium herbaceum ...	Middle of August	6
	Plants of the Pentandria Class.			
Tág	Hemp, a kind of... ...	Crotalaria juncea... ...	Beginning of September ...	5
Wák	Fibres of the	Hibiscus cannabinus ..	End of June	6
Tambákoo	Tobacco	Nicotiana...	Beginning of September ...	6

Statement showing the probable Quantity of Produce for One Beega in the Desh of various kinds of Grain and other Articles, as well as the Quantity of Seed required for the next Season.

Number.	Names of the Articles.	Abundant Harvest.			Medium Harvest.			Bad Harvest.			Quantity preserved for Seed for the next Season.		
		Candies.	m.	p.	Candies.	m.	p.	Candies.	m.	p.	Candies.	m.	p.
1	Jowaree shaloo	1	0	0	0	10	0	0	3	0	0	0	1
2	Ditto kar	1	0	0	0	10	0	0	3	0	0	0	1
3	Bajree	0	15	0	0	7	0	0	2	0	0	0	0¼
4	Tooree	0	4	0	0	2	0	0	0	8	0	0	1
5	Gram	0	10	0	0	5	0	0	2	0	0	0	8
6	Wheat	0	5	0	0	3	0	0	1	0	0	0	5
7	Linseed	0	1	8	0	0	12	0	0	4	0	0	1½
8	Kurda	0	10	0	0	5	0	0	2	0	0	0	1
9	Mooz	0	5	0	0	3	0	0	1	0	0	0	1
10	Oorid	0	5	0	0	3	0	0	1	0	0	0	1
11	Nachnee	0	15	0	0	7	0	0	3	0	0	0	0¾
12	Rala	0	10	0	0	5	0	0	3	0	0	0	0½
13	Sesamum seed	0	3	0	0	1	8	0	0	8	0	0	1
14	Pea	0	10	0	0	5	0	0	2	0	0	0	8
15	Ambadee	0	1	0	0	0	8	0	0	3	0	0	1
16	Muka	1	0	0	0	10	0	0	5	0	0	0	5
17	Castor seed	0	7	0	0	3	0	0	1	8	0	0	8
18	Mustard seed	0	1	0	0	0	8	0	0	4	0	0	0½
19	Owa	0	2	0	0	1	0	0	0	8	0	0	0½
20	Mutkee	0	5	0	0	3	0	0	1	0	0	0	0¾
21	Kooltina	0	5	0	0	3	0	0	1	0	0	0	0¾
22	Musoor	0	5	0	0	3	0	0	1	0	0	0	1
23	Coriander seed	0	5	0	0	3	0	0	1	0	0	0	2
24	Varé	0	5	0	0	3	0	0	1	0	0	0	0¾
25	Kortay	0	4	0	0	2	0	0	1	0	0	0	0¾
26	Méthia	0	5	0	0	3	0	0	1	0	0	0	1½
27	Khupulé wheat	0	15	0	0	8	0	0	3	0	0	0	12
28	Barley	0	6	0	0	3	0	0	1	0	0	0	2
29	Chuoli	0	3	0	0	1	0	0	0	8	0	0	1½
30	Rice in husk	0	15	0	0	7	0	0	4	0	0	1	0
31	Sawa	0	7	0	0	4	0	0	2	0	0	0	2
32	Wurney	0	5	0	0	2	8	0	1	0	0	0	6
33	Rajgira	0	3	0	0	1	8	0	0	8	0	0	0½
34	Vuria	0	10	0	0	5	0	0	2	0	0	0	1
35	Poppy seed	0	1	0	0	0	8	0	0	4	0	0	0¾
36	Burug	0	10	0	0	5	0	0	2	0	0	0	1 Seed.
37	Tobacco ..... weighing	2	0	0	1	0	0	½	0	0	0	0	0¼ Seed.
38	Chillies ..... ditto	¾	0	0	0	7	0	0	4	0	0	0	0¼
39	Garlic ..... ditto	¾	0	0	¼	0	0	0	3	0	0	1	0
40	Hemp ..... ditto	¾	0	0	¼	0	0	0	3	0	0	1	0
41	Sweet potatoes ditto	5	0	0	3	0	0	2	0	0	Creepers are planted.		
42	Cotton ..... ditto	0	4	0	0	3	0	0	2	0	0	½	0
43	Jagree	12	0	0	6	0	0	4	0	0	15,000 pieces.		
44	Onions ..... weighing	4	0	0	3	0	0	2	0	0	0	0	1 Seed.
45	Carrots ..... ditto	5	0	0	4	0	0	3	0	0	0	0	0¼ Seed.
46	Turmeric ..... ditto	3	0	0	1½	0	0	1	0	0	The bulbous roots are planted.		
47	Bhoocemoog cuileen	0	12	0	0	8	0	0	6	0	0	0	8

Statement showing the Varieties of Grain produced in the Districts bordering on the Konkun, together with the Quantity required as Seed, and the Average Produce on One Beega of Land.

Numbers.	Particulars.	Quantity of Seed required to be sown per Beega.			Probable Amount of Produce per Beega.								
					Abundant Harvest.			Medium Harvest.			Bad Harvest.		
		Maunds.	p.	s.	Maunds.	p.	s.	Maunds.	p.	s.	Maunds.	p.	s.
1	Rice	0	13	0	8	0	0	5	0	0	3	0	0
2	Naglee	0	2	0	6	0	0	3	0	0	1	8	0
3	Vuria	0	4	0	5	0	0	2	8	0	1	0	0
4	Oorid	0	1	2	4	0	0	2	0	0	0	8	0
5	Til	0	1	0	2	0	0	1	0	0	0	4	0
6	Khupulé wheat	0	12	0	6	0	0	4	0	0	2	0	0
7	Mu:ka	0	1	2	2	0	0	1	0	0	0	8	0
8	Paotay	0	1	2	2	0	0	1	0	0	0	8	0
9	Rala	0	2	0	5	0	0	2	8	0	1	0	0
10	Rajgira	0	0	2	4	0	0	2	0	0	0	12	0
11	Hurik	0	3	0	7	0	0	4	0	0	2	0	0

Statement showing the probable Quantity of Grain, &c. obtained at Kolhapoor and in the adjacent Countries for a Rupee.

Number.	Grains, &c.	At Kolhapoor.	Adjoining Countries.									Remarks.
			Meeruj.	Sanglee.	Neepanee.	Sunkeshwur.	Sawunt Waree.	Malwun.	Rajapoor.	Ratnageeree.	Satara.	
		Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	
1	Rice in husk, 1st sort	32	...	...	...	...	40	40	40	40	30	
2	Ditto, 2nd sort	34	...	...	...	...	48	48	48	48	32	
3	Ditto, 3rd sort	44	...	...	...	...	52	52	52	52	44	
4	Jowaree	34	44	44	40	40	32	32	32	32	36	
5	Wheat..	29	32	32	32	36	24	24	24	24	29	
6	Gram..	28	32	32	32	36	24	24	24	24	28	
7	Bajree	34	40	40	40	40	32	32	32	32	40	
8	Toor	42	48	48	50	49	32	32	32	32	48	
9	Naglee	40	36	36	40	40	36	36	36	36	36	
10	Salt	22	20	20	24	...	28	28	28	28	24	
11	Coriander	44	40	40	48	48	32	32	32	32	33	
12	Ghee	3	3½	3½	4	4	2¾	2¾	2½	2½	3	
13	Oil	7½	9	9	10	10¼	6	6½	6½	6½	8	
14	Sugar, Elgoodee	6	5½	5½	6	6	...	...	...	...	5	
15	Ditto, Rajapooree	3½	3	3	3½	3½	3¾	4	4	3¾	3¾	
16	Coarse sugar	16	15	15	16½	16½	9	10	10	9	12	
17	Chillies	14	13	13	14	14½	9½	10½	11	10½	12	
18	Turmeric	21	21	21	20	20	13	14	15	13	18	
19	Betelnuts	7	6½	6½	7½	7½	11	10	9	9	7½	
20	Tobacco	7	8¼	8¼	9	9½	6½	6	7	6¼	10	
21	Copra	8	7¾	7¾	9	9¼	11	11½	10	9	9	
22	Iron, Mahalingpooree..	8	9	9	8½	8	...	...	...	...	...	
23	Ditto, Rajapooree	10	9¾	9¾	10½	10¼	12½	12¾	12½	11½	8	
24	Coir, coarse..	14	13	13½	14½	14½	16½	17	16	15½	12	
25	Ditto, thin	10	9¾	9¾	10½	10¼	12¼	13	12	12½	10	

Number.	Grain, &c.	At Kolhapoor.	Adjoining Countries.								Remarks.
			Meeruj.	Sanglee.	Neepanee.	Sunkeshwur.	Sawunt Waree.	Malwun.	Rajapoor.	Ratnageeree.	Satara.	
		Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	
26	Hemp, 1st sort	15	15½	15¼	16	16¼	12	12¼	12½	12	10	
27	Ditto, 2nd sort	16	15½	16	16½	17	12½	13	13½	13	11	
28	Ambada	16	16	16	18	..	11	11	12	12	16	
29	Fuel (firewood)	5	4	4	7	7	10	5	5	4	5	Maunds per rupee.
30	Copper..	3¼	3¼	3¼	3¼	3¼	7¼	7½	1	7½	3¼	
31	Brass	7½	7½	7½	..	..	..	..	..	..	1½	
32	Cotton	6	6½	6½	6	6½	4	4	5	4½	6½	
33	Hay	300	300	300	..	..	..	..	..	..	500	Number of poolees.
34	Kudba	200	400	400	300	300	..	..	..	..	..	Ditto ditto.
35	Raw thread (cotton)	6	7	7	7	7	..	..	..	..	7	Bundles.
36	Cocoanuts	45	40	40	50	50	75	75	70	70	40	Number.

tatement showing the production of Rice in One Beega of Land, together with the Expenses incurred in its Cultivatio

	Items of Expenditure.						Produce of One Beega of La				
	Cost of Seed.	Weeding.	Reaping and Treading.	Offerings to Idols, &c.	Carpenter's Wages, &c.	Total Expenditure.	Rice in Husk.	Market Price per Maund.	Total Value.	Deduct Half the Produce on account of Expense incurred by the Partner.	Balance of Produce, including the Expenses, &c.
	7	8	9	10	11	12	13	14	15	16	17
p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Cds. mds.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a.
0	1 8 0	....	2 8 0	1 0 0	2 8 0	15 0 0	1 10	1 8 0	45 0 0	22 8 0	22 8
0	1 8 0	....	2 8 0	1 0 0	2 8 0	15 0 0	1 10	1 8 0	45 0 0	22 8 0	22 8
0	1 8 0	....	2 8 0	1 0 0	2 8 0	15 0 0	1 10	1 8 0	45 0 0	22 8 0	22 8
0	1 4 0	....	1 8 0	0 12 0	1 8 0	12 8 0	1 0	1 4 0	25 0 0	12 8 0	12 8
0	1 0 0	....	1 0 0	0 8 0	1 8 0	10 0 0	1 0	1 0 0	20 0 0	10 0 0	10 0
.	1 0 0	1 8 0	1 0 0	0 8 0	1 0 0	7 8 0	0 15	1 0 0	15 0 0	7 8 0	7 8
.	1 0 0	1 0 0	0 8 0	0 4 0	0 8 0	4 12 0	0 10	0 14 0	8 12 0	4 6 0	4 6

Rice.—As an agricultural country, Kolhapoor is entitled to a high place among the territories in the Deccan. Its agricultural products are very varied, and each in its kind good.

Rice of many varieties is cultivated throughout the territory, but more especially in the Ghaut Matha districts, which are under the more immediate influence of the heavy monsoon rain.

The crop is raised in the rich valleys, and on the slopes of the hill-sides, where the cultivation is carried far up the ascent in a succession of well-defined terraces, artificially prepared, with embankments to retain the soil and regulate the supply of water.

The rice crops of Kolhapoor form nearly one-third of the entire produce of the country. The grain is highly esteemed by the Natives, and considered to be the best in the Bombay Presidency; more especially two varieties, one of which is grown in the district of Azra, and the other, the jeergah, or sometimes, from the colour of the husk, called kalla bhat, which is thought to throw out, when cooked, a most delicious odour.

About 838,310 maunds of rice are annually raised from an extent of about 41,915 beegas, and the following nineteen varieties are usually cultivated, and are arranged below according to their relative price in the market:—

1. Kalee sal.
2. Tamsal.
3. Jeergah.
4. Ambe mohur.
5. Bhogul.
6. Wansea.
7. Dodkee.
8. Pudowlee.
9. Mahoon.
10. Dalad.
11. Chunsum.
12. Mhasud.
13. Joondhul bhat.
14. Pandra bhat.
15. Jog.
16. Wurungul.
17. Sawa.
18. Gool Danene.
19. Khavar.

The rice, after having been cleaned from the husk and straw, is invariably stored in large wicker baskets (tutteah), and placed under the house-roof.

The annexed table gives the expense of cultivation, and average profit on a beega of rice land.

Cotton.—Cotton is grown only in the eastern part of the territory, forming generally about one-sixteenth of the produce of the village in which it is cultivated.

Besides the fibre it yields, the seeds are given as food to cattle, the leaves to sheep and goats, and the dry stalks are used as firewood.

A sufficiency only is raised to supply the internal annual consumption, which amounts to about 297 pukka candies, the net produce of 8,302 beegas; the average price per candy is Rs. 50.

Hitherto the cotton, which is of an average description, has been cleaned by the Native kina, but American gins are now erected in various localities, and

an experiment is being made to introduce the New Orleans plant. The amount of waste land, however, is limited, and the ryots are averse to relinquish their present cultivation of more profitable crops. The annexed return gives in detail the extent of land cultivated, and the general annual proceeds, together with the estimated profit on one beega planted with the two descriptions of cotton.

Oil Plants.—Of the seeds which produce oil the most common are til and kurda, which are both used for eating and burning, and bhooeemoog, which is used entirely for lights; the remaining species for eating are:—

1. Til.
2. Kurda.
3. Korta.
4. Juwus.

For lights:

1. Til.
2. Kurda.
3. Bhooeemoog.
4. Korta.
5. Juwus.
6. Castor oil.
7. Ambada.

For perfumes: Til.

For medicines:

1. Kangonee.
2. Kuruja.
3. Castor oil.
4. Mohuree, or mustard.

Tobacco.—Tobacco of the finest description is grown in small quantities in the villages near the river Krishna, of similar quality to the far-famed Meeruj tobacco, which is deservedly considered to be the best in the Deccan. The crop, from the peculiar locality, is uncertain, and only about 1,551 candies are raised in Kolhapoor, valued at Rs. 49,126.

Hemp.—As the cultivation of hemp is supposed to enrich the soil, it is generally sown in large quantities every alternate year in some of the fields required for sugar-cane, or for other rich produce. It is also sometimes sown along with the jowaree crops.

The plants attain their full size of about 4 feet in height in three months: they are then cut down, and the pods separated from the stalks, which are kept soaking in water for about a week, for the purpose of decomposition. Afterwards they are taken out, and exposed to the sun, and the process of securing the fibrous matter is immediately commenced.

This material is tied into bundles, which are afterwards soaked in water, and beaten, to effect a partial separation of the fibres, which are finally twisted into long smooth threads by means of an instrument called chattee.

Hemp is a staple of great demand in the Kolhapoor market, and used for preparing gunny-bags and twine: about 3,068 candies, valued at Rs. 68,295, are annully raised in Kolhapoor.

Inferior Grains.—The inferior grains of nachnee, rala, varia, and hurik, contain little aliment. One description, hurik, attains a highly intoxicating power when kept for any time under ground, and all these grains are

Table showing the Extent of Land cultivated, the general Annual Proceeds, and Estimated Profit on One Beegs planted with Country and Foreign Cotton.

Number.	Talookas or Pates.	Extent of Cotton Cultivation in A. D. 1823-24. Lands paying Assessment. Country Cotton.	Lands paying Assessment. Foreign Cotton.	Lands wholly or partially exempted from Assessment. Country Cotton.	Lands wholly or partially exempted from Assessment. Foreign Cotton.	Total Extent of Cultivation.	Probable Produce of Cotton. Estimated Produce in Unclassed Cotton.	Probable Produce of Cotton. Dates in Classed Cotton.	No. of Gins in use. Worked by Private Individuals.	No. of Gins in use. Dates by Assessment.	No. of Gins in use. Total of Gins in use.	Profit on One Beegs planted with Country Cotton.	Profit on One Beegs planted with Foreign Cotton.	Period when the Packing of each description of Crop commences and ends.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		B. P. K.	B. P. K.	B. P. K.	B. P. K.	B. P. K.	Rs.	Rs.				Rs. a. p.	Rs. a. p.	
1	Kurwere	88 18 15	....	243 8 10	....	332 7 5	50,000	12,500	1	1	2	8 0 0	4 0 0	The packing of the different descriptions of cotton commences towards the close of the month of March, and ends shortly before the setting in of the monsoon; but hitherto, the amount of the produce has not exceeded the consumption of the country.
2	Pussin	150 10 0	....	52 10 0	....	203 0 0	34,100	8,540	..	..	..			
3	Alte	305 5 5	....	475 4 10	....	779 9 15	56,872	14,203	..	1	1			
4	Shoreda	658 17 0	....	916 11 5	....	1,575 8 5	220,467	55,136	..	1	1			
5	Bhoodurgur	7 7 15	....	16 6 5	....	23 14 0	2,744	686	..	..	..			
6	Gur Inglun	288 11 0	....	792 1 10	....	1,080 12 10	115,306	28,826	..	..	..			
	Total	1,497 9 15	....	2,496 5 0	....	3,893 11 15	483,561	120,890	1	3	4			
7	Alienated Land	2,091 7 0	1 5 0	1,122 4 0	....	3,214 16 0	448,529	112,134	..	..	..			
	Grand Total	3,588 16 15	1 5 0	3,618 6 0	....	7,208 7 15	932,100	233,025	1	3	4			

considered injurious to health if taken unmixed with other substances. They are, however, easily raised among the ashes of burnt branches, and on hill-sides where there is not sufficient nourishment for other cultivation.

Leguminous Plants.—A great portion of the pulse family, the pea, gram, toor, moog, oorid, mutukia, paoté, ulsoonda, kooltee, chuoli, and musoor, are raised on the intervening ridges of watered land. Toor, and the common field pea, however, are raised in fields as a winter crop. The grain of the pulse is generally in the first instance well soaked in water, then thoroughly dried in the sun, and afterwards split in a common hand-mill; the pods and bran are given to cattle. The pods of bowcha, chuoli, hutga, and khursamlee or abayee, and all kinds of ghewda (beans), are sometimes used green as vegetables.

Vegetables.—The various common Indian vegetables are good, abundant, and cheap, and among them may be especially mentioned the shrawun ghewda, a species of bean, and the brinjal. Potatoes and all European vegetables have succeeded well in private gardens, but the bazars have been hitherto supplied from Belgaum and the Mahableshwur Hills.

Fruit.—The cultivation of fruit has been greatly neglected. The Kolhapoor mango requires to be sweetened with sugar, and all descriptions are of a very indifferent quality, with the exception of the plantain and jack, which grow to a large size. The soil and climate, however, are well adapted for the cultivation of garden and orchard produce, and the experiments which have been made in grapes, oranges, and strawberries, have proved eminently successful.

Coffee.—The coffee plant has been very partially introduced into Kolhapoor. The plant thrives luxuriantly, particularly on the more elevated grounds; and the berry, which is of an excellent flavour, obtains a ready sale in the bazar at 6 lbs. per rupee.

Flowers.—A general taste prevails for flowers throughout the country. Roses are in every village, and were introduced about sixty years ago; the pach is very abundant, from which the famous essence of pachoolie is extracted, whilst the following plants are common in every garden:—

1. Sewtee (Rosa glandulifera).
2. Mogree (Arabic jessamine).
3. Jaee (a kind of ditto).
4. Jooee (ditto).
5. Rose.
6. Suda goolab (a kind of rose).
7. Son chapa (Champaca).
8. Bukoolee (Mimusops elengi).
9. Duwun sewtee (Chrysanthemum Indicum).
10. Jessamine.
11. Murwa (sweet marjorum).
12. Downa.
13. Pach.
14. Goolchuboo (Tuberose).
15. White chapa (Michelia champaca).
16. Nagchapa.
17. Mudunban (a kind of jessamine).
18. Motia (ditto).
19. Newalee (ditto).
20. Pareejatuk (the coral flower).

SUGAR-CANE.—The Kolhapoor sugar-cane is of good quality, and yields an abundant quantity of juice. There are four varieties:—

1. The white or bhoga oos.
2. The red or kala oos.
3. The striped or phonda oos.
4. The rattan or wurrah oos.

Of these the three first require irrigation for eight months in the year, four months before and four months after the monsoon.

The wurrah is cultivated on the banks of rivers, and irrigated only once, at the time of sowing; at other times it is supposed that sufficient moisture is received from the air through the leaves. The wurrah is sometimes mixed amongst the other varieties, although sparingly, in consequence of the small quantity of contained juice.

On an average, the produce of a Kolhapoor beega may be taken at 120 maunds of goor cakes, and the value of the annual produce of the 2,864 beegas under cultivation, consisting of 17,184 candies, at the present rate of Rs. 20 per candy, may be estimated at Rs. 3,43,680.

There is a great extent of rich soil, well adapted for the cultivation of this valuable product, but in many places water is scarce, and as a rotation in this crop is absolutely necessary, and always upheld, the means of a common ryot are hardly sufficient for the consequent expense and delay; neither do the ryots engaged in this peculiar cultivation appear to be richer than their neighbours.

The maturity of the cane is indicated by the skin becoming smooth and brittle, the juice sweet and glutinous, and the cane heavy.

The cost and profit of cultivating a beega of sugar-cane may be estimated as follows:—

Cost of Cultivation.

To plough a beega of sugar-cane land takes fifteen days, and the expense would be—

Feeding of 10 bullocks for 15 days, at 150 bundles per day, or 2,250 bundles for 15 days, at Rs. 3 per 1,000			Rs.	6 12 0
Feed and pay to 3 men for 15 days would be—				
15 pylees of grain (nachnee or jondla)	Rs.	1 8 0		
1½ pylee of dhal		0 3 0		
Salt		0 1 0		
Chillies		0 3 0		
Musalla		0 3 0		
In ready cash for 15 days, at Rs. 12 per annum ..		1 8 0		
				3 10 0
30 cart loads of manure to be purchased, with cost of carrying to the field				3 8 0
Sheep's manure				7 0 0
Feed of 8 bullocks for 2 days in preparing the ground				0 11 6
Carried over			Rs.	21 9 6

Brought over....Rs.	21	9	6
Cost of labour of 2 men at the above rate, to prepare ground ..	0	2	5
12,000 pieces of sugar-cane of about 2 feet long, for planting, at Rs. 1½ per 1,000	18	0	0
Feeding of 2 bullocks for 8 months, for drawing the mote at the well, at the above rate	21	9	7
Cost of wages to 2 men in food and pay for 8 months, to irrigate the field, at the above rate	38	10	8
2 days' ploughing again: cost of feed to 2 bullocks for 2 days..	0	2	10
After the sugar-cane has grown to about 6 or 8 inches, a small description of plough is used, drawn by 2 bullocks, to plough up the ground between the rows: cost of labour of 2 men for 2 days.	0	2	5
4 weedings, at 10 men per day, 40 men, at 2 seers of nachnee to each, valued at	3	0	0
Kullow, or harrowing for 2 days..	0	5	6
The cost of the labour of 20 men for 1 day for fencing in the field.	1	8	2
The total expense of planting a field of sugar-cane, and taking care of the same till it reaches maturity .. .. Rs.	105	3	1

Expense of making Jagree.

To make jagree from one beega of sugar-cane will take 10 days. Hire to 3 men, at 4 annas per day, for 10 days. These are the jagree boilers. The man attending to the fire, and the man introducing the pieces of sugar-cane into the mill .. Rs.	7	8	0
Hire to other 13 men for 10 days, to assist in bringing the sugar-cane, driving the bullocks, &c. for 10 days	17	8	0
Oil for lights, and oiling the mill..	2	0	0
Hire for a kahil, or iron boiler	5	0	0
Hire to 4 men for 1 day, in erecting the mill	0	5	5
Fuel for boiling the juice	15	0	0
Earthenware pots, &c.	0	8	0
Total expense in making jagree.. Rs.	47	13	5

Share of the Prime Cost of the Cultivator's Stock.

Portion of the prime cost of 10 bullocks, valued at Rs. 125. These bullocks are estimated to be serviceable for 10 years, and their labour on 1 beega of sugar-cane field being required for about 1 month, will be .. .. Rs.	1	0	8
Portion of the prime cost of 2 bullocks for the mote, valued at Rs. 50. These bullocks are estimated to be serviceable for 6 years, and their labour at the mote being required for 8 months in the year, would be..	5	8	10
Carried over.... Rs.	159	10	0

Brought over....Rs.	159	10	0
Portion of the prime cost of a mote, ropes, &c. for 1 year ..	1	13	4
Portion of the prime cost of a grinding sugar-mill, valued at Rs. 10, estimated to be serviceable for 5 years..	2	0	0
Portion of the cost of agricultural implements, valued at Rs. 6-8-0, and estimated to last 5 years	0	1	5
To dig an ordinary well to supply water for 1 beega of sugar-cane will, on an average, cost about Rs. 150, the interest of which per annum will be at 9 per cent. Rs. 13-8-0; from which sum deduct one-fourth, which the Koonbee makes by vegetables, onions, &c. irrigated by the well, three-fourths, or Rs. 10-2-0 will remain to be added to the cost of a field of sugar-cane per annum..	10	2	0
Tax for 1 beega	20	0	0
Total of cost.. Rs.	193	10	9

Profit.

A beega of best sugar-cane will produce about 11 candies of jagree or raw sugar: of this, allowing 1 candy for byta, and other distributions amongst Hukdars, passengers, beggars, &c. will leave 10 candies, which on an average may be estimated to be worth .. .. Rs.	200	0	0
12,000 pieces of sugar-cane for the next year's planting ..	18	0	0
The leaves of the sugar-cane used for thatching houses, valued at.	5	0	0
Total value of produce .. ..Rs.	223	0	0
Deduct amount of expense	193	10	9
Amount of net profit per beega of best sugar-cane ..Rs.	29	5	9
Ditto of ditto ditto of worst kind	18	0	0

Statement showing the average Quantity of Land cultivated for the Sugar-cane in the State of Kolhapoor and its Dependencies.

Number.	Names of the Districts.	Estimated Cultivation of Cane, in Beegas of 40,000 feet square each.	Estimated Produce of Cane, in Candies.	Amount.
		Rupees.	Candies.	*Rupees.*
1	Peta Kurweer	481	2,886	57,720
2	Ditto Alte	836	5,016	1,00,320
3	Ditto Sherole	304	1,824	36,480
4	Ditto Gur Ingluz..	463	2,778	55,560
5	Ditto Punala	316	1,896	37,920
6	Ditto Bhoodurgur	204	1,224	24,480
7	The Estate of Kagul (including Walwa).. ..	98	588	11,760
8	Ditto of Bowra	20	120	2,400
9	Ditto of Vishalgur ..	14	84	1,680
10	Ditto of Inchulkurunjee.	128	768	15,360
	Total.. ..	2,864	17,184	3,43,680

Wool.—The quantity of wool produced in the different petas of the Kolhapoor State may be estimated as follows:—

There are in round numbers—

In the Kurweer peta	25,000	sheep.
In the Alte ditto	20,000	„
In the Punala ditto	10,000	„
In the Sherole ditto	30,000	„
In the Bhoodurgur ditto	5,000	„
In the Gur Ingluz ditto	25,000	„
In the different villages held by Jageerdars, Inamdars, &c.	30,000	„
Total number of sheep....	145,000	

The average quantity of wool obtained from one sheep amounts to about half a pound, and as the number of sheep kept continually as stock is returned at 145,000, and the number for annual consumption at 107,875, the aggregate produce of wool obtainable would amount to 198,437 pukka seers, which is valued at Rs. 33,073.

About 100 candies of wool are also imported into Kolhapoor, which, together with the quantity produced, are consumed in the manufacture of cumblees, numdas, chap for country saddles, and cachola, a kind of waistcoat used by the cultivators in the rains towards the Konkun.

The sheep is shorn twice a year, generally when the wool attains the length of six inches.

The best description is produced in the petas of Gur Ingluz and Sherole, and the estate of Toregul. It is generally black and soft, and is called saole.

The supply of cumblees manufactured from this Kolhapoor staple is sufficient to afford a fresh cumblee once in five years to the 500,000 inhabitants who absolutely require the article.

Butter and Ghee.—Butter is sold according to weight, the average cost being at the rate of about 6 seers (of eighty rupees weight) for Rs. 1.

Ghee is made by clarifying the butter, and the process is very simple. The butter is in the first instance melted in a copper pot, and exposed to a considerable degree of heat, to cause a rapid evaporation of the water. After the water has evaporated, the pot is taken off the fire, and a little salt and a few drops of water are added. The pot is then covered, and allowed to cool, and a few betel or turmeric leaves are afterwards thrown in, to remove the rancid smell.

The butter is made chiefly in the forests of the Punala and Bhoodurgur petas, and the estates of Bowra and Vishalgur, and in these locations large herds of cows and buffaloes are kept by Dhungurs, a caste of people who have no fixed habitation, but wander from hill to hill, wherever water and forage are most plentiful.

The Dhungurs seldom part with their milk, but make it all into butter, which is sold to a class of Banians called Gowarees, who clarify the article, and export it when converted into ghee, to Vingorla, Malwun, Rajapoor, Ratnageeree, and Goa.

The ghee made from the butter procured from the Dhungurs is seldom purchased or used in Kolhapoor, in consequence of the very offensive smell which proceeds from the butter being kept until putrid, in pits under ground, before being boiled down.

The seer of sixty rupees weight is used in their butter transactions by the Dhungurs, and the rates vary from 10 to 12 seers per rupee. Three-fourths of a seer of ghee is obtained from a seer of butter, and the article is supplied to the Kolhapoor bazars from the adjacent villages, where the ryots generally keep two or three buffaloes and cows for the purpose.

The ootum, or 1st sort ghee, is produced in the towns of Kagul, Sherole, Hoopree, Alte, Rookdee, Kurweer, &c., and costs Rs. 4-4-0 per maund.

The mudhium, or 2nd sort ghee, is produced in Kapsee, Gur Ingluz, &c., and costs Rs. 3-12-0 per maund.

The kunisht, or 3rd sort ghee, is produced at Bowra, Mulkapoor, Bhoodurgur, Punala, &c. It costs Rs. 2-12-0 per maund, and owes the inferiority in quality to the bad pasture obtainable in the countries adjoining the Ghauts.

In the Kolhapoor bazar ghee is sold at the rate of about 3¼ seers of eighty rupees weight for Rs. 1, and the wholesale price charged by the Banians is about Rs. 6 for the maund of 12 pukka seers of eighty rupees weight, and at this rate the profit upon every rupee may be estimated at 4 annas.

Consumption.—The quantity of ghee consumed during the year by the 30,000 individuals (Bramins, Muratha Sirdars, Mankurees, Soukars, Goozurs, &c.) who can afford this luxury, and who take on an average about a tola for each individual per day, amounts to 270 candies per annum; and this, calculated at Rs. 80 per candy, would show a value of Rs. 21,600. A further portion of 105 candies of ghee, valued at Rs. 8,400, is consumed by the families of other castes, showing altogether the total value of consumption at Rs. 30,000.

Of this sum, the amount of value of about 225 candies of ghee, which is made in the Kolhapoor State, is Rs. 18,000; and deducting the value of the quantity sent below the Ghauts for sale, being about 37½ candies, at Rs. 84 per candy, the share of Kolhapoor produce consumed in the country would amount to Rs. 15,000. The remaining portion of 187½ candies is imported from the surrounding Putwurdhun ilakas, Sunkeshwur, Moodhole, Vizapoor, Bagulkote, Pundhurpoor, &c., and is valued at Rs. 15,000.

When old, the ghee is used as ointment for healing wounds, and there is a small covered tank in the fort of Puwungur where the article has been stored up for the last century, and to which eager application is made on the occurrence of any severe bodily injury.

Honey and Wax.—Honey and wax are principally procured in the forests and Ghauts, in the Bhoodurgur and Punala petas, and the estates of Bowra and Vishalgur.

The following are the four different kinds of bees from which honey is obtained: the kalbee or agea; the sataroo; the powai; and the kantaloo.

The combs of the kalbee or agea bees are found on the faces of the rocky cliffs, on the natural scarps of precipices, and hanging also from the boughs of large trees; and a single comb from this description of bee is often obtained containing 20 seers of honey.

The vocation of taking the combs is exceedingly dangerous, as the precipitous scarp on which they are fixed is often many hundred feet in perpendicular depth, and the man must be lowered down along the rocky face in a cradle slung upon a single rope to wherever the bees have located. When opposite the spot, an oscillating motion is given to the rope from above, so as to throw the cradle inwards towards the rock, and enable the hunter to reach and cut off the comb. The men are provided with a bundle of chips of the bherla or soor mad, which are kept on fire, and the smoke effectually keeps the bees at a distance, especially as night is the time always taken advantage of for the attack.

The comb of the sataroo bees is found in the clefts of rocks, and on small trees, and the quantity of honey obtained from one hive is generally about 2 seers.

The comb of the powai is found in the cavities of large rocks, and in the hollows of decayed trees. The best honey is obtained from this bee, and when kept for any length of time, it invariably crystallizes. The quantity of honey obtained from one hive is generally about half a seer.

The combs of the kantaloo bees are found in thorny bushes, and small trees, and the cells are always formed round a single branch, and not hanging from it, as with the other kinds of bees.

The greatest quantity of honey in these districts is collected in the month of April, when the dhaeetee tree *(Grislea tomentosa)* and karwee are in blossom. Honey is also found in the month of August after the cessation of the rains, but the honey obtained at that time is not so good, and, being watery, will not keep for any length of time.

Honey and wax smuggled by the villagers are exchanged by them with the Banians for oil, and these articles are generally brought for sale to all the market towns of the peta.

The contract for the sale of honey and wax is annually farmed at an average sum of Rs. 20, and the following quantities are disposed of annually :—

Honey 11 candies, at Rs. 60 to 80 per candy.

Wax 7 ditto, at Rs. 160 to Rs. 200 per candy. Of this 3 candies of honey and 2 candies of wax are exported to the eastward, and the remainder is consumed in the State.

Murathas, Koonbees, and Kolees are employed in extracting the honey, and preparing the wax, which is boiled with a small portion of turmeric to increase the brightness of the colour.

Gum.—Gums are procured from the following trees : babool, mango, khair, dhowree, shewga, and sowree.

Although the babool produces the best description, and largest amount in proportion, the exudation from the khair tree is much valued by the Natives, in consequence of its supposed medicinal qualities. This gum, when in a pure state, is sold at from Rs. 4 to Rs. 5 per maund, whilst the gum from the babool and other trees fetches in the market only about Rs. 1½ to Rs. 2 per maund.

The average annual amount of gums sold throughout the State of all descriptions is estimated to be 200 maunds, of the value of Rs. 300.

Coloured Earths.—The coloured earths, yellow, white, and red, which are a decomposition of the horablende and felspathic rocks, or indurated ferruginous clay, are in general use throughout the country for rough-painting the house-walls. They are of little value, however, in the market, and only used by those who cannot afford to purchase the better descriptions of foreign pigment.

Iron.—Iron ore of three varieties—boregale, sheelga, and tatha—exists throughout the Kolhapoor territory, but principally in the districts of Vishalgur, Punala, and Kolhapoor proper, adjoining the abutments from the great Western Ghauts, and is generally found close to the surface of the ground.

The process of extracting the metal, though simple, is tedious and expensive, the ore being in the first instance dug out with shovels and crow-bars from the pit, which is never excavated beyond eight or ten feet, and is then deserted for another opening.

Carried in wicker baskets to the furnace, a simple hole in the ground, lined with moistened clay and powdered flint, the lumps of ore are pulverized by large hammers, and the powder is submitted to the influence of a powerful fire.

Charcoal is invariably used during the process of melting, the flames being kept strongly ignited by means of bellows worked by the hands of the labourers, and the quantity of metal produced varies from 33 to 66 per cent. of the weight submitted to the action of the fire.

In extracting a ton of iron the labour of 56 men is required for two days, and an actual cost incurred of about Rs. 28. The market price is from Rs. 37 to Rs. 42 per ton, but the Native metal is hard, brittle, and exceedingly laborious to work.

The number of furnaces throughout the principality amounts to 30, producing annually about 225 tons of metal, and affording employment to 180 miners.

Hides and Horns.—Previous to the occupation of Kolhapoor by the British troops, the slaughter of cattle was not allowed; the hides of animals who died a natural death afforded a scanty stock, and indeed the supply is still insufficient to meet the demand, and a portion is imported from the adjacent countries of Belgaum and the Putwurdhun estates.

The returns of horned stock throughout the State give an amount of 309,000 animals, and according to the per-centage of mortality 77,000 hides would be available for the purposes of tanning, and are annually disposed of by the Mhars to the Dhers at from 8 annas to Rs. 1 a hide.

A small portion of the horns are used by the Doombare, an itinerant class, who obtain a livelihood by tumbling, in making combs, powder-horns, snuff-boxes, bows, &c.; but the greatest bulk, amounting to about 208,000 seers in weight, and valued at about Rs. 1,300, are exported to Satara for final transmission to Bombay.

Timber.—The Western Ghauts are generally very thickly wooded, and a quantity of the timber is large and good: the expense and difficulty of removal to any market, however, have hitherto proved too great for the reception of a constant supply from the hills, and the forests which furnish the timber used in Kolhapoor are situated at a distance of 10 or 15 miles from the crest of the Ghauts, and adjoining the tributaries of the Punchgunga, Doodgunga, and Hurukasee, along which rivers the rafts are floated down immediately after the monsoon to the various market towns.

The two principal forests, the Kolik and Patuk, are computed to extend over a tract of 300 square miles. They are now under the charge of paid keepers, and attention is being preserved towards planting the seed of the most useful descriptions of trees, as the former wholesale and unrestrained felling had nearly exhausted the good stock. Leave, however, is freely given by the Durbar to all specific applications from respectable inhabitants for any supply they may require. The following is a list of the names of the timber grown, with their uses:—

List containing the Names and Uses of the various descriptions of Timber indigenous in the Kolhapoor Hills and Forests.

No.	Names of Timber.	Remarks.
	Good.	
1	Jack (Artocarpus integrifolia)	Good.
2	Boorumba	Good for buildings.
3	Vowlee (Ulmus laureifolia)	Good for dry purposes.
4	Womba (Nephelium longanum)	Good; durable in water.
5	Haidee (Nauclea parviflora)	Good for rough purposes.
6	Nania (Lagerstroemia shee)	Good; durable in water.
7	Kajra (Nux vomica)	Good for dry purposes.
8	Patee	Good for buildings.
9	Sheanee (Lymelina arborea)	Good for making palanquins.
10	Saya or teak (Tectona grandis).	
11	Ayen (Pentaptera coriacea)	Good; durable in water.
12	Jambool (Calyptranthes jambolana)	Ditto ditto.
13	Siswa or blackwood (Dalbergia latifol.).	
14	Kalee koodee (Wrightia fructoria)	Good for dry purposes.
15	Kinjlee (Pentaptera paniculata)	Good; durable in water.
16	Gelnee (Vaugueria spinosa).	
17	Dhowda (Grislea tomentosa).	
18	Jamba (Eugenia jambosa).	
19	Kunchun (Bauhinia variegata).	
20	Kalumb (Nauclea cadamba).	
21	Satween (Echites scholaris).	
22	Payeree (of the genus Ficus).	
23	Sone chapa (Michelia champaca).	
24	Babool (Acacia Arabica).	
25	Letow.	
26	Kowtee (Feronia elephantium).	
27	Neo.	
28	Dung funus, or wild jack (Artocarpus integrifolia).	
29	Pootus.	
30	Sujnee.	
31	Sarwal.	
32	Koodia (Echites antidysenterica).	
33	Lornee (Ziziphus albeus).	
34	Balunt limb (Melia azadirachta).	
35	Ajrun.	
36	Moha (Bassia latifolia).	
	Raewul or Common.	
37	Padley (Bignonia chelonoides)	Good; strong; durable in water.
38	Khyree (Mimosa catechus)	Very strong; durable in water.
39	Anjun (Hardwickia binata)	Good; durable in water.
40	Koomba (Carega arborea)	Good; not durable in water.
41	Narum	Good for dry purposes.
42	Kattay hussun (variety of Briedelia montana) ..	Good; durable in water.
43	Palley hussun (ditto ditto)	Ditto ditto.
44	Heerda (Chebulic mijrobalan)	Good for dry purposes.
45	Kurra	Good; durable in water.
46	Nosnjun	Good for dry purposes.

No.	Names of Timber.	Remarks.
47	Adoolsa (Justicia gendarussa).	
48	Culwan.	
49	Aolee (Phyllan thusemblica).	
50	Chandwad.	
51	Hella.	
52	Fassee.	
53	Kinvee.	
54	Buchia (Siphonanthus Indica).	
55	Dhama.	
56	Huldia.	
57	Marlook.	
58	Dhawun.	
59	Lokhdee.	
60	Mahroon (Bassia latifolia).	
61	Kurrumbul (Averhoa carambola).	
62	Sooree (Bombax heptaphyllum).	
63	Oomber (Ficus glomerata).	
64	Lunbara (Melia azadirachta).	
65	Warus.	
66	Perroo (Psidium pyriferum).	
67	Kunjal.	
68	Kurunja (Galedupa arborea).	
1	Maise or Chewds.	
2	Bamboos.	
3	Karwees.	

The prices at which the above descriptions of wood are sold are as follows :—

Timber used for Building Purposes.

Beams 7 cubits long and 3 inches thick are sold at Rs. 1 each, or every beam generally 9 cubits long is sold at 7 annas per every cubic inch.

Beams of the same length, when thick above 5 inches, cost each 8 annas per every cubic inch.

When they are above 9 inches in thickness, the price of each beam is 14 annas per cubic inch.

Posts generally 4 cubits long are sold at 8 annas per every cubic inch.

Burgas or joists 4 cubits long, and 3 or 4 inches broad, are sold at Rs. 16 per 100; joists 16 cubic inches thick are valued at Rs. 25 per 100.

Small beams, from 8 to 10 cubits long and 9 inches in circumference, are sold at the rate of Rs. 25 per 100.

Small beams of the same length, 6 inches in circumference, cost Rs. 10 per 100.

Small beams 12 inches in circumference are sold at the rate of from Rs. 35 to Rs. 40 per 100.

Planks 4 cubits long, 1 or 1¼ inch thick, and 6 inches broad, are sold at Rs. 16 per 100.

Planks 6¼ inches broad cost Rs. 20 per 100.

Rafters 8 or 9 cubits long are sold at from Rs. 5 to Rs. 6 per 100.

Bamboos 10 cubits long, and from 5 to 6 inches in circumference, are sold at from Rs. 10 to Rs. 14 per 100.

Chewas or maise 1 inch thick, and 10 to 14 cubits long, are sold at from Rs. 3 to Rs. 5 per 100.

Bundles of karwees from 4 to 6 annas each.

Timber used for Agricultural Implements.

1 Nagur (plough) is sold from 12 annas to Rs. 1-4-0.
1 Koolow (weeding implement) from 4 to 6 annas.
1 Kiswun (a kind of ditto) from 4 to 6 annas.
1 Pata (a board) from 4 to 6 annas.
1 Joo (yoke) from 8 to 12 annas.
1 Sewul (ditto) from 3 to 5 annas.
1 Kooree (sowing implement) from Rs. 1-8-0 to Rs. 2.
1 Cart from Rs. 20 to Rs. 25.
1 Wheel for drawing water from 4 to 6 annas.
1 Ditto ditto from 12 annas to Rs. 1.
1 Gootâ (levelling implement) from 4 to 8 annas.
1 Hudgee (sowing ditto) from Rs. 1-8-0 to Rs. 2.
1 Moogna from 6 pies to 1 anna.
1 Ghana (machine for squeezing sugar-cane, kernels, &c.) from Rs. 10 to Rs. 15.
1 Kalpa (weeding implement) from Rs. 1 to Rs. 2.

Fuel.—Fuel brought in rafts down the river is called hondas, and is sold at from Rs. 5 to Rs. 8 per 1,000 pieces, weighing from 1½ to 2 candies.

The hondas are generally supplied by Konkunee Mhars and a few Koonbees.

The following inferior kinds of wood are used for fuel:—

Baya (Cassia fistula).
Seerus.
Dhaotee.
Rametta.
Kutkee.
Asta.
Bharungee.
Aolee Toortee.
Kala Koordoo.
Koordoo.
Pangara (Erythrina cristagalla).
Golee.
Govida.
Hussolee.
Gorella.
Soorungee.
Kurowndee.
Kurunja.
Beebha.
Patree.
Chandwar.
Ser.
Tamarind.
Mango.
Pimpree.
Pullus (Butea frondosa).
Apta (Bauhinia tomentosa).

The expense in cutting and conveying fuel to the landing-place in Kolhapoor is estimated as follows :—

Cutting 1,000 pieces of wood	Rs.	1	0	0
Labour to carpenters for boring holes		0	12	0
Bringing it to the water's edge		0	8	0
Hire of the men accompanying the wood down the river ..		0	8	0
Wild vines, for securing the wood together		0	6	0
Tax		0	8	0
Total	Rs.	3	10	0
Saleable in Kolhapoor for		6	0	0
Profit per thousand	Rs.	2	6	0

The Sonarees, a class of people who trade in fuel and charcoal, also bring fuel on asses from the forests, and sell it at Rs. 4 to Rs. 4-8-0 per candy.

The profit and expense to these men may be reckoned as follows :—

Hire of 1 man for cutting 10 loads of wood, weighing 12½ maunds	Rs.	0	4	0
2 days' feeding for 10 asses		0	3	0
Hire to 2 men for 2 days for driving 10 asses, at Rs. 4 per mensem to each		0	8	0
	Rs.	0	15	0
The price of 12½ maunds of wood in Kolhapoor		2	10	0
Profit	Rs.	1	11	0

Ten asses make six trips in one month for eight months in the year.

The Sonarees also purchase and cut down babool trees for sale.

Babool wood makes the best fuel, and is sold at from Rs. 4-8-0 to Rs. 5 per candy ; but the wood is heavy, and being sold before it is sufficiently dry, a higher rate of profit is obtained than from the common wood of the forest.

The expense and profit in the sale of babool wood may be reckoned as follows :—

1 tree, from which 2 candies of wood can be procured, will cost ..	Rs.	2	0	0
Labour to 1 man for 3 days, to cut the tree		0	6	0
Feeding for 1 day to 40 asses for bringing the wood		0	12	0
8 men for driving 40 asses for 1 day, at 2 annas each ..		1	0	0
Labour to 1 man for 4 days to hew the wood into small pieces ..		0	8	0
	Rs.	4	10	0
2 candies of babool wood is valued in Kolhapoor at Rs. 4-8-0 per candy		9	0	0
Profit on every 2 candies of wood	Rs.	4	6	0

The fuel used for preparing the fields in the hilly country is taken from the branches of all the trees mentioned in the above statement, and also from

other jungle shrubs, which are scattered over the hills adjacent to the villages, where the process of burning the fields, called by the Natives turwa, is carried on.

The following statement shows the description, quantity, and price of timber, used for building and agricultural purposes, and fuel annually brought into the city of Kolhapoor:—

Wood used as fuel, weight 40,000 candies, price at the rate of Rs. 4 per candy .. Rs.	1,60,000	0	0					
				1,60,000	0	0		
Wood for agricultural purposes:								
75 poles of ploughs, at Rs. 1 each ..	75	0	0					
80 pieces for koolows, certain agricultural implements, at 8 annas each.	40	0	0					
80 ditto for yokes, at 8 annas each ..	40	0	0					
25 ditto for koorees, ditto ditto, at Rs. 1 per piece	25	0	0					
160 ditto for pegs for yokes, at 4 pieces per rupee	40	0	0					
240 pieces for weeding implements, at 8 pieces per rupee	30	0	0					
				250	0	0		
Wood for buildings:								
500 long square beams, 1st sort, at Rs. 4 each	2,000	0	0					
300 ditto ditto, 2nd sort, at Rs. 2 each ..	600	0	0					
500 ditto ditto, 3rd sort, at Rs. 1¼ each ..	625	0	0					
				3,225	0	0		
2,000 joists, 1st sort, at 4 per rupee ..	500	0	0					
500 ditto, 2nd sort, at 6 ditto ..	83	0	0					
				583	0	0		
1,000 long poles, 1st sort, at 4 per rupee ..	250	0	0					
500 ditto, 2nd sort, at 6 ditto ..	83	0	0					
				333	0	0		
200 posts, 1st sort, at Rs. 1-4-0 each ..	250	0	0					
200 ditto, 2nd sort, at 12 annas each ..	150	0	0					
300 ditto, 3rd sort, at 8 annas each ..	150	0	0					
				550	0	0		
2,500 planks, at 5 per rupee	500	0	0					
5,000 rafters, 1st sort, at Rs. 6 per 100 ..	300	0	0					
4,000 ditto, 2nd sort, at Rs. 5 per 100 ..	200	0	0					
6,000 ditto, 3rd sort, at Rs. 3-8-0 per 100.	210	0	0					
				1,210	0	0		
25 doors, 1st sort, at Rs. 1 each ..	25	0	0					
50 ditto, 2nd sort, at 12 annas each ..	37	8	0					
25 ditto, 3rd sort, at 8 annas each ..	12	8	0					
				75	0	0		

3,000	bamboos, 1st sort, at Rs. 10 per 100.	300	0	0			
3,000	ditto 2nd sort, at Rs. 5 ditto	150	0	0			
					450	0	0
7,000	small bamboos, 1st sort, at Rs. 5 per 100	350	0	0			
300	ditto ditto, 2nd sort, at Rs. 3 per 100.	90	0	0			
					440	0	0
2,800	bundles of karwees, at 4 bundles per rupee	700	0	0			
2,100	ditto of toorkuttees, at 7 bundles per rupee	300	0	0			
1,200	ditto of reeds of cotton plants, at 12 bundles per rupee	100	0	0			
					1,100	0	0

Abstract.

Total value of wood used as fuel	Rs.	1,60,000	0	0
Ditto ditto for agricultural purposes ..		250	0	0
Ditto ditto for building ditto ..		7,966	0	0
Grand Total.. ..	Rs.	1,68,216	0	0

Cow-dung cakes, also, to the value of about Rs. 5,000, are annually consumed as fuel in Kolhapoor.

MEDICINAL PLANTS.—The Kolhapoor country is regarded as a large contributor to the pharmacopœia of the Native practitioner, and the following list gives the names of the products, and their ascribed properties:—

No.	Native and Scientific Names.	Properties.
1	Bahawa (Cassia fistula)	Used as a purgative.
2	Balunt shep (Anethum graveolens) ..	Used after confinement, and in rheumatism.
3	Bal hirdee (Gall-nut)	Tanning.
4	Moorood sheng (Hilicteres isora) ..	Used as a fomentation in rheumatism.
5	Pit papuda (Pharmacum corviana) ..	A febrifuge.
6	Phalunim sud (Vernonia anthelmentica) .	Used as an application for itch.
7	Nag motha (Cyperus pertianus)	A febrifuge.
8	Isbund	Used in charms against witchcraft.
9	Akulkara (Anthemis pyrethrum) ..	Said to possess the property of imparting wisdom.
10	Indrujow (Nerium antidysentericum) ..	Tonic, and of use in dysentery, fever, and worm complaint to young babies.
11	Koyphul (Keliorum bark).	
12	Chitruk mool (Plumbago leyzanica) ..	Fever, and application for piles.
13	Avulkuty (Myrobalans)	Preventative to griping.
14	Gelphul (Vangueria spinosa)	An emetic.
15	Kuchlya (Nux vomica)	External application for sores, and also mixed in spirits to increase the intoxicating powers.

No.	Native and Scientific Names.	Properties.
16	Behuda (Beleru mysalolah)	Used in cough, to assist expectoration.
17	Beebey (Marking-nut)	A universal medicine, used externally and internally for all diseases.
18	Dyateechu phul (Grislea tomentosa) ..	Used as a vermifuge.
19	Shikeknee (Mimosa abstergens)	Used as a purgative.
20	Unurdingya (Embelia ribes)	Used as a vermifuge.
21	Bhunkhot (a species of gourd)	Used as a tonic.
22	Ahulea (Sepedum salwum)	For purifying the blood.

The Kolhapoor medicines are not highly approved of by European physicians, and the Native treatment is altogether to be endured only by the strongest constitutions.

Farm Stock.—Domestic Animals.—In addition to the Government stud, containing fifty excellent brood mares, to supply the Bargeer Risala, a few mares are kept by the Jageerdars and Patels for the purposes of breeding; but no attention whatever is paid to the stock. The climate is also somewhat unfavourable to the purpose, and the degenerate produce is only fit for carrying loads. The breed of cattle is also stunted, and inferior: the best cow yields hardly 2 seers of milk, and the united strength of eight bullocks is required to move one of the country carts.

Buffaloes are numerous, and much more valued, not only on account of the quantity of milk they yield, which is converted into ghee, but the male buffalo is emasculated when young, and greatly used as a beast of burden, and for ploughing deep heavy soil.

The sheep are numerous, and of an excellent kind.

Poultry are extensively reared, and the common fowl is found wild in all the jungles.

The total number of live stock in the principality is contained in the following statement :—

Statement showing the Total Number of Animals, &c. in the Kolhapoor State.

Number.	Particulars.	Elephants.		Camels.		Cattle.				Goats.	Sheep.	Horses.	Mares.	Asses.	Pigs.
		Males.	Females.	Males.	Females.	Cows.	She Buffaloes.	Bullocks.	He Buffaloes.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Town of Kolhapoor	16	...	133	137	2,632	3,661	4,507	992	384	434	954	794	314	24
2	Petas	2	1	5	...	62,754	32,195	77,195	29,218	18,475	74,082	1,293	1,635	690	1,028
3	Bowra and Vishalgur Suwusthans	1	...	1	...	7,717	3,033	6'133	2,767	3,861	946	84	85	37	...
4	Estates of Jageerdars invested with civil and criminal jurisdiction, 15 in all	6	...	110	75	22,363	15,965	29,054	11,535	9,717	24,314	795	654	361	150
	Total..	25	1	249	212	95,466	54,854	116,889	44,512	32,437	99,776	3,126	3,168	1,402	1,202

The number of bullocks for cultivation would appear singularly small, but the greater portion of the fields in the Konkun Ghaut Matha, and also in the Desh, are broken up entirely by the hand.

One-third of the cultivators never use cattle at all in cultivation, and among the remaining two-thirds, the aggregate number would afford a proportion at the rate of one pair of bullocks to every cultivator.

Rewards and prizes for good specimens of Kolhapoor produce have been lately introduced, and as the roads and means of intercourse extend, an improvement may be gradually effected in all the different species of stock.

The average prices of live stock are as follows:—

Average Value of Horses.

1st sort, bred in Kolhapoor, cost	Rs. 200
2nd ditto ditto ditto	150
3rd ditto ditto ditto	75

Average value from Rs. 125 to Rs. 150.

Tattoos.

1st sort tattoo, used for riding	Rs. 40
2nd ditto ditto for carrying baggage	25
3rd ditto ditto for bringing grass	10

Average value from Rs. 20 to Rs. 25.

Cows.

1st sort Kolhapoor cow, giving 3 seers* milk per day, cost ..	Rs. 10
2nd sort ditto, ditto 2 seers ditto ditto ..	8
3rd sort ditto, ditto 1 seer ditto ditto ..	4
4th sort ditto, giving no milk, but feeding its calf only	2

Average value from Rs. 6 to Rs. 8.

Buffaloes.

1st sort buffalo, giving 5 seers milk per day	Rs. 20
2nd sort ditto, ditto 4 ditto ditto	16
3rd sort ditto, ditto 3 ditto ditto	12
4th sort ditto, ditto 2 ditto ditto	9

Average value from Rs. 14 to Rs. 16.

Oxen.

1st sort, used for drawing the mote, or carts	Rs. 15
2nd sort, for plough	11
3rd sort, for light agricultural purposes	8

Average value from Rs. 11 to Rs. 13.

* Kolhapoor 3 seers are equal to 4 quarts liquid measure, and 1 Kolhapoor seer is equal to 80 rupees weight.

Sheep.

Average value from 12 annas to Rs. 1.

Asses.

1st sort	..	Rs. 10
2nd sort	..	6
3rd sort	..	3

Average value from Rs. 6 to Rs. 7.

The cattle are pastured on the extensive slopes of grass lands, or other pasturage intermixed with the arable land, and are fed at home on straw, oil-cake, and cut grass: those for the market are grazed in village herds on the downs, and fed at home on oil-cake and cotton seed.

The profits are confined to the increase of stock, and to the milk and dung, and are exhibited as follows:—

Profits of keeping Cattle.

To form a correct estimate of the profits derived from cows and buffaloes it is necessary to calculate the expense and profit for a period of two years, as a cow produces a calf only every second year: taking a herd of 50 cows, therefore, valued at Rs. 292, the expenses would be as follows:—

Expenses.

Expense in keeping Cows.—Dry grass for 16 months during 2 years, at 2½ bundles for each cow, will amount to 125 bundles daily, or 60,000 bundles for 16 months, at Rs. 3 per 1,000..	Rs.	180	0 0
Grazing for 8 months during the rains of 2 years, at 4 annas per month for each cow		100	0 0
Surkia or cotton seeds for 8 months in 2 years, for cows giving milk, at ½ a Kolhapoor pice, or 2 pies per day to each, for 50 cows..		120	0 0
1 cowherd at Rs. 3* per month, for 2 years		72	0 0
1 assistant, a boy, at Rs. 2 per month, for 2 years		48	0 0
Ropes, wooden pegs, &c. for 2 years for 50 cows		10	0 0
Total expense for two years.. ..	Rs.	530	0 0

* The Koonbees and Gowlees generally pay their servants by the year, in part ready money, and in part grain, or by giving them their daily food, and one cumblee a year.

Produce in Milk.—The produce in milk of 50 cows would be as follows :—

	Quantity of Milk per Day for the first three Months.	Quantity of Milk per Day for the second three Months.	Quantity of Milk per Day for the remaining two Months.
	Seers.	Seers.	Seers.
12 To be of the 1st sort, each giving 3 seers of milk	36	24	18
12 ditto 2nd sort	24	16	12
12 ditto 3rd sort	12	8	6
14 ditto 4th sort	..	..	..
	72 seers per day, or 6,480 seers for three months.	48 seers per day, or 4,320 seers for three months.	36 seers per day, or 2,160 seers for two months.

Thus 50 cows give in 8 months 12,960 seers of milk, at 20 seers per rupee	Rs..	..	648	0	0
From the dung of each cow half a pie worth of cow-dung cakes are made, so that from 50 cows in 2 years cow-dung cakes are procured of the value of		93	12	0	
From this deduct the labour of making the cakes, at 3 Kolhapoor pice, or 12 pies per day for 2 years		45	0	0	
					48	12	0
Further, 50 cows in 2 years will produce 50 calves: of these, allowing that one out of ten calves dies, there remain 45 calves, and of these, allowing 22 to be male calves, valued at Rs. 4 each		88	0	0			
23 heifers valued at Rs. 3 each		69	0	0			
Total.. ..		157	0	0			
From this deduct expense as follows :—							
Grass for 45 calves of 3 months old, at 1 poolee per day for 2 months, 2,700 poolees, at Rs. 3 per 1,000		8	1	7			
Ditto for calves of 1 year old, at 2 poolees per day, for 6 months, 16,200 poolees		48	9	7			
Ditto for calves of 2 years old, at 2½ poolees per day for 7 months, 23,625 poolees		70	14	0			
		127	9	2			
					29	6	10
Total profit.. ..	Rs..	..	726	2	10

Deduct expense of keeping 50 cows .. .. .. Rs.	530	0	0
Average profit in two years on 50 cows would be ..	196	2	10
Or on every cow per annum	2	0	0

Buffaloes.—The expense of keeping a herd of 50 buffaloes will be for two years as follows:—

Dry grass for 16 months during two years at 5 poolees per day to each, will amount to 250 poolees daily, or 120,000 bundles for 16 months, at Rs. 3 per 1,000 .. .. Rs.	360	0	0
Grazing for 8 months at 8 annas each per month during 2 years	200	0	0
Paind or oil-cake to buffaloes whilst giving milk, in the following proportion: To 12 buffaloes giving 5 seers milk, 3 seers paind per day; ditto 12 ditto, 2nd sort, 3 ditto; ditto 12 ditto, 3rd sort, 2 ditto; ditto 14 ditto, 4th sort, 1½ ditto; would be 117 seers of paind per day, or 42,120 seers for 12 months, at Rs. 2-8-0 per candy of 240 seers	438	0	0
Bran to buffaloes whilst giving milk, at 8 pies worth to each per day for 1 year	750	0	0
Pay to 1 man for 2 years for taking care of buffaloes, at Rs. 3 per month	72	0	0
Pay to 1 boy for taking care of buffaloes, at Rs. 2 per month for 2 years	48	0	0
Ropes and wooden pegs for 2 years	10	0	0
Rs.	1,878	0	0

Profit in Milk.—The produce in milk of 50 buffaloes would be as follows:—

	Quantity of Milk per Day for first four Months.	Quantity of Milk per Day for second four Months.	Quantity of Milk per Day for the third four Months.
	Seers.	Seers.	Seers.
Taking 12 to be of the 1st sort, each giving 5 seers of milk	60	48	39
12 ditto 2nd sort, 4 seers ditto	48	39	30
12 ditto 3rd sort, 3 ditto	36	30	21
14 ditto 4th sort, 2 ditto	28	21	12
	172 seers per day for four months, 20,640 seers.	138 seers per day for four months, 16,560 seers.	102 seers per day for four months, 12,240 seers.

Thus 50 buffaloes give in 12 months 49,440 seers of milk, at 20 seers per rupee .. ..Rs. ..				2,472	0	0
In Dung.—From the dung of each buffalo 2 pies worth of dung-cakes are made daily, so that from 50 buffaloes for 2 years dung-cakes will be procured of the value of	375	0	0			
Deduct the labor of 2 women for 2 years in making cakes, at Rs. 2 per month to each ..	96	0	0			
				279	0	0
In Calves.—50 buffaloes in 2 years will produce 50 calves*: of those, allowing one half to have died, leaves 25. Allowing 12 to be male calves, valued at Rs. 2 each	24	0	0			
13 female calves, valued at Rs. 4 each ..	52	0	0			
Total.. ..	76	0	0			
Deduct Expenses:						
Grass to 25 calves, at 2 poolees per day to each for 1 year, 18,000 poolees, at Rs. 3 per 1,000	54	0	0			
Ditto for 25 calves, when they are a year and a half old, at 3 poolees per day for 2 months, 4,500 poolees	13	8	0			
	67	8	0	8	8	0
			Rs.	2,759	8	0
Deduct expense				1,878	0	0
Average profit in 2 years on 50 buffaloes would be..			..Rs.	881	8	0
Or average profit on every buffalo per annum				8	13	0

Sheep.—The consumption of animal food renders the speculation in sheep profitable, the old and barren being disposed of to the butchers, whilst a considerable demand exists for the wool.†

Sheep bring forth one lamb annually, and are shorn twice during the twelve months; so taking a flock of 100 sheep to consist of 90 ewes, and 10 rams, the expense will be:—

Tax for every 100 sheep .. ..Rs.				6	4	0
1 shepherd for 12 months				10	0	0
Carried forward..			..Rs.	16	4	0

* The Gowlees generally either give away the calf of the buffalo, or kill it the moment it is born.

† The milk of the sheep is never sold; it forms a part of the shepherd's daily food.

Brought forward ..	Rs.	16	4 0
1 assistant for 12 months		8	0 0
2 cumblees and 2 pairs of shoes for 1 year to 2 shepherds ..		6	0 0
Feeding for 3 months in the rains to 2 shepherds,* at Rs. 1 per month to each		6	0 0
6 pylees of salt for sheep during the year		1	0 0
Total expense		37	4 0
Produce in Wool.—100 sheep will produce 50 seers of wool, at half a seer each per annum, at 6 seers per rupee ..	Rs.	8	5 4
In Lambs.—90 ewes will bring forth 90 lambs: from these, allowing one-fourth to have died, leaves 68 lambs. When a year old they are worth on an average 12 annas each..		51	0 0
Total profit.. ..	Rs.	59	5 4
Deduct expense of keeping flock		37	4 0
Average profit in 1 year on every 100 sheep would be..	Rs.	22	1 4

Sheep tended by Contract.—In some villages sheep are tended by contract.

Expense and Profit.—For every 100 sheep delivered in charge to the shepherd, he produces 25 lambs at the end of the year, which are added to the flock; and all above this number, together with the wool, milk, &c. go to the shepherd, to remunerate him for his labour, and in paying the Government tax. Any sheep missing or dead the shepherd has to make good.

Sheep tended by Owners themselves.—On sheep tended by the owner himself, with his family, the profit will be as follows:—

Expenses.

Tax on 100 sheep	Rs.	6	4 0
6 pylees salt during the year		1	0 0
Total.. ..	Rs.	7	4 0

Profits.

Wool for 1 year	Rs.	8	5 4
Average value of 68 lambs, at 12 annas each..		51	0 0
Total profit.. ..	Rs.	59	5 4
Deduct expenses		7	4 0
Profit in 1 year on every 100 sheep would be	Rs.	52	1 4

Besides food for eight months for two members of his family, by letting out sheep to manure lands.

* For nine months the shepherd is fed by letting out the sheep to manure land.

Ferræ Naturæ.

Herds of wild cattle (*Bubalis arno*), the samber (genus *Cervus*), monkeys of different sorts, spotted deer (the *Axis*), the baikur, and the wild dog, abound in the forests to the westward; tigers, panthers, and bears infest the patches of underwood throughout the country, more especially on the broken ridges which separate the valleys.

The wild boar is found on every hill-side, with the hyena, the wolf, the fox, the hare, and the jackal. Numbers of antelope cover the western plains, and the tiger-cat, the porcupine, the ichneumon, the manis crassicaudata, with the iguana, and many varieties of snakes, are common in every district.

Of the feathered tribe, the florican (*Otis campestris*), the pea-fowl, the jungle-fowl, partridge, snipe, quail, wild duck, teal, and wild pigeon abound, and the rivers swarm with alligators, turtle, and fish.

The fish are of numerous varieties,—murrel, kowlee, baum, parie, dokle, tamber, wunj, wassora, purruk, wumruj, aheer, kheereet,—and all are used for food.

Some reach a very large size, and especially the kheereet, which is to be found exceeding in length 4½ feet, in breadth 2½ feet, and weighing nearly 70 lbs.

MODES OF CULTIVATION.

For the common description of cultivation, which progresses from the month of February to the month of June, the land is in the first instance broken up with the large plough (nagur), drawn by twelve bullocks, by which the soil is loosened. The clods are afterwards reduced by pick-axes and clubs, and a large beam called pindh is dragged over the surface. A second ploughing crosses the first, and a third is given diagonally to the preceding, which completely levels the ground.

Manure, according to the means of the cultivator, is then spread over the soil, generally broad-cast, from a basket, and the land is ready for the reception of the seed, which is set in the ground by the hand, or by the drill-plough, called kooree.

Hilly and hard soils are in the first instance broken up with pick-axes and crow-bars, and afterwards ploughed with the large plough, the bushes having been cut down during the previous hot season, and burnt on the ground.

After the process of sowing the seed, the koolow, an instrument having a horizontal beam, armed with iron teeth, is applied to the field, by which the seed is covered with mould, and thus secured from the birds. The thorny branches of the babool are then tied in large bundles, and drawn over the surface, for the purpose of further pulverising the soil; and this is repeated three or four times in every direction, until the tenth day after sowing, by which time the young plant appears above the ground in straight lines called kakria.

Weeding is the next operation, to eradicate grass and weeds; and this is effected during the first month, by means of an iron instrument called kolpa, drawn by bullocks, and afterwards by the hand; and platforms are erected in every field, upon which the cultivators are continually employed with slings to drive away the birds.

When the time of harvest arrives, the crop is cut down, or pulled up by the roots, and stacked in the field for a few days to dry, after which it is removed to the threshing-floor, where the grain is beaten or trodden out, and winnowed by being poured in the wind from a basket; it is then stored in large round baskets, which are kept inside the cultivator's house.

The following are the three systems employed in Kolhapoor for the cultivation of rice:—

1*st Method.*—In the month of April, branches of trees and bushes are cut down and dried, and, together with straw and cow-dung, are spread thickly over a small piece of good land. The mass is set on fire at noon-day, some time in the month of May, and on the following morning a light plough is set to work thoroughly to mix up the earth and ashes.

In the month of June, the rice seed is sown thickly by the hand, the land is re-ploughed, and levelled, and in the course of a fortnight, if the rain be propitious, the young plant has grown to the height of six or eight inches, and is ready for transplanting.

The ground for this operation has been already ploughed four times, well manured and levelled, and prepared into narrow beds with raised sides, the general slope or hill-side forming a series of terraces. The beds are thoroughly saturated with water, and the young plants, being pulled out by the roots, are planted at the distance of a span from each other, and, should the rains not supply the required moisture, irrigation is resorted to. The crop is weeded twice, in September. It is cut down in the latter end of October, and left to dry on the ground for a day or two, then carried and spread on straw on the threshing-floor, where it remains for two or three days, and it is then trodden out by bullocks, and winnowed by the hand from a high stool.

2*nd Method.*—A piece of land being prepared as above described, the rice seed is mixed with cow-dung, and, being moistened with hot water, is placed in bundles of grass, and subjected to severe pressure for three days, when the seed germinates, and is in this state planted by the hand in the mud. A watch is kept for ten days to preserve it from birds, and when it reaches the height of a few inches it is sometimes transplanted, and at other times allowed to reach maturity in the original planting-ground.

3*rd Method.*—The land is ploughed four times, and well manured and levelled at the commencement of the rains, when the seed is sown by the drill-plough, after which the crop is treated as in ordinary cultivation.

Nagleе.—The same processes of burning and preparing soil as used for rice cultivation are pursued in raising naglee. The manure, however, is applied after the seed is put in the ground: it is either sown by the hand or by the

drill-plough, and, when cut, is exposed on a scaffolding for a few days, after which the grain is threshed out, and the bran and husk used as fodder for the cattle.

On the following year vuria and sawa are sown on the land, and, when the seed springs, the field is carefully looked to, and plants are taken from the thickest spots, and replanted where the seed has not sprouted sufficiently.

Jowarree, &c.—Jowaree is sown in September, along with oorid, moog, linseed, and toor, through separate bamboo tubes, which are fixed behind the drill-plough. The toor does not ripen quickly, and is allowed to remain standing after the jowaree has been cut: it is also subject to the ravages of worms, which collect in cloudy weather in myriads on the leaves, and require the utmost vigilance and labour to destroy. The crop of jowaree is greatly enhanced by filling up the deep cracks which are caused in the black soil by the sun, and the expansion in the roots of this tall plant.

Sugar-cane.—The land must be ploughed to the depth of two feet, four times, with the large plough drawn by sixteen bullocks, and afterwards well manured and levelled.

On the auspicious day settled by the astrologer, during the months of January, February, and March, the surface is divided into deep, narrow, and long beds, which are filled with water. A few pieces of the cane, about a foot and a half in length, are then planted nearly perpendicular by the owner, and pressed into the mud with the foot; at the same time an invocation is loudly shouted to the Deity to bless the growth.

The land is then planted with shorter cuttings of the cane, placed obliquely in the mud, and constantly watered every week until the commencement of the monsoon; it is weeded in July and October, and the ground kept loose at the roots of the plants. A strong hedge is next placed round the patch, and a platform erected in the centre, to scare off the hog and jackal at night.

A species of the cane is found in the Punala purgunna which does not require watering,—it is called waree oos, which signifies the sugar-cane of wind,—but is not very productive of saccharine matter. Sugar-cane is also raised in some parts of the Punala and Kurweer districts for two successive years from the same roots. The new sprouts are called chordwa, but are by no means so strong and vigorous as those raised from slips.

Tobacco.—Tobacco is sown on the sides of nullas and rivers in July, and replanted in good black soil in September. The young tops are nipped off, leaving the plant about two feet in height, with eight or ten leaves, to reach maturity. It is cut down in March, and heaped up in pits underneath the ground for a fortnight, when the leaves are stripped off and dried.

Cotton.—The cotton seed is mixed up with fine manure, and sown by the drill-plough, and turmeric is planted out like rice during the month of April, along with a kind of nachnee called sawa nachnee, which becomes ripe before the commencement of the monsoon.

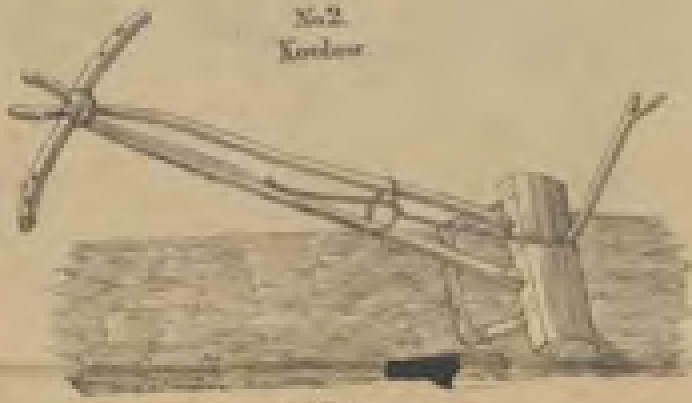
IMPLEMENTS OF HUSBANDRY

No. 1.
Nagar

No. 5.
Veela

No. 6.
Koyeeta

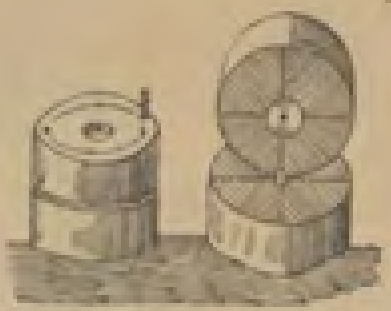
No. 2.
Koolow



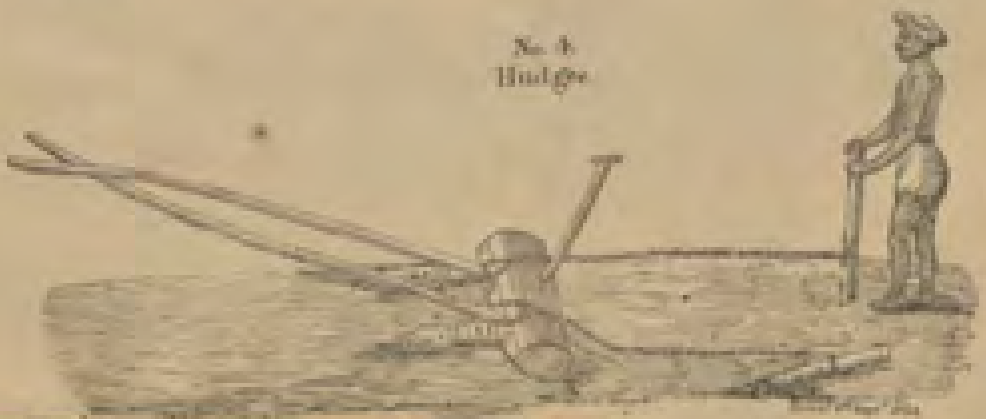
No. 7. No. 8.
Khoorpee

No. 3.
Kooree

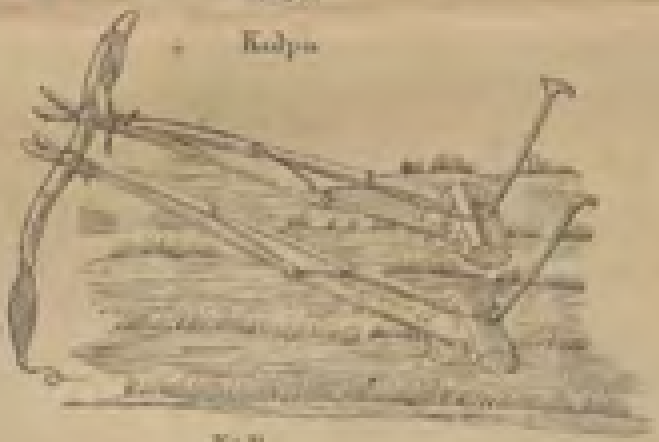
No. 9.
Gheerut.



No. 4.
Hudgee

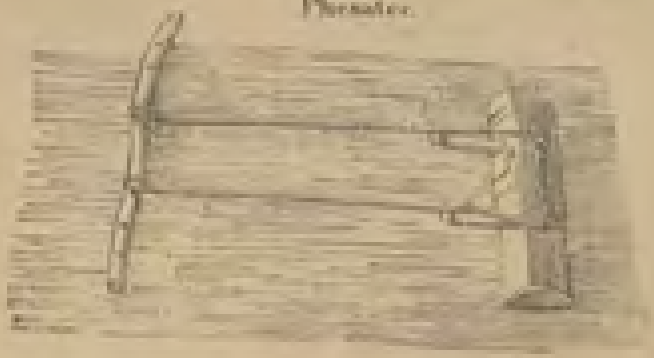


No. 10.
Kolpa



No. 12
Soop

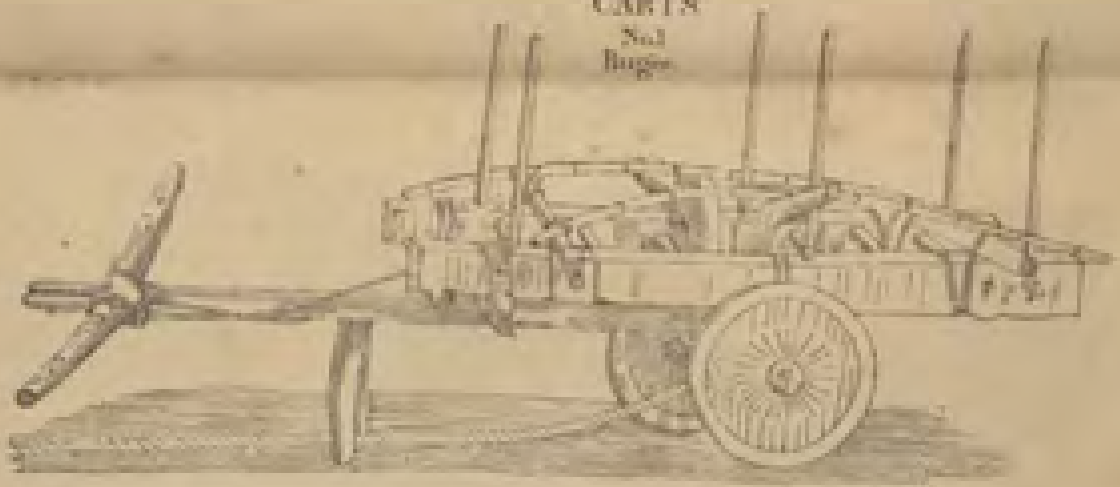
No. 11.
Phesater.



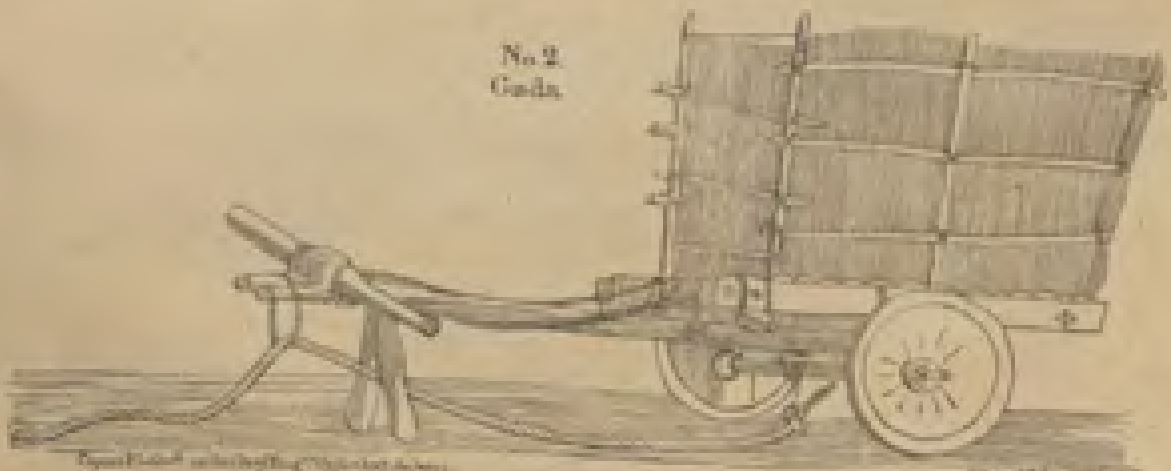
No. 13.
Knoolook

CARTS

No. 1
Bugee.



No. 2.
Gada.



VEGETABLES.—Vegetables are raised on the separating embankments in the rice fields, or in patches by themselves in the garden land.

SEASONS.—The seasons of planting each description of grain are given in the Table No. 1, at page 13; they, however, vary somewhat in the hilly tracts, where the seasons commence about a fortnight earlier, according as the monsoon sets in. The same description of crop is seldom grown on the same land for two successive years, and in good soil two crops are usually raised during the season without irrigation.

IMPLEMENTS.—The implements used in husbandry are: the nagur, the plough; the koolow, levelling instrument; the pindh, ditto; the kooree, sowing ditto; the kolpa, weeding ditto; the sumbhul, crow-bar; the veela, reaping-hook; the khoorpa, weeding ditto; the chalun, sieve; and the gara, manure cart.

Sketches of these implements are given in Plate No. 1, which will afford a more clear idea than any lengthy description.

MANURE.—Straw, stubble, ashes, cow-dung, with the refuse of vegetables, and other rubbish, are collected during the season in a pit, and, with the sweepings of streets and stables, are used as manure.

Leaves and branches of trees are burned during the hot weather, and the ashes strewed over the surface of the ground, and large flocks of sheep are penned in with nets for several successive nights on particular spots of garden ground, and this is a most favourite method of obtaining the required richness, which is easily accomplished, and also cheap, as it is provided by the payment for the night of the shepherd's food.

Manure, however, in general is sold at from five to eight cart-loads for the rupee.

PRICES OF PRINCIPAL PRODUCTS.

Statement showing the Prices of Grain, &c. produced in the Kolhapoor State (after Harvest), and those at which retailed.

Murathee Names.	English and Botanical Names.	Average Price per Candy after Harvest.			Average Retail Price per Candy.		
		Minimum.	Medium.	Maximum.	Minimum.	Medium.	Maximum.
		Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*
Bhát	Rice in husk (Oryza sativa).						
Sonsal	.....	16 0 0	20 0 0	22 13 8	20 0 0	22 13 8	25 9 7
Yáyagane	.....	16 0 0	20 0 0	22 13 8	20 0 0	22 13 8	25 9 7
Patani	.....	16 0 0	20 0 0	22 13 8	20 0 0	22 13 8	25 9 7
Mhásad	.....	16 0 0	20 0 0	22 13 8	20 0 0	22 13 8	25 9 7
Doduké	.....	17 12 5	20 0 0	22 13 8	20 0 0	22 13 8	26 10 8
Pudwul	.....	17 12 5	20 0 0	22 13 8	20 0 0	22 13 8	26 10 8
Wurungul	.....	20 0 0	22 13 8	26 10 8	22 13 8	26 10 8	32 0 0
Rawáli	.....	20 0 0	22 13 8	26 10 8	22 13 8	26 10 8	32 0 0
Lawhesal	.....	20 0 0	22 13 8	26 10 8	22 13 8	26 10 8	32 0 0
Wándre	.....	20 0 0	22 13 8	26 10 8	22 13 8	26 10 8	32 0 0
Támsal	.....	21 5 4	24 9 10	29 1 5	26 10 8	32 0 0	40 0 0
Jirge	.....	22 13 8	26 10 8	32 0 0	29 1 5	35 8 11	40 0 0
Kothumbaré	.....	22 13 8	26 10 8	32 0 0	26 10 8	32 0 0	40 0 0
Kukumsal	.....	22 13 8	26 10 8	32 0 0	26 10 8	32 0 0	40 0 0
Mugud	.....	22 13 8	26 10 8	32 0 0	24 9 10	29 1 5	35 8 11
Jirésal	.....	24 9 10	29 1 5	35 8 11	29 1 5	35 8 11	40 0 0
Khirsal	.....	26 10 8	32 0 0	40 0 0	32 0 0	40 0 0	53 5 4
Ambé mohur	.....	26 10 8	32 0 0	40 0 0	32 0 0	40 0 0	53 5 4
Gazuel	.....	26 10 8	32 0 0	40 0 0	32 0 0	40 0 0	53 5 4

Jondhla	Holcus sorghum.																						
Kár	}																						
Madauguti																							
Dukariá																							
Redkiá																							
Sadgar																							
Gidgaip																							
Khirságar	}	24	9	10	26	10	8	32	0	0	32	0	0	35	8	11	40	0	0				
Wáyangi																							
Turathi																							
Dagadi koli																							
Gokoli																							
Gúl Bhendí																							
Hundí	}																						
Guhoo	Wheat (Triticum).																						
Sheta guhoo	{	32	0	0	40	0	0	45	11	5	35	8	11	45	11	5	53	5	4				
Sonasal	}																						
Shaloo	Holcus saccharatus.																						
Machhondri	}																						
Mangowdi	}	22	13	8	24	9	10	29	1	5	24	9	10	26	10	8	32	0	0				
Mhaldándi	}																						
Kalagundí	}																						
Khupuli	Husky wheat...	22	13	8	26	10	8	32	0	0	24	9	10	29	1	5	35	8	11				
Túra	Cytisus Cajan	32	0	0	40	0	0	45	11	5	35	8	11	45	11	5	53	5	4				
Hurburé	Gram (Cicer arietinum) ..	32	0	0	40	0	0	53	5	4	40	0	0	53	5	4	64	0	0				
Wátáne	Pisum sativum	32	0	0	40	0	0	53	5	4	40	0	0	53	5	4	64	0	0				
Oorid	Phaseolus radiata	22	13	8	26	10	8	32	0	0	26	10	8	32	0	0	45	11	5				
Moog	Phaseolus Mungo	26	10	8	32	0	0	40	0	0	29	1	5	35	8	11	45	11	5				
Moogia	A variety of ditto	26	10	8	32	0	0	40	0	0	29	1	5	35	8	11	45	11	5				
Musoor	Ervum hirsutum	40	0	0	53	5	4	64	0	0	53	5	4	64	0	0	71	1	9				
Mutukia	Phaseolus aconitifolius ..	26	10	8	32	0	0	40	0	0	29	1	5	35	8	11	45	11	5				
Chuolí	Dolichos Catjang	40	0	0	45	11	5	53	5	4	45	11	5	53	5	4	64	0	0				
Páoté	Phaseolus radiatus	32	0	0	40	0	0	53	5	4	35	8	11	45	11	5	64	0	0				
Náchani	Cynosurus coracanus ..	22	13	8	26	10	8	32	0	0	24	9	10	29	1	5	35	8	11				

Murathee Names.	English and Botanical Names.	Average Price per Candy after Harvest.						Average Retail Price per Candy.					
		Minimum.			Medium.			Maximum.			Minimum.			Medium.			Maximum.		
		Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
Bujarí..	Holcus spicatus	26	10	8	32	0	0	35	8	11	29	1	5	35	8	11	40	0	0
Satoo	Hordeum hexastichon ..	26	10	8	32	0	0	40	0	0	29	1	5	35	8	11	45	11	5
Mukâ	Indian corn (Zea mays) ..	20	0	0	22	13	8	26	10	8	22	13	8	26	10	8	32	0	0
Rálá	Panicum Italicum	22	13	8	26	10	8	32	0	0	26	10	8	32	0	0	40	0	0
Sáwá	Panicum frumentaceum ..	20	0	0	22	13	8	26	10	8	22	13	8	26	10	8	32	0	0
Burug	Panicum miliaceum.. ..	20	0	0	22	13	8	26	10	8	22	13	8	26	10	8	32	0	0
Mathiá	Trigonella fœnugræcum ..	53	5	4	64	0	0	80	0	0	64	0	0	80	0	0	91	6	10
Variá	.....	20	0	0	22	13	8	26	10	8	21	5	4	24	9	10	29	1	5
Varé	.....	20	0	0	22	13	8	26	10	8	21	5	4	24	9	10	29	1	5
Rajgirá	Amaranthus polygamus ..	22	13	8	26	10	8	32	0	0	26	10	8	32	0	0	40	0	0
Hárik	Paspalum frumentaceum ..	20	0	0	22	13	8	26	10	8	21	5	4	24	9	10	29	1	5
Kúlásáwá	.....	20	0	0	22	13	8	26	10	8	21	5	4	24	9	10	29	1	5

Seeds from which Oil is drawn.

Murathee Names.	English and Botanical Names.	Average Price per Candy after Harvest.			Average Retail Price per Candy.		
		Minimum.	Medium.	Maximum.	Minimum.	Medium.	Maximum.
		Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*
Juwus	Linseed(Linum usitatissimum)	26 10 8	29 1 5	32 0 0	35 0 0	35 8 11	40 0 0
Pandhure tíl	Sesamum seed, white ..	53 5 4	80 0 0	106 10 8	64 0 0	106 10 8	128 0 0
Kálé tíl	Sesamum seed, black ..	45 11 5	53 5 4	80 0 0	53 5 4	64 0 0	106 10 8
Yérundiá	Castor oil seed (Ricinus communis)	26 10 8	32 0 0	40 0 0	29 1 5	35 8 11	45 11 5
Korté	Vernonia anthelmintica ..	26 10 8	32 0 0	40 0 0	29 1 5	35 8 11	45 11 5
Kurudi..	Carthamus	22 13 8	26 10 8	32 0 0	24 9 10	29 1 5	35 8 11
Ambádi	Hibiscus cannabinus ..	20 0 0	22 13 8	26 10 8	22 13 8	26 10 8	32 0 0
Bhoocemooga	Earth-nut (Arachis hypogea)	16 0 0	17 12 5	20 0 0	16 13 6	18 13 2	21 5 4

Seeds used in Medicine and Condiments.

Murathee Names.	English & Botanical Names.	Average Price per Candy after Harvest.			Average Retail Price per Candy.			Remarks.
		Minimum.	Medium.	Maximum.	Minimum.	Medium.	Maximum.	
		Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	
Owá	Ligusticum	53 5 4	80 0 0	80 0 0	64 0 0	80 0 0	106 10 8	The whole of these grains are sold by the measure, with the exception of badi shep and khuskhus, which are sold by the weight.
Shepoo ..	Pimpinella anisum ..	64 0 0	80 0 0	80 0 0	80 0 0	106 10 8	106 10 8	
Badi shep ..	Anethum fœniculum ..	64 0 0	80 0 0	80 0 0	80 0 0	106 10 8	106 10 8	
Dhuné. . ..	Coriandrum sativum ..	26 10 8	29 1 5	32 0 0	32 0 0	35 8 11	45 11 8	
Khuskhus ..	Poppy seed (Papaver somniferum). . ..	80 0 0	100 0 0	114 4 7	100 0 0	114 4 7	133 5 7	
Mahuriá ..	Mustard seed (Sinapis racemosa)	53 5 4	64 0 0	80 0 0	64 0 0	80 0 0	106 10 8	

Fibrous Produce.

Maratheo Names.	English & Botanical Names.	Average Price per Candy after Harvest.			Average Retail Price per Candy.			Remarks.
		Minimum.	Medium.	Maximum.	Minimum.	Medium.	Maximum.	
		Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	
	Plant of the Monadelphia Class.							
Kapoos ..	Uncleaned cotton (Gossypium herbaceum)..	10 0 0	12 0 0	15 0 0	12 0 0	17 0 0	20 0 0	The average price of cleaned cotton varies from Rs. 40 to Rs. 60 at harvest time, and is sold in the bazar at from Rs. 45 to Rs. 80 per candy.
	Plants of the Pentandria Class.							
Tág	Hemp (Cannabis sativa)	25 0 0	30 0 0	32 0 0	27 0 0	29 0 0	35 0 0	
Wak ..	Fibres of the Hibiscus cannabinus	6¼ 0 0	7 0 0	10 0 0	8 0 0	10 0 0	15 0 0	The price of wak sometimes rises as high as Rs. 17.
Tambakoo ..	Tobacco (Nicotiana) ..	25 0 0	30 0 0	35 0 0	27 0 0	32 0 0	40 0 0	

Statement showing the Prices at which Fruits and Vegetables (produced in the Kolhapoor State) are bought and retailed.

Marathee Names.		English and Botanical Names.	Per	Average Price at which purchased by Vegetable and Fruit-Sellers.		Average Price at which retailed in the Market.		Remarks.
				From	To	From	To	
				Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
		Hard Shelled Fruits.						
नारळ.	Nárul	Cocoanut (Cocus nucifera) ..	150	2 0 0	5 0 0	3 0 0	6 0 0	
कवीठ.	Kavith	Wood-apple (Feronia elephantum)..	100	0 3 0	0 5 0	0 4 6	0 6 0	
चिंच	Chinch	Tamarind (Tamarindus Indica) ..	Maund.	0 6 0	0 8 0	0 10 0	0 12 0	
		Stone Fruits.						
आंबा.	Ambá	Mango (Mangifera Indica).						
	Unripe	.....	100	0 2 0	0 8 0	0 8 0	0 10 0	
	Ripe..	.....	100	0 10 0	0 12 0	0 12 0	0 14 0	
		Kernel Fruits.						
शिताफळ.	Sitaphul..	Custard-apple (Anona squamosa)..	100	0 5 0	0 8 0	0 8 0	1 0 0	
रामफळ.	Rámphul..	Bullock's heart (Annana reticulata).	100	0 8 0	1 0 0	1 0 0	2 0 0	
फणस.	Phunus	Jack fruit (Artocarpus integrifolia).	100	8 0 0	25 0 0	25 0 0	30 0 0	
पेरू.	Péroo..	Guava (Psidium pyriferum) ..	100	0 4 0	0 8 0	0 8 0	1 0 0	
डाळिंब.	Dálimb	Pomegranate (Punica granatum) ..	100	1 0 0	2 0 0	2 0 0	3 0 0	
		Orange Tribe.						
माहाळुंग.	Maháloong..	Citron (Citrus medica)	100	3 0 0	12 8 0	6 4 0	15 0 0	
लिंबु.	Limboo	Lime (Citrus Limetta)	1,000	1 0 0	4 0 0	2 0 0	5 0 0	
ईंड.	Eed..	Citrus Aurantium	100	0 8 0	2 0 0	1 0 0	3 0 0	

Murathee Names.		English and Botanical Names.	Per	Average Price at which purchased by Vegetable and Fruit-Sellers.		Average Price at which retailed in the Market.		Remarks.
				From	To	From	To	
		Pulpy Fruits.		*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	
अंजीर.	Anjír	Fig (Ficus carica)	..	..	..	..	..	Produced in some private gardens; seldom brought to market.
केळे.	Kélen	Plantain (Musa paradisiaca).. ..	1000	3 0 0	5 0 0	5 0 0	10 0 0	
अनानस.	Unánus..	Pine-apple (Bromelia ananas) ..	..	..	..	..	..	Produced in some private gardens; not procurable in the market.
		Bacciferous Fruits.						
पांढरीं द्राक्षें.	Pándhuree drákshé ..	Grapes, white (Vitis vinifera) ..	..	..	..	..	..	Ditto ditto.
काळीं द्राक्षें.	Kálí drákshé.. ..	Grapes, black	..	..	..	..	..	Ditto ditto.
तुतें.	Tooten	Mulberry (Morus Indica)	..	..	..	..	..	Never exposed for sale in the market.
		Cucurbitaceous Fruits.						
तरबुज.	Turbooj	Water-melon (Cucurbita Citrullus)	100	6 4 0	8 0 0	7 0 0	18 0 0	
खरबुज.	Kharbooj..	Musk-melon (Cucumis Melo) ..	100	3 0 0	3 8 0	4 0 0	5 0 0	

Marathee Names.	English and Botanical Names.	Per	Average Price at which purchased by Vegetable and Fruit-Sellers.						Average Price at which retailed in the Market.						Remarks.
			From			To			From			To			
			Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	
		Leguminous Vegetables.													
गवारी उर्फ बावची.	Gowáree or baochi	Dolichos fabæformis	Maund.	0	3	0	0	6	0	0	4	0	0	8	0	*
घेवडा.	Gheorá	Dolichos Lablab	Maund.	0	3	0	0	5	0	0	4	0	0	6	0	There are several varieties of Gheorá.
मुळ्याच्या शेंगा.	Mooliáchiá shengá.	Radish pods (Raphanus sativus) ..	Maund.	0	6	0	0	7	0	0	7	0	0	8	0	
शेवग्याच्या शेंगा.	Seogiáchiá shengá.	Pods of the Hyperanthera Moringa.	100	0	0	6	0	0	9	0	0	9	0	1	0	
वाटाण्याच्या शेंगा.	Wátániachiá shengá	Country peas (Pisum sativum) ..	Maund.	0	3	0	0	5	0	0	4	0	0	6	0	
चवळीच्याशेंगा.	Chuolichiá shengá	Dolichos Catjang	Maund.	0	3	0	0	5	0	0	4	0	0	6	0	
		Esculent Roots.													
गाजर.	Gázur	Carrot (Daucus hortensis).. ..	Maund.	0	1	0	0	1	6	0	1	6	0	2	0	
मुळा.	Moolá	Radish (Raphanus sativus).. ..	100	0	3	0	0	4	0	0	4	0	0	8	0	
रताळु.	Rutáloo	Sweet potato (Convolvulus batatas).	Maund.	0	2	0	0	4	0	0	4	0	0	8	0	
चीन्या.	Chinia	A variety of the yam	Maund.	0	5	0	0	7	0	0	7	0	0	8	0	
		Spinaceous Vegetables.													
माठाची भाजी.	Mátáchí bhají ..	Amaranthus tristis..	100 bundles.	0	1	6	0	2	0	0	2	0	0	2	6	
मेथीची भाजी.	Méthíchí bhají ..	Trigonella fœnugræcum	100	0	1	6	0	2	0	0	2	0	0	2	6	
राजगीरा.	Razgirá	Amaranthus polygamus	100	0	0	6	0	0	9	0	0	9	0	1	0	

Murathee Names.		English and Botanical Names.	Per	Average Price at which purchased by Vegetable and Fruit-Sellers.						Average Price at which retailed in the Market.						Remarks.
				From			To			From			To			
				Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	
चाकवत.	Chakwut.. ..	Chenopodium album	100	0	4	0	0	5	0	0	5	0	0	6	0	
चुकाची भाजी.	Chookiachí bhají..	Rumex vesicaria	100	0	4	0	0	5	0	0	5	0	0	6	0	
चंदनबटवा.	Chundun butwa..	.....	100	0	4	0	0	5	0	0	5	0	0	6	0	
घोळ.	Ghole	Purslane (Portulaca sativa) ..	100	0	1	6	0	2	0	0	2	0	0	2	6	
तांदळी.	Tanduli	.....	100	0	4	0	0	5	0	0	5	0	0	6	0	
शेपु.	Shépoo	Pimpinella anisum	100	0	4	0	0	5	0	0	5	0	0	6	0	
आंबाडीची भाजी	Ambádichí bhají.	Hibiscus cannabinus	100	0	1	0	0	1	6	0	1	6	0	2	0	
मधुयाची भाजी.	Mahooriachí bhají.	Leaf of the Sinapis racemosa ..	100	0	4	0	0	5	0	0	5	0	0	6	0	
आळूची भाजी.	Aloochí bhají ..	Calladium escul.	100	0	4	0	0	5	0	0	5	0	0	6	0	
पोकळ्याची भाजी.	Pokuliachí bhají..	Amaranthus, variety	100	0	1	6	0	2	0	0	2	0	0	2	6	
		Alliaceous Plants.														
कांदे.	Kandé	Onion (Allium)	Maund.	0	2	0	0	3	0	0	3	0	0	5	0	
लसुण.	Lasoon	Garlic (Allium sativum)	Maund.	1	0	0	1	4	0	1	4	0	1	8	0	
		Cucurbitaceous Vegetables.														
वालुकें.	Wálooken.. ..	A variety of cucumber (Cucumis)..	100	0	4	0	0	5	0	0	5	0	0	6	0	
कांकडी.	Kankudí.. ..	Cucumber (Cucumis)..	100	0	5	0	0	6	0	0	6	0	0	7	0	
पडवळ.	Pudwul	Snake gourd (Trichosanthesanguina)	100	0	5	0	0	6	0	0	8	0	0	9	0	
दोडका.	Doduká	Luffa acutangula	100	0	5	0	0	7	0	0	7	0	0	9	0	
घोसाळीं.	Ghosáli	Luffa pentandra	100	0	5	0	0	7	0	0	7	0	0	9	0	

कारली.	Kárli	Bitter gourd (Momordica Charantia)	Maund.	0	2	0	0	3	0	0	3	0	0	4	0
कोव्हळा.	Kohulá	Pumpkin gourd (Cucurbita pepo)..	100	1	8	0	2	0	0	2	0	0	2	8	0
दुधा भोपळा.	Doodhiá bhopulá .	White pumpkin(Cucurbita lagenaria)	100	1	8	0	2	0	0	2	0	0	2	8	0
राम भोपळा.	Rám bhopulá ..	Red pumpkin (Cucurbita hispida)	100	1	8	0	2	0	0	2	0	0	2	8	0
खुरसनी भोपळा.	Khoorsuní bhopulá	.....	100	1	8	0	2	0	0	2	0	0	2	8	0
काशी भोपळा.	Cáshí bhopulá ..	Cucurbita melo-pepo..	100	1	8	0	2	0	0	2	0	0	2	8	0
तोंडली.	Tonduli	Bryonia grandis (Linn. Momordica Monadelpha, Rosel)	Maund.	0	5	0	0	6	0	0	7	0	0	8	0
		Plants of the Class Pentandria.													
वांगी.	Wangé	Brinjal (Solanum melongena) ..	Maund.	0	1	0	0	1	6	0	1	6	0	2	0
मिरची.	Mirchiá	Chilie (Capsicum frutescens) ..	Maund.	0	12	0	1	0	0	1	0	0	1	8	0
		Plant of the Class Monadelphia.													
भेंडे.	Bhendé	Hibiscus esculentus..	Maund.	0	2	0	0	3	0	0	3	0	0	5	0
		Plants of the Class Monandria.													
आले.	Alé	Ginger (Zingiber officinale).. ..	Maund.	0	10	0	0	12	0	0	14	0	1	0	0
हाळद.	Hulud	Turmeric (Turmerica)	Maund.	0	10	0	0	12	0	1	0	0	1	8	0
		Plant of the Class Triandria.													
उस.	Oos	Sugar-cane (Saccharum officinarum)	100	0	8	0	0	10	0	0	12	0	1	0	0

TENURE AND OCCUPATION.

The former condition of the occupation of land in India is a matter of considerable doubt, and the best authorities are at variance on the point; but whether or not the rights of other parties merged during the long period of anarchy which has existed for the last two centuries in Kolhapoor, the reigning sovereign is now considered, and would appear as essentially the proprietor of the soil. All lands are held of him, and the original and eventual rights of ownership in all alienations are intimated in the service and fealty exacted, even in the absence of any money tribute, in the fine levied on adoption, in the forfeiture which can be enforced, and in the reversion to the crown of the alienations in default of direct heirs.

Tenures are held either by sunud from the crown, or from the inferior lords, and the occupation of the land may be arranged under the following two classes, the first consisting of the occupation of that portion which has been retained as crown possession, and for which the holder pays a certain share of the produce as rent, and the second consisting of the occupation under sunud of that portion alienated in Inam and Surunjam, which is entirely or partially free from payment to the State.

The following table shows the Murathee designation and explanation in English of the various descriptions of land occupation prevailing in the Kolhapoor country, showing also the amount of each description, and the rate of cess as Puttee or Babtee paid to Government:—

Murathee Designation.	Explanation in English.	Amount of each description of Land.	Rate of Cess, as Puttee or Babtee, paid to Government.
1st Class.			
Paying no Cess.			
Dewusthan	Land granted for charitable expenses and temple worship	.....	Paying no cess.
Dhurmadao			
2nd Class.			
Paying Cess partially.			
Urzee Inam	Land granted on petition.		
Khoohkat rand	Land given to the families of men who lost their lives in battle.		
Rotee ambeel kat			
Cholee kakun	Land given to women on account of the expense of bodkins and bangles.		
Gurkurree	Land originally granted for service, but now only paying a small cess.		

Murathee Designation.	Explanation in English.	Amount of each description of Land.	Rate of Cess, as Putee or Babtee, paid to Government.
3RD CLASS.			
Paying Cess, and rendering Service.			
Surunjam	Land granted for the support of troops, and personal attendance on His Highness.		
Inam	Land granted as simple gift.		
Moheenee	Land granted in lieu of Hukdars' rights.		
Hoozoor Sunudee and Gaon Sunudee	Land granted for service.		
Jooree	Land granted in lieu of village Huks.		
Bulootedar	Land given for service to village servants.		
Hurkee or Maharkee ..	Land granted to the Purwarees for clearing the dead cattle from out of a village.		

The following are the various designations of land held direct from Government:—

1. *Meerasee Ryutawa.*—Land held by ryuts for a long time.
2. *Oopree ditto.* — Ditto ditto for a short time.
3. *Wutnee ditto.* — Ditto ditto hereditary.
4. *Ichal Khund.*—Held by a contract that does not change, but pays the fixed rate of the soil.
5. *Muktee Khund.*—Held on a contract that changes yearly.
6. *Kuolee or Estawa.*—Land that pays a fluctuating rate.
7. *Bhaig Jumeen.*—Ditto ditto a share of the produce.
8. *Kurdawa ditto.*—Land granted on a Sunudee's name, but not remaining entirely in possession, a part only of its produce being allowed to the grantee, and the rest going to the Government.
9. *Sunudees.*—Lands given to Sunudees as payment for service: their produce is put down in the village account books as received, and again as paid, to the same person.

The number of recorded beegas in the Kolhapoor State, exclusive of the land belonging to Jageerdars, amounts to 173,152, of which the excessive number of 116,976 beegas have been alienated in Inam; but an amount, on account of Putees and Babtees, has been reserved for the Government on these alienated Inams, of Rs. 1,24,669-6-2.

The Inamdars, indeed, furnish at present a direct payment to the treasury of about 30 per cent. on their possessions, and are liable to be called upon for

other customary State contributions, which have hitherto amounted to a further annual sum of about 5 per cent.

By this it will appear, that although the alienated property is exhibited as excessive, with respect to the remnant of Government lands, still the policy of the State has retained, besides the preservation of the individual surunjam, to be called out when required, a very ample and sufficient share of receipts for the treasury, from the proceeds of this description of property.

By this arrangement, also, the Government profit very considerably, in not being subjected to any calls on account of heavy remissions and protection, which would be otherwise imperative, if the entire lands were under their own control and management.

The cultivating land-occupants of Kolhapoor may be classed under the following five descriptions :—

Oopree.—Ryuts who have recently commenced cultivating land.

Wutundars.—Ryuts who enjoy land in inam.

Meerasdars.—Ryuts who have cultivated land in a village for a long time.

Olaudee.—Ryuts cultivating land situated in a village different from that in which they reside.

Pyreikurree.—Ryuts who cultivate land belonging to Wutundars.

No one at the present day, holding Khalsa lands on rent, has the power of alienating them to other parties, either by gift, sale, or transfer. A tradition, however, is current, that the Meerasee or Wutundaree lands in this country were in former times alienated, on the party who made over the land passing a paper, in which the amount of the Government Huk was prominently inserted.

Inam lands, however, in Kolhapoor, can be sold or transferred by parties in occupation, but a person possessing only a life interest in land cannot sell or transfer it, and any transaction of the sort must be without the knowledge of the authorities, who have the power and right of resumption on the death of the grantee, and it would appear that the villages possess no property in land exclusively under their immediate control, and solely for the benefit of the community, without reference to the Government authorities.

The lands enjoyed by the Bulootedars for the services they perform are entered in the village records: there is no tradition even regarding the original tenure or grantor, but these lands cannot now be either sold or alienated without the permission of Government.

The Wutuns of Patel, Deshmookh, Deshpandey, and Buloote, are not resumed until the extinction of the family of the holder, but they are often placed under attachment on the implication of the parties in rebellion, murder, embezzlement, or other serious offences; and although their final reversion to Government entirely rests on the will of the authorities, there are no traces on the records of the Wutuns having been thus incorporated in the Khalsa possessions.

On the death of a Wutundar, his heir is confirmed in the Wutun by Government, who receive from him a Nuzurana in accordance with the proceeds of his Wutun and his circumstances; and in the event of continued misconduct, some member of the family is appointed in the place of the offending individual.

A portion of two-thirds of the entire country is at present alienated, and held under sunud or long undisturbed possession, and the examination of upwards of five thousand documents has proved that the majority of the alienations were made by the Kolhapoor State, from the time of His Highness Rajaram Saheb, in 1618, to that of His Highness Bawa Saheb Maharaj, in 1838, in favour of Dewusthans, Dhurmadaos, Wutundars, distinguished Sirdars, Mankurees, and faithful servants, and, in a few instances, in favour of private individuals. The grants consist of Jageers, villages, lands, Wutuns, and different kinds of Huks, the annual proceeds varying from one rupee to seventy-five thousand rupees, generally bestowed in perpetuity, although a few are entered as life grants, and in some sunuds the term of holding is entirely omitted.

Many of the Deshpandias, however, with the Deshmookhs, and other Wutundars, still enjoy their grants under the terms given by the old Mahomedan rulers to their ancestors, but the original sunuds are not now forthcoming, and only mentioned in those of later date, which were issued by the Kolhapoor princes.

Grants issued on account of Dewusthans cannot be revoked so long as the pagoda stands, but Dhurmadao sunuds are sometimes cancelled on the extinction of the family of the original recipient. Few instances occur of an entire reversion to the State of any of these grants. A general reduction, however, of one-third was effected in all charitable allowances after the insurrection of 1844. The records also show a slight reduction which was made during the administration of the Dewan Saheb, and in former times these grants were freely seized, on the parties enjoying them being found concerned in any serious offences.

The grants made to Dewusthans and Dhurmadao, as also those to Bramins and other poor persons, are in most instances exempt from payment of Putee; but those enjoyed by Jageerdars, Mahalee and village Wutundars, are subject to certain fixed annual payments to the State, although in all cases the rates of tax are by no means uniform. The payments made by the former are called Babtees, and those by the latter Putees.

Jageerdars, and other village Wutundars, who are denominated Naiks, are also required to pay, in addition to the above, a Putee called Doostputee, on the occasions of the birth of sons, and on the occasion of marriages in the royal family, the rate of the levy varying from Rs. 2½ to Rs. 5 per cent. on their annual income.

Many of the grants were originally made on receiving a Nuzurana, generally consisting of cash payments, horses, weapons, gardens, articles of curiosity, or whatever the Raja may have greatly coveted, and the following are inserted as the usual grounds of the gift:—

To Bramins.

1. For the construction of works of public utility.
2. For the maintenance of a learned and indigent Bramin, having a large family.
3. For reciting the Poorans, either before an idol of the palace, or some members of the royal family, or at some place outside.
4. On the occasion of Kunyagust, the eclipses, and the Kupilashushtee; these occasions being considered by the Hindoos as highly efficacious in enhancing the merit and value of the charity.
5. For the performance of Unoosthans (rites).
6. For the support of Ugnihotru (unceasing fire).
7. For having predicted an auspicious time for undertaking an expedition, &c. &c.
8. For having built and consecrated new temples.
9. For charity on the occasion of the birth of princes.
10. Ditto ditto deaths of the members of the royal family.
11. In consequence of the old sunuds, issued by Mahomedan and other princes, having been lost or destroyed.
12. For carrying the bones of the members of the royal family to Benares.

To Servants and others.

1. For distinguished bravery in the field of battle, and for assistance rendered in defeating the enemies of the Raja, and extending the limits of the State by the conquest of new countries.
2. For faithful and loyal service.
3. For the support of widows and children of persons who met with death while fighting for the State.
4. For losses sustained from the commission of the crime of arson, &c.
5. To the Pendarees for plundering the camp, &c. of the enemy during the times of war.
6. As a milk allowance for a new-born son.
7. For having planned and superintended the preparation of certain dishes for the royal table on a great occasion.
8. For having killed tigers.
9. On account of the insufficiency of the proceeds of existing Wutuns for the support of the holders.
10. For having repopulated villages and bazars.
11. For faithful service.
12. For the defrayment of the expenses of palanquins, Aftabgiree, Chutree, and other similar grants from the Maharaj.
13. For Cholee Kakuns, that is, lands granted for defraying the expenses of the Cholee (bodkins) and Kakuns (bangles) of women.
14. For having sunk wells, and erected other works of public utility.

MODES AND RATES OF ASSESSMENT.

Although instances exist both of the Moujewur and Khotee* settlements, by which the determinate sum is agreed upon by Government to continue for a period of years, and the arrangement of sub-letting entrusted to the contracting parties, the Ryutwar is the prevailing settlement in Kolhapoor, by which an annual agreement is entered into with the individual cultivator, who pays rent for those fields only which he cultivates, and should they prove unproductive, he is entitled to an abatement.

The division of the village lands into separate allotments, and the individual rates of each allotment, were fixed in olden times, and the fiscal arrangement in Kolhapoor has been attributed to the celebrated Minister Mulik Umbur of Beejapoor; but the ancient records have generally been destroyed during the long-prevailing anarchy, and few documents are now forthcoming of even the last century. On whatever data the original Tunkha may have been formed, local surveys were subsequently admitted, and although Mulik Umbur's village settlement provided for the enjoyment to the Government of two-fifths, and to the cultivator of three-fifths of the crop, at the present day little proof remains of the details, or indeed of aught than the fixing a limit to demand, subject to infringement, from which the Indian peasant has never been exempt.

A custom, however, has been firmly established, and is seldom interfered with; and although the feelings of private enmity may sometimes induce a higher offer for a particular allotment, a loss is not often willingly sustained, even to injure an enemy, and matters shortly revert to their original footing.

Meeras occupation is of rare existence in Kolhapoor, and should a ryut wish to quit the land in his present possession, information is given to the Patel and Koolkurnee of the village, and eventually to the Mamlutdar, who, after ascertaining the transaction to be voluntary, issues orders for its transfer to any party who may agree to the Government terms, and a loss falls on the Government which may accrue from the land remaining fallow.

In the event of the land proving of greater value than is actually paid, the Mamlutdar is authorised to receive a higher offer, and if the occupant refuses to agree to the raised rate, to transfer the field, after reference to head quarters, to the highest bidder.

Land given on lease is subject to similar procedure.

In the event of a ryut throwing up his land, the Mamlutdar is authorised to let it at the highest obtainable sum, but is not restricted to the original fixed rate.

Uncultivated land is generally let on a lease of from two to ten years, and given to the highest bidder. The settlement is in the first instance made by the

* In some places, but more especially in the Konkun, there exists a class of revenue farmers called Khote, who were originally mere temporary collectors of the assessment, but who have in many instances transmitted the office to their children, to the supersession of the original village authorities, producing as a title for their claim length of enjoyment, acquired and retained during a period of anarchy and misrule.

village authorities, and after being examined by the Mamlutdar, receives the final sanction from head quarters.

Every ryut enters into a written agreement, stating that he will pay the Government rate, even if the land remain fallow; and should the field really be left untilled, the terms of the agreement are partly enforced, according to the forthcoming means, and to prevent loss from bad example. A portion, however, of the rent is always remitted, according to the circumstances of the case.

In all transactions the settlement is in the first instance entered into between the ryut and the village officers, a reference being allowed to the Shaikdar, and an appeal to the Mamlutdar, and eventually to head quarters.

After the annual arrangements have been concluded, in accordance with the above regulations, the Patel and Koolkurnees, with the consent of the cultivator, prepare the separate accounts of each individual, and from these the Shaikdar frames his statement of the quantity of land which has been let from the village, and the Lownee Patruk is afterwards prepared during the months of September and October by the Patel and Koolkurnees.

The payments of the ryuts are then fixed, with reference to their cultivation, and to the receipts of former times, after deducting all extraordinary contribution; and the Ayen or original assessment was fixed on a view of the productive powers of the village in prosperous times, and may be considered the highest realizable rent.

In addition to the original rate of assessment, the imposition of Putees or extra cesses have been firmly established, and the principal are exhibited in the Statement No. 1.

Permanent and contingent village charges and assignment, estimated at about 20 per cent., and exhibited in the following statement, are made out of the gross Jumma, and the balance forms the Government revenue:—

Statement showing the Details of the Sum deducted as Revenue not realizable by Government.

Heads.	No.	Particulars.	Amount.		
			Rs.	*a.*	*p.*
Dewusthan.	1	Mahaluxoomee of Kolhapoor	578	5	0
	2	The Pagoda of Joteeba	703	2	6
	3	Ditto of Ram, at Kolhapoor	401	6	0
	4	Ditto of Narayen Swamee, at ditto	147	9	3
	5	Ditto of Nagnath, at Nurundey	256	0	0
	6	Ditto of Withoba, at Wurgaon	54	8	0
	7	Ditto of Dutatruya, at Kolhapoor	283	12	0
	8	Ditto ditto, at Nursoba Waree	559	12	11
	9	Ditto ditto, at Sherole	251	8	10
	10	Ditto of Mahadeo, at Tulasee	16	1	6
		Carried over.. Rs.	3,252	2	0

Heads.	No.	Particulars.	Amount.		
			Rs.	*a.*	*p.*
		Brought forward.. Rs.	3,252	2	0
Dewusthan (continued).	11	The Pagoda of Mahadeo, at Kolhapoor	15	5	4
	12	Ditto of Monee Bawa, at Putgaon	16	5	4
	13	Tomb of a Peer, at Bunpooree	70	15	1
	14	Temple of Mahadeo, near Satara	24	10	8
	15	The temple of Withoba, at Bhoodurgur	38	0	0
	16	Ditto of Village Deities	8,454	11	4
		Total.. Rs.	11,872	1	9
Dhurmadao.	17	Granted to Kasheekur Diksheet	307	10	0
	18	Ditto to Dutgeeree Gosavee	206	9	4
	19	Ditto as Wurshasun	1,590	2	9
		Total.. Rs.	2,104	6	1
Babtee-dars.	20	Granted to Punt Pruteeneedhee of Vishalgur	2,515	5	11
	21	Ditto to Punt Amatya of Bowra	8,188	10	1
	22	Ditto to Sheevram Diksheet	80	1	9
	23	Ditto to Ghorepuday Sennputtee	100	0	0
	24	Ditto to the Sawunt of Waree	35	0	0
		Total.. Rs.	10,919	1	9
Hoozoor Hukdars.	25	Granted to Raghoonath Josheerao	352	4	6
	26	Ditto to Mulhar Sukharam Mujoomdar	153	12	0
	27	Ditto to Shroff at the Treasury	259	6	0
	28	Ditto to Andojee Jadow Surnaik	164	10	0
	29	Ditto to Naro Sukharam Hejeeb	29	5	0
	30	Ditto to Surpotdar Gosavee	222	7	8
		Total.. Rs.	1,181	13	2
Mahalee Hukdars.	31	Granted to Desaees	4,396	14	5
	32	Ditto to Deshpandias	3,124	1	2
	33	Ditto to Surdeshmookhee	4,392	13	3
	34	Ditto to Surdesaee Prubhawulkur	34	12	0
	35	Ditto to Nargownda	1,494	9	7
	36	Ditto to Surdesh Koolkurnee	679	15	1
	37	Ditto to Surnaik	673	2	7
	38	Ditto to Sur Chowgla	521	6	1
	39	Ditto to Kotekuree Naikowdee..	131	8	8
	40	Ditto to Potdar at Punala	71	14	0
		Total.. Rs.	15,521	0	10
Village Hukdars.	41	Granted to Naik	1,493	12	8
	42	Ditto to Patel	8,788	10	10
	43	Ditto to Koolkurnee	12,123	15	0
	44	Ditto to Chowgla	1,214	1	9
		Carried over.. Rs.	23,620	8	3

Heads.	No.	Particulars.	Amount.		
			Rs.	*a.*	*p.*
		Brought forward.. Rs.	23,620	8	3
Village Hukdars (contd.).	45	Granted to Mugdoom	278	13	10
	46	Ditto to Khote	99	12	0
	47	Ditto to Village Astrologer	1,886	8	1
	48	Ditto to Gooroo..	14	11	9
	49	Ditto to Shetia	43	4	0
	50	Ditto to Mahajun	60	6	0
	51	Ditto to Village Shroff	51	0	2
	52	Ditto to Bigaries	18	0	0
	53	Ditto to Natkur..	8	4	0
	54	Ditto to Kanoogo	19	1	6
	55	Ditto to Naikowdee	1	0	0
	56	Ditto to Ghustia	5	0	0
	57	Ditto to Tural (Village Mahar)..	656	4	1
		Total.. Rs.	26,762	9	8
Sundry.	58	Granted to Sunudkurees	15,736	0	6
	59	Allowed as contingent	9,165	6	11
		Grand Total.. Rs.	93,262	8	8

Abstract.

1. Dewusthan	Rs.	11,872	1	9
2. Dhurmadao		2,104	6	1
3. Babteedars		10,919	1	9
4. Hoozoor Hukdars		1,181	13	2
5. Mahalee Hukdars		15,521	0	10
6. Village Hukdars		26,762	9	8
7. Sunudkurees		15,736	0	6
8. Village Contingent		9,165	6	11
Total....	Rs.	93,262	8	8

In lands called Rakh Ran, situated among rocks and ravines, where inferior grains are alone sown, the gross produce is merely estimated by the revenue officer, and one-half or one-third part assumed as the Government share; but rates of land assessment vary greatly, according to the locality and quality of the soil, and in proportion to the smaller or larger quantity of land assigned to the beega. In many places, the fields are farmed out by contract to the highest bidders, and the rate then becomes exceedingly fluctuating. In other places, one-fourth, one-third, and one-half of the produce is taken, but throughout the State the average rate of the best description of land varies according to locality and size of the beega, from Rs. 4 to Rs. 54 per beega, and of the most inferior from 3 annas to Rs. 2 per beega.

Remissions are invariably given according to injury sustained from want or superfluity of rain, blight, or the ravages of birds and insects; and waste lands, which, however, are now scarce, are granted on an Istawa Kool, free for a term, but providing that the full rent be paid within the tenth year, by the individuals who undertake to bring them under cultivation.

The following table exhibits all the detailed particulars on the subject of assessing the different varieties of soil, as entered in the village books, and at present existing throughout the State :—

Statement showing the Rates of Assessment.

Rates of Assessment on Bagaet or Garden Lands.

Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.a.p.*	*Rs.a.p.*
54	0	0	32	8	0	25	4	0	20	0	0	15	0	0	12	8	0	11	0	0	10	0	0	8 4 0	6 0 0
50	0	0	31	4	0	25	0	0	18	8	0	14	0	0	12	4	0	10	14	0	9	0	0	8 0 0	5 0 0
48	0	0	30	0	0	22	8	0	18	0	0	13	8	0	12	2	0	10	8	0	8	12	0	7 8 0	4 0 0
45	0	0	28	0	0	20	4	0	16	4	0	13	2	0	11	4	0	10	4	0	8	8	0	7 0 0	..

(In all forty kinds of rates.)

Rates of Assessment on Jeeraet Land or Batty Ground.

Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.a.p.*	*Rs.a.p.*
30	8	0	20	7	0	16	8	0	13	10	0	11	15	0	9	9	0	7	8	0	6	2	0	4 11 0	2 12 0
30	4	0	20	4	0	16	2	0	13	9	8	11	12	0	9	8	0	7	8	0	6	5	0	4 10 0	2 10 0
28	12	0	20	4	2	16	1	8	13	9	3	11	8	0	9	6	0	7	7	0	6	0	0	4 8 0	2 8 0
28	6	0	20	2	0	16	0	0	13	8	0	11	7	0	9	5	0	7	4	0	5	14	0	4 8 0	2 4 0
28	0	0	20	0	0	15	14	0	13	5	0	11	5	2	9	4	0	7	2	0	5	13	3	4 6 0	2 0 6
25	0	6	19	8	0	15	10	0	13	4	0	11	4	0	9	1	0	7	2	0	5	12	0	4 4 0	2 0 0
25	0	0	19	4	0	15	6	0	13	2	9	11	1	9	9	0	0	7	1	8	5	11	1	4 2 0	1 15 6
24	11	0	19	0	0	15	4	2	13	1	9	11	1	0	9	0	0	7	0	0	5	10	3	4 1 9	1 13 0
24	8	0	18	15	0	15	4	0	13	8	0	11	0	0	8	14	3	6	15	6	5	10	0	4 0 0	1 12 0
24	0	0	18	14	0	15	2	0	13	0	0	10	14	0	8	12	0	6	13	0	5	8	5	3 14 9	4 10 0
22	10	0	18	10	0	15	1	6	12	12	0	10	13	0	8	11	0	6	12	0	5	8	0	3 14 6	1 8 0
22	9	0	18	6	9	15	0	0	12	10	0	10	12	0	8	10	0	6	10	6	5	7	6	3 12 0	1 4 0
22	8	0	18	2	6	14	12	0	12	8	0	10	10	7	8	8	0	6	10	0	5	7	0	3 10 0	1 3 0
21	12	0	18	0	0	14	10	6	12	7	0	10	10	0	8	7	0	6	9	3	5	6	0	3 8 0	1 2 0
21	11	0	17	10	0	14	8	6	12	6	0	10	8	11	8	4	0	6	8	0	5	4	0	3 6 0	1 0 0
21	10	0	17	8	0	14	8	6	12	5	6	10	9	0	8	2	0	6	6	0	5	2	0	3 5 0	0 15 0
21	9	6	17	0	0	14	6	0	12	4	0	10	8	0	8	0	0	6	5	6	5	1	0	3 2 0	0 12 0
21	8	0	16	15	3	14	5	0	12	3	0	10	6	3	7	14	0	6	5	3	5	0	5	3 0 0	0 10 9
21	0	0	16	14	0	14	0	0	12	1	0	10	4	0	7	12	3	6	5	6	5	0	0	2 14 0	0 8 0
20	10	0	16	10	0	15	14	0	12	0	0	10	0	0	7	12	0	6	4	0	4	14	6	2 13 9	0 6 9
20	8	0	16	8	0	13	12	0	11	15	3	9	12	0	7	11	0	6	3	4	4	14	0	2 13 0	0 5 3

(In all two hundred and ten kinds of rates.)

The aggregate proceeds of these rates of assessment, however, more clearly exhibit the real interest of the State, on a large tract of country, the greater part of which has, according to the following statement, been alienated from the crown, rather than the real value of the ground :—

Particulars.				Land.		
				Beegas	P.	K.
Jageerdars				261,104	2	18¼
Bulootedars				8,208	8	10
Dhurmadao				8,819	7	0
Dewusthan				5,560	8	0
Mahalee Hukdars (Desaees, Deshpandeys, &c.)				8,436	8	0
Gaon Hukdars (Patel, Koolkurnees, &c.)				15,135	4	0
Sundee.			Beegas P. K.			
Gaon Sundee			16,406 8 10			
Hoozoor ditto			27,768 10 15			
Gurkuree ditto			5,786 19 15			
				49,961	19	0
Sundry.			Beegas P. K.			
Menial Wutundars			1,965 2 10			
Khoonkat			912 14 5			
Urzee Inam			3,783 2 5			
Sundry			14,629 4 5			
				21,290	3	5
Total alienated				378,516	0	13¼
Khalsa				61,851	12	3
Grand Total				440,367	12	16¼

The total amount of land revenue for the year 1852, as mentioned in the following statement, is Rs. 5,51,142, and on the deduction of the Munohur collections, amounting to Rs. 5,090, the land revenue of the Kolhapoor possessions above the Ghaut would amount to Rs. 5,46,052:—

Particulars.		Amount.
		Rupees.
Amount of land revenue		5,51,142
Deduct amount of Munohur collections		5,090
Balance	Rs.	5,46,052
Details.		
Government land revenue		4,80,685
Proceeds of attachment		65,367
Total	Rs.	5,46,052

Of this sum, Rs. 57,163 are the collections on account of Bagaeet cultivation, and Rs. 3,40,138 those arising from the collections on account of Jeeraeet cultivation, altogether amounting to a sum of Rs. 3,97,301, which, according to the written accounts, is the amount of collections derived from the Government

land tax, as the remaining amount of Rs. 1,48,751 is derived entirely from a variety of heads contained in the following List No. 1 :—

No.	Particulars.	Amount.		
		Rs.	*a.*	*p.*
1	Doomala Babtee	43,058	14	5
2	Inam puttee	34,012	11	1
3	Urzee puttee	6,466	3	9
4	Moinee puttee	9,199	0	7
5	Khoonkat puttee..	456	3	6
6	Bajay Inamdar puttee	785	6	0
7	Piaday puttee	9,442	0	9
8	Kurday puttee	5,780	10	8
9	Buloté puttee	7,374	0	10
10	Tota puttee	2,676	3	4
11	Mahamoon puttee	7,284	15	4
12	Watun puttee	3,772	1	6
13	Ooroos puttee	437	13	3
14	Dewuskee puttee..	906	12	10
15	Rangnay puttee	184	5	3
16	Salwun puttee	189	0	6
17	Puttal puttee	154	2	0
18	Tisalee puttee	246	15	0
19	Ghorepuday puttee	210	0	6
20	Meeras puttee	96	14	0
21	Khote puttee	86	0	4
22	Jonay puttee	48	2	0
23	Muslut puttee	62	6	0
24	Ambeel katay	61	0	0
25	Gullay puttee	17	1	9
26	Shradh puttee	5	14	6
27	Bhigwun	15,735	0	4
	Total.. .. Rs.	1,48,751	0	0

By this account it will appear, that of the entire present revenue of Kolhapoor, only about one-half is collected as the amount of the land tax, and that about one-half is received from other sources of contracts, dues, rights, and fees, both on the Government lands and also on those of the Inamdars.

The Babs, though generally local, and originally imposed as a temporary cess, have now become permanent taxes, and do not bear in any way hard upon the people. They are also all of more ancient date than the memory of the present generation extends to, and are regularly entered in the Government records, which exist through a period of thirty-six years, to the year 1812, when the documents were destroyed in a conflagration caused during a tumult which took place within the precincts of the palace.

The amount of land tax, Rs. 3,97,301, would thus give an average rate of Rs. 6 to be paid per beega, on the remaining portion of 61,851, crown beegas; but the burthen is distributed among the Inamdars, who, in accordance with the

prevailing custom, furnish to the ryot, for cultivation, their excessive amount of alienated land, at a cheaper than the Government rate, which arrangement tends to preserve a balance between the high demand required for its land by Government, and the necessary means of maintenance required by the cultivator.

Thus, although only one-third of the entire tract denominated Kolhapoor, strictly speaking, belongs to the Kolhapoor Government, a revenue is obtained from this portion fully equal to what would be an average assessment on the entire tract, calculated on the rates prevailing in the adjacent countries, as the Kolhapoor Government now receive from their general land interest in the State a net revenue of Rs. 5,46,052, which would exhibit an interest in the entire soil to the average amount of about Rs. 2 per beega.

The term beega, however, is very vague and indefinite, although the land measures of Kolhapoor are of one standard; but the plots of ground have been entered in the records, apparently on some nominal standard of productiveness, the beega of good rich land being invariably smaller in dimensions to the beega of poor soil, and great partiality having been also displayed in the measurement to favoured individuals, causing a further variation and confusion of the original system.

In respect to the proportion of the gross produce received by Government, the share appropriated to the expense of cultivation, to the maintenance of the ryot's family, and the profit remaining, the following memorandum may be considered as showing an average account:—

A ryot of middling circumstances, having 4 bullocks and 2 ploughs, can cultivate 7 beegas of land, each beega yielding 10 maunds of grain, worth about Rs. 20, or in the aggregate 70 maunds, the average price of which, at the rate of Rs. 2 per maund, will amount to				Rs.	140	0	0
Deduct two-fifths on account of the Government share, or					56	0	0
Share of the ryot....					84	0	0
From the ryot's share he has to defray the following charges:—							
Average amount of proportion of the prime cost of 4 bullocks, supposing the animals worth Rs. 40, and to live for 4 years.....	Rs.	10	0	0			
Ditto of plough.....		1	0	0			
Labour of 158 persons for 1 day, or 158 days, at 2 annas der diem.....		19	12	0			
Cost of seed.....		2	0	0			
Fees of district &c. officers, and charity.....		17	8	0			
Feed of 4 bullocks for 1 year.....		12	0	0			
					62	4	0
Net profit of the ryot				Rs.	21	12	0

Brought over.... Rs.				21	12	0
Add the amount of saving effected, on account of the ryot and his wife labouring for 78 days in the fields (which amount is included in the sum of Rs. 19-12-0 mentioned above as cost of labour) ..... Rs.	9	10	0			
Sale of ghee, milk, sheep, poultry	7	0	0			
Labour of women in spinning thread	3	0	0			
				19	10	0
			Rs.	41	6	0
Deduct expenses for the support of the ryot's family, consisting of 2 persons and a child :—						
Grain for one year..... Rs.	15	0	0			
Cloth ditto	10	0	0			
Sundry expenses	6	0	0			
Interest of debt to Soukar	4	0	0			
				35	0	0
Being a net profit for amusement and religious ceremonies ..... Rs.				6	6	0

LABOUR EMPLOYED, AND ITS REMUNERATION.

All labour is performed by either man or beast, with little aid from machinery, and often in direct opposition to the rules of mechanics.

The camel, the horse, the ass, the bullock, and the buffalo are employed as means of draught and burden, but being of indifferent stock, undersized, and underfed, their powers are below the average of the adjacent districts.

A great portion of the agricultural labour is performed by mutual assistance rendered to each other among the village communities, and the evening meal is considered an ample remuneration for the good office.

When hired, however, for any farming purpose, a day-labourer receives from 1 anna to 1¼ anna, which is paid either in money or grain, but chiefly in the latter, according to the current price in the bazar.

Two annas per diem is the average hire for conveying loads, and the daily and monthly rates for artizan labour are exhibited in the following table :—

Table showing the Names of various Artizans to be obtained in Kolhapoor, together with their Rate of Daily Wages.

No.	Description.	Daily Wages varying from
		Annas
1	Carpenter...	4 to 8
2	Blacksmith	5 „ 8
3	Bricklayer	6 „ 8
4	Tailor	3 „ 7
5	Coppersmith	5 „ 8
6	Goldsmith	4 „ 8
7	Substantial brick-maker...	2½
8	Karkoon...	4 to 6
9	Stone-cutter	5 „ 8
10	Maker of turband-fashioned caps for boys	3 „ 6
11	Shoemaker	4
12	Bamboo-work maker	3
13	Jingur (saddle-maker)	4 to 6
14	Weaver of coarse cotton cloth	4
15	Carpet-weaver	4
16	Caster of pinchbeck rings	4
17	Perfumist	8

Table exhibiting the various Descriptions of Carriage available in Kolhapoor, the Weights usually carried, the Distances accomplished, and the Daily Rates of Hire.

No.	Description.	Weight carried.	Distance carried during the Day.	Daily Hire.
				Rs. a. p.
1	Camel	4 Satara maunds, or weighing Co.'s Rs. 25,600 ..	8 coss, or 24 miles	1 0 0
2	Hired pony	8 maunds, ditto ditto 7,680 ..	Ditto ditto	0 6 0
3	Bullock	20 pylees, ditto ditto 8,000 ..	4 coss, or 12 miles	0 2 8
4	Ass	2 maunds, ditto ditto 1,920 ..	6 do. or 18 do.	0 2 0
5	A large cart	13 ditto, ditto ditto 28,800 ..	4 do. or 12 do.	0 10 0
6	A small cart	10 ditto, ditto ditto 9,600 ..	2 do. or 6 do.	0 8 0
7	A man	5 Satara pylees, ditto ditto 2,000 ..	6 do. or 18 do.	0 2 0

The average weights carried, and the amount of labour performed during the day by men and bullocks in agricultural pursuits, are as follows :—

A cart with 2 bullocks is calculated to carry 6 maunds of grain, equal to 480 seers, or 8 cwts. 91 lbs. Avoirdupois, and will make three trips a day of two miles each trip.

A cart with stone wheels, drawn by 8 bullocks, and attended by 2 men, will carry 15 maunds of grain, equal to 1,200 seers, or 22 cwts. 4 lbs. 9 oz., and will make three trips a day of two miles each trip.

A pair of bullocks yoked to a zoovnee, (two poles tied to the yoke, with their points resting on the ground,) with one man, will carry 100 bundles of grass, and make three trips a day of two miles each.

Table showing the Amount of Labour performed during the Day by Men and Bullocks in Agricultural Pursuits.

Names of Implements used.	For what purpose.	No. of Bullocks.	No. of Men.	Quantity of Work done in Beegas in one Day.		Amount of Expense.	
				When the ground is moist.	When the ground is dry.	If by Hire.	If by Private Bullocks and Servants.
						Rs. a. p.	*Rs. a. p.*
Plough	To plough the ground	8	2	½ beega ..	¼ of a beega.	1 0 0	0 8 9
Koolow	To clean the ground of old stocks and roots of former year's crop	4	1	1 beega ..	2 beegas ..	0 8 0	0 4 4
Kurree	For sowing	2	2	2 beegas ..	....	0 10 0	0 7 0
Kesownee ..	To follow the Kurree, and cover the drill made by the teeth of the Kurree	2	1	2 beegas ..	....		
Phasalee	To level the ground after sowing	2	1	2 beegas ..	....	0 4 9	0 2 10
Kolpa	For weeding	2	3	2 beegas ..	....	0 8 0	0 5 6

Statement showing the Number of Wheeled Conveyances in the Kolhapoor State.

No.	Particulars.	Chariots.	Carts made after the Poona and Nasik fashion.	Carts.		Total.
				Stone Wheels.	Wooden Wheels.	
1	2	3	4	5	6	7
1	His Highness the Raja of Kolhapoor	4	10	..	..	14
2	Town of Kolhapoor	1	48	..	50	99
3	Peta Kurweer	..	..	183	74	257
4	Peta Alte	..	1	305	50	356
5	Peta Sherole	..	3	174	75	252
6	Peta Punala	..	..	24	184	208
7	Peta Bhoodurgur	..	..	3	44	47
8	Peta Gur Ingluz	..	1	22	229	252
	Total .	5	63	711	706	1,485
9	Vishalgur Suwusthan	1	1	16	20	38
10	Bowra ditto	..	..	..	10	10
	Total . .	1	1	16	30	48
11	Sunkeshwur Swamee	..	1	2	28	31
12	Rowjee Maharaj	..	..	9	..	9
13	Tatia Maharaj	..	..	13	..	13
14	Josee Rao	..	..	1	1	2
15	Hunmunt Rao Nimbalkur Surlushkur	..	..	27	8	35
16	Rutajee Chuwan Himut Bahadoor	..	..	20	47	67
17	Nilkunt Rao Jadhow Jubtun Moolk	..	..	1	1	2
18	Dowlut Rao Ghorepudey Hindoo Rao Gujendrugurkur ..	..	..	20	..	20
19	Esuwunt Rao Many Bheem Bahadoor	..	..	..	3	3
20	Ramchundru Rao Ghorepudey Senaputee	..	..	8	55	63
21	Luxoomun Rao Sindey Senakhaskhel	..	2	4	4	10
22	Narayen Ghatgay Surjé Rao ..	..	1	18	13	32
23	Rumabaee Saheb Ghatgay ..	..	..	13	23	36
24	Narayen Rao Ghorepudey Ameerool-Oomrao	..	2	11	11	24
25	Jysing Rao Ghatgey Surjerao Wujarut Mab	..	14	77	108	199
26	Sudasheo Rao Raj Oopadhey ..	..	..	5	..	5
	Total . .	..	20	229	302	551
	Grand Total . .	6	84	956	1,038	2,084

WATER.

There are four principal rivers, the Warna, the Punchgunga, the Wedgunga, and the Hurnkasee, which rise in the State, and flow down the four principal valleys of Kolhapoor.

They are all tributary to the Krishna, which river also forms a portion of the eastern boundary of the State, and the course of the tributaries, which is nearly direct from west to east, extends from about 60 to 150 miles, from their source among the Sahyadree Ghauts to their junction with the river Krishna.

Their breadth, at the junction, is as follows :—

River Warna, 222 feet; Punchgunga, 577 feet; Wedgunga, 192 feet. The Hurnkasee does not form a junction within the Kolhapoor limits. Their beds, during the dry season, are at an average depth of 40 feet from the top of the banks, and the mass of water which continually pours down during the monsoon frequently fills their deep chasms, and overflows the plain country for miles along the banks.

There are, however, no falls, and few rapids to be encountered, and during the season from October till January, rafts of timber, composed of many hundred beams, are annually floated down for a distance of from 40 to 100 miles, for building and agricultural purposes, and also for fuel.

As it rolls along the Kolhapoor country, the river Krishna is about 1,300 feet in breadth, and contains ample sufficiency of water for small boat-craft. A few basket and ferry-boats, however, at present only ply from side to side, but from the observations taken on the spot by the late Captain Hart, of the 2nd Grenadiers, it would appear, that from Koorundwar, which is situated at the junction of the Punchgunga, this noble river, with the exception of a fall of a few yards, flows uninterruptedly for 100 miles towards the frontier of the Hyderabad territory, and that there would be little if any difficulty in navigating this portion with flat-bottomed boats, rigged with mast and sail, and drawing twelve inches of water.

From their source on the Western Ghauts until they emerge from the mountainous tract on the plain, a distance of about 30 miles, the Kolhapoor rivers are fed by innumerable tributaries, each hill-side furnishing its quota. Through the plain, however, they receive little addition to the amount of water, which, during the hot weather, is very leisurely carried along the river Krishna through a succession of deep pools and shallow fords.

The only peculiarities to be noticed, with regard to the Kolhapoor rivers, are the extreme depth of their beds from the surface, and the generally soft nature of the beds themselves, both of which circumstances materially increase the difficulties in providing an easy and uninterrupted intercourse through the country during the monsoon.

Their general level, also, above the Krishna, being very trifling, when the latter river becomes full and flooded, the capability of discharge is wanting, and a back-water, extending in some places for 30 miles, overflows a large

portion of each valley, greatly to the detriment of the villages and crops on the banks of each of the Kolhapoor rivers.

Canals.—There are no canals at present in Kolhapoor, although the face of the country is well adapted for sluicing operations, and the entire waters of the Punchgunga, which are now allowed to run waste into the river Krishna, might, at the cost of about Rs. 3,50,000, be turned at the village of Berud, and brought to irrigate a fine plain of upwards of 1,000 beegas of the best alluvial soil, after supplying streams through the principal streets of the city, and affording, from the increase of revenue, a per-centage of at least 5 per cent. on the original outlay.

Tanks and Wells.—Throughout the principality, but chiefly in the plain country, there are altogether 197 tanks, and 11,908 wells; but art has accomplished little to aid the bounty of nature. The tanks are with few exceptions natural rocky hollows and pits, or narrow basins, varying from 100 to 800 yards in length, between hills, which have been blocked together by a rude embankment, and where the fluid becomes exhausted before the commencement of the hot weather. The wells used for irrigation are simple holes dug in the soil, unfaced with any building material, whilst a very rough stage of poles and branches is erected to fix the apparatus for raising the basket. The depth at which well-water is found varies much, in consequence of different descriptions of soil from 10 to 40 feet from the surface, and the wells are invariably worked by cattle.

At present, there is only one fine artificial tank, which is situated in the immediate vicinity of the capital, and which is designated the Runkala tank, after a god* of that name, who in ancient days enjoyed the favour of Mahaluxoomee. It is 12,612 feet in circumference, and the Bhundara is well faced with cut stone; and besides being used to irrigate 103 beegas of orchard land, a large stream has been lately conveyed inside the city for the use of the inhabitants.

The following statement contains the few tanks, which are continually used for purposes of irrigation, although, in seasons of abundant rain, the greater portion of all the remaining pools are used to assist cultivation for a month or two immediately subsequent to the monsoon:—

No.	Names of the Tanks.	No. of Beegas irrigated.	Amount of Tax received by Government.		
			Rs.	*a.*	*p.*
1	Pudmala	58	542	8	0
2	Roodru Teerth, or Mhar tank	6	60	0	0
3	Rawuneshwur	8½	70	0	0
4	Kote Teerth	14	105	0	0
	Total..	86½	777	8	0

* Runk Buberow, an incarnation of Shiva.

Means of Irrigation.—The greater portion of the Kolhapoor territory generally enjoys ample means of irrigation for ordinary husbandry. Throughout the tract of the Konkun Ghaut Matha, the periodical rains are trusted to with the most implicit confidence, and should any slight deficiency actually occur, which, however, very seldom happens, recourse is often had to the rivulets which trickle down the hill-sides, and which can be led at small expense and labour to provide to a certain extent for the scarcity.

Among the broken and undulating country bordering the plains, the various streams, having now considerably increased in bulk, are everywhere pursuing their course to join the principal rivers which water the valleys, and throughout this tract many villages possess a rude little aqueduct, whose neglected condition, however, evinces other means of supply.

In the less favoured portions of the Desh, the rivers afford a never-failing reservoir of water; wells also become more frequent; but still the proximity of the district to the Ghauts and forests generally secures for the entire tract, with the exception of the Sherole lands, a fair proportion of the periodical fall.

Many of the natural sheets of water, however, might be made to assume a very different appearance from their present aspect, and great scope altogether exists for improving the resources of the country, in its means of irrigation, for the higher descriptions of cultivation, more especially by throwing embankments over the rivers in the hilly districts, and by cutting artificial trenches from their beds in the plains, through which a supply of water might easily percolate into wells, somewhat removed from the banks of the stream; but innovations, when too rapidly attempted, are not looked upon with a favourable eye by the denizens of the country, and the want of capital among the cultivators, who are by no means a very pains-taking class, materially militates against the introduction of these ameliorating measures.

CITIES.

In the following table are exhibited, alphabetically arranged, the number, with their distances from the city of Kolhapoor, of cities, towns, and villages throughout the principality, and amounting, according to the statement, to 1 city, 47 towns, and 1,335 villages.

Of these 553 are alienated, either in Jageer or Inam, 331 are placed under the management of the Rutnageeree and the Sawunt Waree authorities, and the remainder belong to, and are under the immediate control of the Kolhapoor Government.

Statement showing the Number of Towns, Villages, &c. in the Kolhapoor State, A. D. 1850-51.

Number.	Particulars.	Towns, Villages, &c.				Details.	
		Kusbas or Towns.	Moujé or Villages.	Mujré or Hamlets.	Total.	Under the Management of Ratnageeree Collector, and the Political Superintendent of Sawant Waree.	Government and Alienated.
1	Government	24	468	7	499	46	453
2	Under attachment	3	50½	3½	57	11	46
	Total..	27	518½	10½	556	57	499
3	Alienated :						
	Estates of the 1st Class Jageerdars invested with civil and criminal jurisdiction	19	548	44	611	274	337
	Ditto of the Jageerdars under the Petas	2	197½	16½	216	....	216
	Total..	21	745½	60½	827	274	553
	Grand Total..	48	1,264	71	1,383	331	1,052

Statement showing the Names, arranged Alphabetically, of the Villages in the Kolhapoor State, their respective Distances from the City of Kolhapoor, the Number of Houses, and Population in each Village, &c.

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
	A			Miles.		
1	Auray	Kurweer.	Khalsa.	7¼	106	709
2	Asgaon	„	„	12	21	71
3	Arjoonwada ..	„	„	18	61	269
4	Andoor	„	Doomalla.	9	71	290
5	Aolee Khoord ..	„	„	21	42	246
6	Ambusee	„	„	12	83	530
7	Asundolee.. ..	Punala.	Khalsa.	24	80	382
8	Aurley	„	„	18	68	333
9	Aliwey	„	„	12	53	316
10	Amburdey.. ..	„	„	27	135	759
11	Arool	„	„	27	35	240
12	Aptey	„	„	12	63	284
13	Ambowdey ..	„	„	21	131	436
14	Akolee	„	„	30	25	140
15	Aolee	„	„	16½	42	384
16	Amutewadee(deserted)	„	„	18	..	..
17	Akoordey	„	„	15	41	224
18	Amburdey.. ..	„	„	18	31	247
19	Ankoorley.. ..	„	„	30	28	106
20	Assoorley	„	Doomalla.	9	95	494
21	Aruley	„	„	15	115	794
22	Ankoordey ..	Bhoodurgur.	Khalsa.	30	88	812
23	Ambadey	„	„	51	35	118
24	Antewdey	„	„	45	31	55
25	Antoorlee	„	„	48	50	105
26	Anway	„	„	24	54	190
27	Aolee Boodrook ..	„	„	24	66	298
28	Andolee	„	„	51	60	110
29	Ansungao	„	„	45	17	55
30	Ansunney	„	„	39	47	153
31	Anjewdey	„	„	33	9	40
32	Arjoonwaddee ..	„	Doomalla.	27	55	187
33	Andmapoor ..	„	„	24	45	270
34	Antaygaon.. ..	„	„	30	44	204
35	Ainee	„	„	39	86	283
36	Ambooney.. ..	„	„	30	50	267
37	Abtall	„	„	27	27	121
38	Aurulgoondee ..	Gur Ingluz.	„	40½	83	299
39	Adgul	„	Khalsa.	51	48	242
40	Aoornal	„	„	33½	65	387
41	Arleekuttey ..	„	„	57	20	99
42	Alugwaddee ..	„	„	57	52	270

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
43	Allahad	Gur Ingluz.	Doomalla.	27	69	410
44	Anteeal	,,	,,	36	70	271
45	Aurbochee.. ..	,,	,,	102	84	314
46	Aeenapoor.. ..	,,	Khalsa.	39	71	254
47	Ambup	Alte.	,,	15	361	1,559
48	Ateekeerey ..	,,	,,	9	140	618
49	Ambollee	Vishalgur.	Doomalla.	51	17	61
50	Ambey	,,	,,	45	35	126
51	Ampee	,,	,,	36	50	166
52	Aulwey Khoord ..	Kagul.	,,	18	74	407
53	Amroon	,,	,,	18	103	460
54	Azrey	Inchulkurunjee.	,,	43½	897	4,556
55	Anodey	,,	,,	46½	29	146
56	Ambolee (deserted)	,,	,,	64½	..	..
	B					
57	Beed	Kurweer.	Khalsa.	7½	259	1,495
58	Bowra	,,	,,	3	177	1,597
59	Buchnee	,,	,,	9	75	468
60	Bulingey	,,	,,	4½	58	338
61	Bhooyey	,,	,,	4½	129	1,275
62	Buhireshwur ..	,,	Doomalla.	9	102	543
63	Bhamtey	,,	,,	10½	55	355
64	Bhooyacheewadee..	,,	,,	6	27	218
65	Bololee	,,	,,	13½	115	672
66	Beley	,,	,,	15	62	288
67	Boribet	,,	,,	28½	32	179
68	Borigaon	Punala.	Khalsa.	21	75	337
69	Bandewdey ..	,,	,,	21	24	128
70	Bhognon	,,	,,	18	123	564
71	Burkee	,,	,,	42	51	230
72	Borepadley ..	,,	,,	15	113	433
73	Bhanley	,,	,,	18	20	75
74	Bambowdey ..	,,	,,	21	42	221
75	Bhatunwaddee ..	,,	,,	15	33	133
76	Bhedusgaon ..	,,	,,	30	92	688
77	Bhuhireywaddee (deserted)	,,	Doomalla.	15	..	..
78	Borewdey	,,	,,	18	136	720
79	Bagewdey	Bhoodurgur.	Khalsa.	39	42	135
80	Beleywaddee ..	,,	,,	36	66	86
81	Bedew	,,	,,	39	20	50
82	Bhatewdey ..	,,	,,	30	42	215
83	Busreywaddee ..	,,	,,	27	30	103
84	Beedree	,,	,,	36	20	63
85	Boormballee ..	,,	,,	27	51	136
86	Bhandney	,,	,,	42	21	75
87	Bamborday ..	,,	,,	42	33	53

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
88	Bhendowdey ..	Bhoodurgur.	Doomalla.	33	20	94
89	Balleewaddee Masa	"	"	27	40	140
90	Bamaney	"	"	33	44	110
91	Baleyghole ..	"	"	30	102	210
92	Bulleekeerey (deserted)	"	"	24	..	..
93	Bulleekerey (ditto)	"	"	24	..	..
94	Barwey	"	"	33	61	304
95	Baleywaddee ..	"	"	33	32	132
96	Boojowdey (deserted)	"	"	27	..	..
97	Bineekurey ..	Gur Ingluz.	Khalsa.	21	47	365
98	Bussapoor.. ..	"	"	57	176	831
99	Bhendwad.. ..	"	"	48	182	799
100	Bustvad	"	"	54	56	279
101	Boodeehall ..	"	"	42	39	194
102	Bhudgaon.. ..	"	Doomalla.	36½	284	1,860
103	Boogdeekutty ..	"	"	45	58	477
104	Butkunugley ..	"	"	37½	102	486
105	Beedreywadee ..	"	"	45	44	194
106	Bussergey Boodrook	"	"	40½	173	684
107	Ditto Khoord..	"	"	40½	1	7
108	Boehbal	"	"	90	48	227
109	Bhudukloor (deserted)	"	"	84	..	..
110	Bhundarhullee ..	"	"	90	81	391
111	Beedkie	"	"	108	61	314
112	Beejkoopee ..	"	"	102	47	232
113	Bunoor	"	"	105	312	1,127
114	Bolavee	"	"	24	89	549
115	Bomual	Sherole.	"	45	36	119
116	Bheerdee	"	"	51	225	1,302
117	Bustwad	"	"	33	82	368
118	Bhendowdey ..	Alte.	Khalsa.	18	65	215
119	Bhadoley	"	"	15	338	1,724
120	Bhendowdey ..	Vishalgur.	Doomalla.	39	26	133
121	Boorbull	"	"	30	35	59
122	Baveylee	Bowra.	"	27	57	212
123	Bamnee	Kagul.	"	13½	64	338
124	Belowdey Khoord	"	"	12½	70	319
125	Bidree	"	"	19½	75	374
126	Borewdey	"	"	20½	184	860
127	Bustowdey ..	"	"	21	68	386
128	Bhewsee (deserted)	"	"	13½	..	..
129	Bhudgaon.. ..	"	"	21	45	206
130	Bachnee	"	"	12	75	399
131	Bulingey	"	"	21	137	756
132	Belowley Khoord..	"	"	13½	65	443
133	Buhirewadee ..	Inchulkurunjee.	"	28½	323	1,484
134	Booroodey.. ..	"	"	43½	38	318
135	Buddeywadee ..	"	"	43½	10	40

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
136	Banchee	Inchulkurunjee.	Doomalla.	46½	74	390
137	Bhadwan	,,	,,	37½	104	549
138	Bhadrunwadee ..	,,	,,	39	82	368
139	Belgoondee ..	,,	,,	37½	46	213
140	Bolkewadee ..	,,	,,	40½	23	89
	C					
141	Choovey	Kurweer.	Khalsa.	12	66	492
142	Cheekhlee	,,	,,	3½	63	523
143	Chandey	,,	,,	21	32	143
144	Chafodee	,,	,,	21	32	254
145	Chinchwad, Turf Kulhey	,,	Doomalla.	12	59	218
146	Chinchwad, ..	,,	,,	7½	108	640
147	Chenowdey (deserted)	Punala.	Khalsa.	27	..	..
148	Churun	,,	,,	21	116	730
149	Chaphodee ..	,,	,,	15	56	220
150	Chimney	Bhoodurgur.	,,	39	85	187
151	Chewley	,,	,,	45	14	30
152	Chaphodee ..	,,	,,	51	21	81
153	Cheekewadee ..	,,	Doomalla.	60	15	32
154	Chunneekoopee ..	Gur Ingluz.	Khalsa.	39	91	587
155	Chichewaddee ..	,,	,,	42	119	583
156	Cheekulwhal ..	,,	Doomalla.	21	128	718
157	Chundunkood ..	,,	,,	42	7	31
158	Chilknoor	,,	,,	99	103	498
159	Chundurgee ..	,,	,,	84	87	369
160	Chungowdhuttee ..	,,	,,	102	56	255
161	Chipree	Sherole.	Khalsa.	21	191	1,068
162	Chinchlee	,,	Doomalla.	51	669	2,661
163	Chinchwad ..	,,	,,	33	98	457
164	Chundooz	Alte.	,,	18	187	808
165	Chowrey	,,	,,	18	143	737
166	Chandeley	Vishalgur.	,,	60	51	160
167	Chandolee	,,	,,	42	20	153
168	Chundrey	Kagul.	,,	15	74	361
169	Chowndall	,,	,,	19½	21	110
170	Cheemgao	,,	,,	25½	111	507
171	Cheekhlee	,,	,,	18	328	1,714
172	Chokak	,,	,,	10½	76	500
173	Chittuley	Inchulkurunjee.	,,	49½	56	269
174	Chappowdey ..	,,	,,	48	73	275
175	Chandeywadee ..	,,	,,	45	26	125
	D					
176	Danowdey	Kurweer.	Khalsa.	6	41	265
177	Dewaley Khoord ..	,,	,,	7½	34	134

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
178	Dindnerlee ..	Kurweer.	Khalsa.	9	149	794
179	Dhamodey.. ..	„	„	21	125	686
180	Dewthavey ..	Punala.	„	12	20	156
181	Danewadee ..	„	„	9	3	23
182	Dewaley	„	„	16½	94	604
183	Donewadee ..	„	„	15	1	6
184	Donolee	„	Doomalla.	18	102	446
185	Deegowdey ..	„	„	12	49	248
186	Durdeywadee (deserted)	Bhoodurgur.	Khalsa.	48	..	..
187	Dindaywadee ..	„	„	36	59	115
188	Dewkewadee ..	„	„	30	22	106
189	Donowdey.. ..	„	„	39	29	124
190	Devurdey	„	„	42	44	79
191	Deley	„	„	45	30	52
192	Dhamunwadee ..	„	„	27	45	122
193	Doorgmanwad ..	„	„	30	34	135
194	Deegsey	„	„	39	16	43
195	Dhamney	„	Doomalla.	36	70	286
196	Doobleywadee ..	„	„	51	21	57
197	Dhehawadee (deserted)	„	„	27	..	..
198	Darwad	„	„	30	69	501
199	Doondgey	Gur Ingluz.	Khalsa.	34½	152	567
200	Doogunwadee ..	„	„	45	44	224
201	Dewapoorhuttee (deserted)	„	„	51	..	..
202	Donewadee (ditto)..	„	Doomalla.	48	..	..
203	Dodbhavee ..	„	„	108	268	1,256
204	Dhurungootee ..	Sherole.	Khalsa.	27	50	265
205	Danwad	„	„	33	210	956
206	Danolee	„	Doomalla.	22½	273	1,818
207	Doogaywadee ..	„	„	45	114	467
208	Dutwad	„	„	30	389	1,811
209	Dhakaley	Vishalgur.	„	57	30	195
210	Doorgwadee ..	„	„	54	27	199
211	Dhungurwadee ..	„	„	39	18	42
212	Dhoodowdey ..	Bowra.	„	24	88	471
213	Dowlutwadee ..	Kagul.	„	24	47	184
214	Detewadee.. ..	Inchulkuranjee.	„		Desolate.	
215	Dewkandgao ..	„	„	49½	75	327
216	Dewurdey.. ..	„	„	48	96	534
217	Dabheel	„	„	49½	60	229
	E					
218	Ewtee	Kurweer.	Khalsa.	12	53	282
219	Ewloos	„	„	9	149	702
220	Elowdey	„	Doomalla.	18	95	405
221	Ellewadee	Punala.	„	24	28	136

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
222	Enewdey	Bhoodurgur.	Khalsa.	33	9	40
223	Eynee	,,	Doomalla.	39	86	283
224	Erundup	,,	,,	39	28	105
225	Enchowadee ..	Gur Ingluz.	Khalsa.	40½	45	262
226	Emmeyhuttee ..	,,	Doomalla.	49½	28	112
227	Elgood	Sherole.	,,	15	158	1,102
228	Edrow, Prant Raibang	,,	,,	48	51	258
229	Edrow	,,	,,	21	62	298
230	Elloor	Vishalgur.	,,	30	59	352
231	Ellaney	,,	,,	30	22	119
232	Elwunjoogace ..	,,	,,	39	144	313
233	Ekoudee	Kagul.	,,	9½	61	324
234	Emgey	,,	,,	24	170	466
235	Emgurnee	,,	,,	13½	108	623
236	Erdoley	Ichulkurunjee.	,,	48	57	220
237	Emkod	,,	,,	45	43	245
	G					
238	Geergaon	Kurweer.	Khalsa.	4½	102	608
239	Gokool Seergaon ..	,,	Doomalla.	4½	63	460
240	Ghotowdey ..	,,	,,	18	55	331
241	Ghurpun	,,	,,	12	29	178
242	Ghotowdey ..	Punala.	Khalsa.	21	34	265
243	Ghoongoor ..	,,	,,	21	46	220
244	Gotney (deserted)..	,,	,,	33	..	..
245	Golewdey	,,	,,	13½	31	155
246	Geerolee	,,	,,	9	15	74
247	Gotay	,,	,,	18	24	111
248	Gowsee	,,	,,	21	67	262
249	Gogwey	,,	,,	15	8	43
250	Ghanowdey ..	,,	,,	16½	45	284
251	Ghongoorwadee ..	,,	,,	16½	13	52
252	Gurjun	,,	,,	16½	38	150
253	Goodhey	,,	Doomalla.	12	41	228
254	Gogvey	,,	,,	21	64	510
255	Gorgottee	Bhoodurgur.	Khalsa.	30	167	1,127
256	Gungapoor ..	,,	,,	27	68	494
257	Ghoodaywadee ..	,,	,,	27	20	86
258	Gowgaley	,,	Doomalla.	24	72	230
259	Gurgaon	,,	,,	27	22	108
260	Goodall	,,	,,	27	74	303
261	Gur Ingluz ..	Gur Ingluz.	Khalsa.	36	587	3,022
262	Geejvunney ..	,,	,,	36	144	883
263	Goodulkope (deserted)	,,	,,	45	..	..
264	Geernaikhuttee ..	,,	,,	48	1	5
265	Goodgoondie ..	,,	,,	58½	92	362
266	Goodkuttey ..	,,	Doomalla.	102	37	237
267	Goadchee	,,	,,	93	159	827

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
268	Gonugnoor ..	Gur Ingluz.	Doomalla.	96	64	289
269	Goodkope	,,	,,	87	42	234
270	Goodgoomnall ..	,,	,,	99	8	31
271	Ghulwad	Sherole.	Khalsa.	33	114	750
272	Ghosurwad ..	,,	Doomalla.	33	217	1,157
273	Ghoonkee	Alte.	Khalsa.	18	295	1,509
274	Golewney	Vishalgur.	Doomalla.	39	45	153
275	Gondolee	,,	,,	33	37	113
276	Gholsowdey ..	,,	,,	45	21	125
277	Gellowdey	,,	,,	42	34	50
278	Gujapoor	,,	,,	48	160	411
279	Gowdee	,,	,,	42	50	209
280	Geergaon	,,	,,	30	40	86
281	Gorewdey	Bowra.	,,	27	34	158
282	Gorumbey	Kagul.	,,	18	101	624
283	Gujurgao	Inchulkurunjee.	,,	37½	69	409
284	Gowsey	,,	,,	51	65	314
285	Geley (deserted) ..	,,	,,	64½	..	..
	H					
286	Hulsawdey ..	Kurweer.	Khalsa.	7½	44	359
287	Heedey	,,	,,	12	56	381
288	Horowdey Amujaee	,,	,,	21	33	183
289	Herley	,,	,,	9	545	2,480
290	Halewdee	,,	,,	9	105	499
291	Heerowdey ..	,,	Doomalla.	12	38	189
292	Husoor	,,	,,	15	120	748
293	Huldee	,,	,,	9	89	647
294	Hurpowdey ..	Punala.	Khalsa.	18	69	265
295	Hurdowdey ..	Bhoodurgur.	,,	42	42	219
296	Heleywaddee ..	,,	,,	27	21	45
297	Horowdey Khindeschey	,,	Doomalla.	24	51	195
298	Hunmantey ..	,,	,,	54	2	5
299	Hadowdey ..	,,	,,	27	100	552
300	Hassoor	Gur Ingluz.	Khalsa.	15	70	382
301	Hussoorsasgeeree ..	,,	,,	42	90	436
302	Hoongeenhall ..	,,	,,	39	27	76
303	Heerulgey	,,	,,	39½	78	403
304	Helewaddee ..	,,	,,	36	30	132
305	Hurlee	,,	,,	40½	93	506
306	Hageedhall ..	,,	,,	54	61	273
307	Hameedwada ..	,,	,,	21	164	1,175
308	Huldowdey ..	,,	,,	27	35	199
309	Hussoor Chumpoo	,,	Doomalla.	34½	193	1,058
310	Hebal	,,	,,	36	161	795
311	Heeddoogee ..	,,	,,	42	89	372
312	Hebball, Kusba Nesree	,,	,,	48	99	439

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
313	Hadulgey	Gur Ingluz.	Doomalla.	48¾	65	470
314	Helewadee, Kusba Nesree	,,	,,	45	12	46
315	Hulkurnee ..	,,	,,	42	453	1,900
316	Huldee	,,	,,	24	104	552
317	Hurlee Boodrook..	,,	,,	39	65	203
318	Hitnee	,,	,,	37½	251	1,313
319	Hurlapoor.. ..	,,	,,	97½	38	134
320	Hussoor	,,	,,	102	70	382
321	Hullay Targul (deserted)	,,	,,	102	..	..
322	Huthullee.. ..	,,	,,	99	46	191
323	Hulkunkunwadee (deserted) ..	,,	,,	97½	..	..
324	Hunminhall ..	,,	,,	33	95	256
325	Hussoor Boodrook	,,	,,	24	61	247
326	Hussoor Khoord ..	,,	,,	24	57	243
327	Hussoor	Sherole.	Khalsa.	39	69	575
328	Hoopree	,,	,,	15	364	1,964
329	Hurrolee	,,	,,	24	104	625
330	Hoomburhuttee ..	,,	Doomalla.	48	40	207
331	Herwad	,,	,,	30	254	1,239
332	Hingungao ..	,,	,,	21	50	263
333	Hatkunugley ..	Alte.	Khalsa.	15	306	1,406
334	Hoombowlee ..	Vishalgur.	Doomalla.	42	25	55
335	Honallee	Kagul.	,,	13½	70	320
336	Hatewdey	Inchulkurunjee.	,,	46½	40	217
337	Harowley	,,	,,	40½	17	59
338	Hullolee	,,	,,	46½	51	197
339	Honialee	,,	,,	34½	94	386
340	Hujgollee Khoord..	,,	,,	42	33	173
341	Hujgollee Boodrook	,,	,,	43½	26	122
342	Honcywadee ..	,,	,,	40½	35	174
	I					
343	Ispoorlee	Kurweer.	Khalsa.	12	74	377
344	Injoley	Punala.	,,	12	30	166
345	Indial (deserted) ..	,,	,,	33	..	..
346	Injoley	,,	Doomalla.	24	43	195
347	Idurgoochee ..	Gur Ingluz.	,,	39	94	394
348	Inchnal	,,	Khalsa.	39	71	415
349	Islampoor.. ..	,,	Doomalla.	55½	115	523
350	Inglee	Alte.	,,	15	309	1,628
351	Inchulkurunjee ..	Inchulkurunjee.	,,	16½	1,497	7,152
	J					
352	Jytalley	Kurweer.	Khalsa.	7½	21	124

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
353	Jadow Wadee ..	Kurweer.	Doomalla.	3	50	236
354	Jadow Wadee 2nd..	,,	,,	3		
355	Jakhley	Punala.	Khalsa.	12	116	542
356	Japhley	,,	,,	12	23	67
357	Jeewoor	,,	,,	15	44	283
358	Jamboor	,,	,,	39	63	272
359	Junardhunwadee Maleychee (deserted)	,,	Doomalla.	15	..	..
360	Julkeywadee (ditto)	Bhoodurgur.	,,	30	..	..
361	Jagulwadee (ditto)	,,	,,	33	..	..
362	Jurlee	Gur Ingluz.	Khalsa.	36	112	636
363	Jamboolwadee ..	,,	,,	45	20	206
364	Jodhuttee.. ..	,,	,,	45	34	155
365	Jukhbal	,,	Doomalla.	90	52	288
366	Janial	,,	,,	24	47	296
367	Jukeywadee ..	,,	,,	39	31	95
368	Jynapoor	Sherole.	Khalsa.	21	71	309
369	Jamblee	,,	,,	24	149	681
370	Julalpoor	,,	Doomalla.	48	92	373
371	Jurgee	Bowra.	,,	27	27	139
372	Jeloor	Inchulkurunjee.	,,	48	7	34
	K					
373	Kurweer	Kurweer.	Khalsa.	..	6,363	43,381
374	Kulley	,,	,,	12	164	1,036
375	Khooperey ..	,,	,,	6	183	1,154
376	Koodootrey ..	,,	,,	9	108	811
377	Koogeel Khoord ..	,,	,,	6	30	210
378	Kopurdey.. ..	,,	,,	9	70	492
379	Kuneree	,,	,,	7½	180	1,113
380	Kageel Boodrook..	,,	,,	7½	35	264
381	Keeley	,,	,,	9	96	532
382	Kerlee	,,	,,	6	70	439
383	Kullumbey ..	,,	,,	3	79	504
384	Kheerowdey ..	,,	,,	12	8	38
385	Khundaley ..	,,	,,	13½	23	119
386	Koorookoolee ..	,,	,,	12	58	308
387	Kotey	,,	,,	21	124	438
388	Kuntheywadee ..	,,	,,	21	20	149
389	Kotholee	,,	Doomalla.	12	88	512
390	Kawney	,,	,,	12	46	285
391	Kundulgaon ..	,,	,,	4½	87	435
392	Kandgaon.. ..	,,	,,	9	85	399
393	Kodewday ..	,,	,,	21	24	135
394	Khutanguley ..	,,	,,	10½	64	424
395	Kulumbey ..	,,	,,	10½	33	138
396	Kooroodoo ..	,,	,,	9	43	221
397	Kogey	,,	,,	6	100	714

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
398	Khebowdey ..	Kurweer.	Doomalla.	12	113	782
399	Kessapoor Pett (Kolhapoor).. ..	,,	,,	..	215	1,285
400	Kolew	,,	,,	18	114	838
401	Kodolee	Punala.	Khalsa.	15	682	3,009
402	Kololee	,,	,,	15	51	496
403	Kuneeree	,,	,,	18	78	368
404	Kolegaon	,,	,,	30	33	248
405	Keesrool	,,	,,	21	54	224
406	Kaljowdey.. ..	,,	,,	39	43	167
407	Koleek	,,	,,	30	59	295
408	Keerwey	,,	,,	21	29	158
409	Kadey Boodrook ..	,,	,,	30	67	364
410	Khokoorley ..	,,	,,	30	46	231
411	Kadey Khoord (deserted)	,,	,,	27	..	.
412	Kodowdey.. ..	,,	,,	30	28	134
413	Kundulgaon ..	,,	,,	30	17	72
414	Kurujosee.. ..	,,	,,	27	47	275
415	Kanchunwadee ..	,,	,,	16½	41	152
416	Khopaley (deserted)	,,	,,	16½	..	..
417	Kooserey	,,	Doomalla.	6	60	303
418	Kattey Bhogaon ..	,,	,,	15	93	521
419	Kurgooley . ..	,,	,,	36	50	268
420	Kurujphen ..	,,	,,	24	41	198
421	Kode	,,	,,	33	4	25
422	Kekhley	,,	,,	15	74	634
423	Kakhey	,,	,,	15	64	381
424	Kofolee	,,	,,	33	122	686
425	Kotelee	,,	,,	15	204	878
426	Kantey	,,	,,	39	24	141
427	Kurunjphen ..	,,	Khalsa.	21	23	143
428	Koorkoondey (deserted)	Bhoodurgur.	,,	42	..	..
429	Korewdey.. ..	,,	,,	42	45	75
430	Keetowdey ..	,,	,,	51	45	124
431	Koor	,,	,,	27	64	448
432	Kurumblee ..	,,	,,	42	10	40
433	Koombharwadee ..	,,	,,	36	11	68
434	Khedgey	,,	,,	39	20	68
435	Korewdey.. ..	,,	,,	42	34	191
436	Kupeeleshwur ..	,,	,,	21	51	213
437	Kambulwadee ..	,,	,,	24	21	112
438	Kullunkwadee ..	,,	,,	27	12	39
439	Kurunjphen ..	,,	,,	30	27	70
440	Koodootree ..	,,	,,	27	31	183
441	Kelosee Boodrook..	,,	,,	27	118	384
442	Kelosee Khoord ..	,,	,,	30	45	139

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
443	Kamburdey ..	Bhoodurgur.	Khalsa.	45	13	49
444	Konalee	,,	,,	45	37	136
445	Korewdey	,,	,,	39	51	132
446	Kurunjey	,,	,,	39	18	46
447	Khhdukwad ..	,,	Doomalla.	24	120	251
448	Khapurwadee (deserted)	,,	,,	27	..	..
449	Kolwun	,,	,,	27	43	280
450	Kookoodwadee ..	,,	,,	27	11	33
451	Kurjeevney ..	,,	,,	24	58	282
452	Konowdey ..	,,	,,	27	60	379
453	Kulnacwadee ..	,,	,,	30	28	231
454	Khanapoor ..	,,	,,	30	39	304
455	Koodturwadee ..	,,	,,	39	11	49
456	Kondosee	,,	,,	39	111	546
457	Kassarwada ..	,,	,,	27	27	152
458	Kassarpootley ..	,,	,,	27	65	281
459	Kapsee	,,	,,	27	497	2,599
460	Kasaree	,,	,,	27	49	289
461	Kurundial	,,	,,	27	142	151
462	Kudgaon	,,	Khalsa.	39	118	669
463	Kulkole	Gur Ingluz.	,,	84	837	4,074
464	Khamulchuttee ..	,,	,,	39	54	409
465	Kudalley	,,	,,	42	33	167
466	Khundal	,,	,,	39	125	763
467	Kudgaon	,,	,,	33	247	1,666
468	Kunkunwadee ..	,,	,,	54	107	583
469	Khundall	,,	,,	57	42	159
470	Kuttuk Bhao ..	,,	,,	51	99	470
471	Kullumwadee ..	,,	Doomalla.	51	35	144
472	Koombree ..	,,	,,	49½	54	264
473	Kanudewadee ..	,,	,,	48	42	234
474	Koombulhall ..	,,	,,	42	20	60
475	Kowlgey	,,	,,	39	117	524
476	Kurrumblee ..	,,	,,	36	174	670
477	Kurpewadee ..	,,	,,	39	43	202
478	Kulveekultey ..	,,	,,	46½	108	615
479	Kuddumpoor ..	,,	,,	108	62	292
480	Kamunkope ..	,,	,,	102	77	457
481	Koneechundergee ..	,,	,,	84	81	390
482	Kesurgope	,,	,,	90	12	64
483	Koonoor	,,	,,	105	111	554
484	Kudulgey	,,	,,	40½	91	429
485	Koombhoj	Sherole.	Khalsa.	18	685	2,174
486	Kootwad	,,	,,	36	45	365
487	Kondeekeerey ..	,,	Doomalla.	21	40	197
488	Kothlee	,,	,,	24	150	1,168
489	Kowtesar	,,	,,	21	157	894

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
490	Kheedrapoor ..	Sherole.	Doomalla.	36	165	711
491	Keenee	,,	,,	18	206	1,057
492	Kubnoor	,,	,,	15	113	787
493	Korochee	,,	,,	15	82	505
494	Khochee	,,	Khalsa.	24	184	1,357
495	Kunwad	,,	Doomalla.	39	69	180
496	Kopurdey	Vishalgur.	,,	30	25	156
497	Kapsee	,,	,,	27	105	587
498	Kandwun	,,	,,	54	49	244
499	Kurdey	,,	,,	51	35	170
500	Kudwey	,,	,,	33	117	464
501	Kulkowney (deserted)	,,	,,	45	..	..
502	Khed	,,	,,	51	61	183
503	Kansardey ..	,,	,,	39	42	224
504	Koombhowdey ..	,,	,,	39	65	242
505	Kerley	,,	,,	42	30	191
506	Kurvundwadee ..	Bowra.	,,	24	196	928
507	Kherewdey ..	,,	,,	27	27	108
508	Katlee	,,	,,	33	23	103
509	Kudwey	,,	,,	27	42	170
510	Konalee	,,	,,	27	57	202
511	Kagul	Kagul.	,,	9	816	4,198
512	Kurnoor	,,	,,	10½	111	594
513	Kemblee	,,	,,	12	49	161
514	Kooroolee	,,	,,	19½	59	366
515	Kowlgey	,,	,,	18	155	462
516	Kenowdey	,,	,,	18	86	320
517	Koornee	,,	,,	21	59	241
518	Khanapoor ..	Inchulkurunjee.	,,	46½	34	175
519	Kurpewadee (deserted)	,,	,,	34½	..	..
520	Kurkballey ..	,,	,,	46½	7	20
521	Keeney	,,	,,	43½	73	247
522	Kowadey	,,	,,	39	182	804
523	Kanolee	,,	,,	37½	76	316
524	Khadey	,,	,,	42	73	339
525	Kasarkandgaon ..	,,	,,	48	59	282
	L					
526	Loghey	Kurweer.	Khalsa.	13½	23	160
527	Lingnoor	,,	Doomalla.	18	35	194
528	Lukhmapoor ..	Punala.	,,	36	83	392
528A	Lingnoor	Bhoodurgur.	,,	24	60	144
529	Lotaywadee ..	,,	,,	27	27	136
530	Lingnoor	Gur Ingluz.	Khalsa.	45¾	55	363
531	Lingnoor	,,	Doomalla.	36	87	310
532	Latt	,,	,,	22½	668	3,115
533	Lingnoor (deserted)	,,	,,	96	..	..
534	Latowdey	Alte.	Khalsa.	18	184	1,292

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
535	Lollaney	Vishalgur.	Doomalla.	39	30	100
536	Latt	Inchulkurunjee.	,,	19½	464	2,320
537	Lakoodwadee ..	,,	,,	45	17	100
538	Lattgao	,,	,,	49½	85	363
	M					
539	Moodsingee ..	Kurweer.	Khalsa.	6	202	1,448
540	Mahaloongey ..	,,	,,	12	100	898
541	Muhey	,,	,,	7½	86	586
542	Murlee	,,	,,	12	40	229
543	Moodkeshwur ..	,,	,,	13½	25	137
544	Mazgaon	,,	,,	18	36	117
545	Manzurwadee ..	,,	,,	21	12	35
546	Maley	,,	,,	10½	75	354
547	Maduley	,,	Doomalla.	9	31	139
548	Mahoodey.. ..	,,	,,	18	41	207
549	Maharool	,,	,,	9	79	412
550	Moosulwadee ..	,,	,,	24	21	71
551	Mazgaon	Punala.	Khalsa.	10½	149	1,025
552	Mahaloongey ..	,,	,,	12	22	192
553	Malapudey ..	,,	,,	21	51	280
554	Mahalsowdey ..	,,	,,	35½	70	379
555	Manowdey ..	,,	,,	30	50	244
556	Murley	,,	,,	27	23	98
557	Mosoom	,,	,,	39	41	170
558	Moodkulwadee (deserted)	,,	,,	36	..	..
559	Mahaloongey ..	,,	,,	21	8	38
560	Mahasoorlee ..	,,	,,	24	182	764
561	Muthey (deserted)	,,	,,	30	..	..
562	Malgaon	,,	,,	36	43	203
563	Molowdey.. ..	,,	,,	30	25	134
564	Mahaloongey (deserted)	,,	Doomalla.	12	..	..
565	Maley	,,	,,	15	170	651
566	Mahoorey.. ..	,,	,,	15	85	489
567	Mangaon	,,	,,	30	35	165
568	Mahalsowdey ..	,,	,,	15	61	286
569	Maleywadee ..	,,	,,	36	63	278
570	Majnal	,,	,,	15	59	427
571	Mahasrung ..	Bhoodurgur.	Khalsa.	45	75	139
572	Moorkuttay ..	,,	,,	36	39	93
573	Manowley ..	,,	,,	36	62	143
574	Mahswey	,,	,,	30	70	278
575	Mudulgey Khoord	,,	,,	27	28	148
576	Mundapoor ..	,,	,,	39	46	273
577	Muddoor	,,	,,	33	66	405
578	Manop	,,	,,	51	5	7

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
579	Manee	Bhoodurgur.	Khalsa.	51	10	23
580	Moonglee	"	Doomalla.	27	50	155
581	Minchey Boodrook	"	"	27	83	520
582	Morewadee ..	"	"	27	25	190
583	Moodall	"	"	24	25	217
584	Megholee	"	"	39	64	327
585	Muth	"	"	51	80	170
586	Malwey	"	"	21	27	81
587	Moghurdey ..	"	"	27	18	96
588	Mullewadee ..	"	"	27	11	82
589	Mangnoor ..	"	"	30	89	406
590	Mudulgey Boodrook	"	"	27	176	1,027
591	Magewadee ..	"	"	24	29	133
592	Mangolee	"	"	24	71	313
593	Minchey Khoord..	"	"	27	37	186
594	Maharwadee ..	"	"	30	18	85
595	Munwad	Gur Ingluz.	Khalsa.	42	45	276
596	Moonglee	"	"	39	83	493
597	Moogurwadee ..	"	"	45	37	373
598	Metgey	"	"	24	44	161
599	Maveenhooda ..	"	"	48	34	135
600	Mardee	"	"	42	21	117
601	Mekhlee	"	"	42	70	392
602	Mootnal	"	Doomalla.	36	254	1,299
603	Muldawadee (deserted)	"	"	45	..	..
604	Madial	"	Khalsa.	33	72	259
605	Masaywadee ..	"	Doomalla.	39	45	146
606	Muntoor	"	"	48	71	364
607	Mahagowd ..	"	"	22½	73	425
608	Moorgutnal ..	"	"	78	23	125
609	Mangnoor ..	"	"	96	24	125
610	Mullapoor.. ..	"	"	93	36	173
611	Masaywadee ..	"	"	45	20	171
612	Madial Kusbakapsee	"	"	30	144	844
613	Morub	Sherole.	"	51	48	202
614	Munpadley ..	Alte.	Khalsa.	15	78	269
615	Moodsingee ..	"	"	10½	68	300
616	Mujley	"	Doomalla.	16½	79	365
617	Minchey	"	"	12	175	1,172
618	Mulkapoor ..	Vishalgur.	"	30	316	1,800
619	Manjrey	"	"	42	30	76
620	Maney	"	"	33	83	430
621	Manolee	"	"	45	60	170
622	Mahagaon.. ..	"	"	45	446	1,200
623	Mandrey	Bowra.	"	15	52	269
624	Mandooklee ..	"	"	21	66	320
625	Manbate	"	"	36	52	267
626	Mundoor	"	"	18	41	226

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
627	Moorgood.. ..	Kagul.	Doomalla.	24	438	2,603
628	Mangaon	,,	,,	12	259	1,872
629	Mulgey Boodrook..	,,	,,	21	61	292
630	Mulgey Khoord ..	,,	,,	21	40	274
631	Muhkwey.. ..	,,	,,	18	126	1,067
632	Muttewdey ..	Inchulkurunjee.	,,	28½	139	801
633	Medheywadee ..	,,	,,	48	24	143
634	Mulleegrey ..	,,	,,	42	73	464
635	Muddeelgey ..	,,	,,	40½	93	554
636	Mussolee	,,	,,	45	38	198
637	Medholee	,,	,,	46½	62	294
638	Moomeywadee ..	,,	,,	31½	78	389
639	Moordey	,,	,,	46½	29	143
	N					
640	Nagaon Khoord ..	Kurweer.	Khalsa.	10½	61	310
641	Neetuwdey ..	,,	,,	6	11	75
642	Nigwey	,,	,,	15	132	860
643	Nundwhal.. ..	,,	Doomalla.	6	38	216
644	Nundgaon.. ..	,,	,,	12	92	531
645	Nerlee	,,	,,	6	55	392
646	Neegwey	,,	,,	6	117	716
647	Newdey	Punala.	Khalsa.	21	39	214
648	Nandgaon ..	,,	,,	21	40	196
649	Nandaree	,,	,,	24	46	343
650	Nebapoor.. ..	,,	,,	12	45	115
651	Naslee	,,	,,	15	35	242
652	Newdey	,,	,,	21	53	261
653	Nurwel	,,	,,	36	41	233
654	Nerley	,,	,,	30	36	192
655	Nuhnoodrey ..	,,	Doomalla.	18	42	220
656	Nandowdey ..	Bhoodurgur.	Khalsa.	24	77	549
657	Nandalee	,,	,,	39	25	113
658	Nutewdey ..	,,	,,	39	20	117
659	Nowley	,,	,,	39	63	252
660	Nanewley	,,	,,	45	34	100
661	Needankhun (deserted)	,,	,,	45	..	..
662	Nundial	,,	Doomalla.	27	67	200
663	Nurtewdey ..	,,	,,	21	86	467
664	Neelpun	,,	,,	27	52	256
665	Neesun	,,	,,	36	105	615
666	Nagunwadee ..	,,	,,	33	12	40
667	Nool	Gur Ingluz.	Khalsa.	39	271	1,632
668	Nowkoad	,,	,,	42	53	296
669	Nundunwad ..	,,	,,	42	95	476
670	Nurraywadee ..	,,	,,	42	74	381
671	Neeljee	,,	Doomalla.	36	105	471
672	Nesree	,,	,,	46½	383	2,144

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
673	Nowlechall ..	Gur Ingluz.	Doomalla.	27	173	840
674	Naguoor	,,	,,	37½	81	452
675	Nagurgaon ..	,,	,,	24	24	94
676	Nuslapoor.. ..	Sherole.	Khalsa.	45	111	745
677	Needgoondee ..	,,	Doomalla.	45	65	271
678	Nandnee	,,	,,	27	698	3,786
679	Neeljee	,,	,,	57	87	218
680	Nagrall	,,	,,	48	35	214
681	Nimseergaon ..	,,	,,	18	59	262
682	Nurundey ..	Alte.	Khalsa.	15	148	501
683	Nagao	,,	,,	12	168	741
684	Naze	,,	Doomalla.	18	131	479
685	Nowlee	Vishalgur.	,,	42	13	58
686	Newley	,,	,,	60	43	212
687	Neeley	,,	,,	33	30	158
688	Needoree	Kagul.	,,	21	70	404
689	Nagnoor	,,	,,	20½	72	347
690	Neemseergao ..	,,	,,	18	62	239
691	Neegoodgey ..	Inchulkurunjee.	,,	39	51	257
	O					
692	Oochgaon	Kurweer.	Khalsa.	4½	101	810
693	Oojlaeewadee ..	,,	,,	3	27	132
694	Ootrey	Punala.	,,	12	82	421
695	Oondree	,,	,,	18	39	112
696	Oopowdey.. ..	,,	,,	15	51	326
697	Oodpoodee ..	Gur Ingluz.	Doomalla.	105	81	379
698	Ogralley	,,	,,	45	52	341
699	Oodgaon	Sherole.	Khalsa.	33	258	1,438
700	Oomulwad ..	,,	Doomalla.	27	57	351
701	Ookhulloo.. ..	Vishalgur.	,,	51	58	333
702	Oochey	,,	,,	30	36	176
703	Ookolee	,,	,,	27	45	213
704	Oodgeeree.. ..	,,	,,	57	74	247
705	Oondeerwadee ..	Kagul.	,,	21¾	71	412
706	Ootoor	Inchulkurunjee.	,,	31½	448	2,256
707	Oochungee ..	,,	,,	48	19	87
	P					
708	Padlee Boodrook ..	Kurweer.	Khalsa.	6	60	389
709	Padlee Khoord ..	,,	,,	3	111	568
710	Pureetey	,,	,,	13½	108	678
711	Petsavurday ..	,,	,,	15	49	266
712	Pachgaon.. ..	,,	Doomalla.	3	90	492
713	Pall Boodrook ..	,,	,,	21	23	93
714	Pimpley	Punala.	Khalsa.	12	39	527
715	Porley	,,	,,	9	145	782

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Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
716	Purlee	Punala.	Khalsa.	21	49	305
717	Poosherey.. ..	"	"	12	21	121
718	Poonal	"	"	15	67	500
719	Porley	"	"	18	37	188
720	Potpunala.. ..	"	"	21	91	318
721	Pedankhuley ..	"	"	24	61	272
722	Punoondrey ..	"	"	31½	137	673
723	Pombrey	"	"	21	35	157
724	Peesatree	"	"	24	33	165
725	Pudsallee	"	"	30	47	266
726	Pal	"	"	25½	22	105
727	Pudul	"	"	9	147	1,088
728	Peesvee	"	"	22½	128	783
729	Pimpley	"	"	12	26	82
730	Punootrey.. ..	"	"	18	77	389
731	Punnorey	"	"	21	76	317
732	Passurdey.. ..	"	"	15	49	247
733	Palsowdey.. ..	"	"	39	27	107
734	Pereed	"	"	30	67	346
735	Paul	"	"	18	20	93
736	Patay Kurwadee ..	"	"	15	6	24
737	Pokhuley	"	Doomalla.	15	39	187
738	Pohaley	"	"	6	82	414
739	Purkhundley ..	"	"	27	53	296
740	Purkhundley ..	"	"	15	71	394
741	Patney	"	"	21	54	302
742	Pohalwadee ..	"	"	21	62	326
743	Pohaley	"	"	18	70	274
744	Potgaon	Bhoodurgur.	Khalsa.	51	200	428
745	Pemolee	"	"	42	77	342
746	Purpolee	"	"	51	50	155
747	Pimpulgaon ..	"	"	36	64	156
748	Pall	"	"	33	21	64
749	Poleywadee ..	"	"	27	18	119
750	Pundeevrey ..	"	"	27	15	119
751	Poon	"	"	33	84	451
752	Phayea	"	"	30	47	259
753	Phunuswadee ..	"	"	30	43	287
754	Pachowdey ..	"	"	27	44	295
755	Pulsewudy ..	"	"	30	45	281
756	Panchurdey ..	"	"	36	21	115
757	Pudkhambey ..	"	"	39	59	318
758	Paul	"	"	48	60	115
759	Poongaon	"	"	24	78	324
760	Phenjewdey ..	"	"	33	52	178
761	Phuraley	"	"	30	50	188
762	Patpunala ..	"	"	30	20	53
763	Peeral	"	Doomalla.	30	86	324

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
764	Punnoree	Bhoodurgur.	Doomalla.	27	73	361
765	Pudlee	,,	,,	30	102	330
766	Pandeywadee ..	,,	,,	27	32	145
767	Pangerey	,,	,,	33	60	145
768	Pangerey	Gur Ingluz.	,,	21	74	398
769	Puttunkoodee ..	,,	Khalsa.	24	324	1,579
770	Pargaon	Alte.	,,	18	322	2,147
771	Puttunkodolee ..	,,	,,	10½	294	1,365
772	Padleedurwee ..	,,	Doomalla.	15	98	376
773	Parrewney ..	Vishalgur.	,,	42	24	61
774	Purley	,,	,,	33	34	223
775	Poosurley	,,	,,	36	26	208
776	Purleyneenaee ..	,,	,,	39	60	361
777	Pulsumbey ..	Bowra.	,,	30	41	205
778	Pett Salwun ..	,,	,,	18	37	167
779	Pudsalee	,,	,,	33	47	249
780	Pimpulgaon Boodrook.	Kagul.	,,	21	81	434
781	Pimpulgaon Khoord..	,,	,,	9	90	481
782	Polgao	Inchulkurunjee.	,,	46½	59	291
783	Poreywadee (deserted)	,,	,,	..	..	..
	R					
784	Rasewdey Khoord..	Kurweer.	Doomalla.	21	25	99
785	Rakshee	Punala.	Khalsa.	9	55	266
786	Rahee	,,	,,	36	19	95
787	Retrey	,,	Doomalla.	33	86	386
788	Rajapoor	Bhoodurgur.	Khalsa.	42	43	102
789	Ramuuwadee ..	,,	,,	30	16	60
790	Rampoor	Gur Ingluz.	Doomalla.	21	87	422
791	Rajapoor	,,	,,	93	16	68
792	Raeebaug	Sherole.	Khalsa.	33	252	1,330
793	Rendall	,,	Doomalla.	18	295	1,898
794	Rookdee	Alte.	Khalsa.	9	383	1,741
795	Rasewdey	Bowra.	Doomalla.	12	366	2,367
796	Rooee	Kagul.	,,	13½	154	1,716
797	Rangolee	Inchulkurunjee.	,,	19½	217	1,140
798	Redaywadee ..	,,	,,	43½	104	467
	S					
799	Seegnapoor ..	Kurweer.	Khalsa.	3	192	1,367
800	Sheehey	,,	,,	6	88	927
801	Sadley	,,	,,	9	12	44
802	Sudolee	,,	,,	9	114	652
803	Sangrool	,,	,,	9	275	2,019
804	Shelewadee ..	,,	,,	18	30	152
805	Seersey	,,	,,	18	50	405
806	Sawurdey	,,	Doomalla.	15	47	282

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
807	Sheerolee	Kurweer.	Doomalla.	12	168	1,093
808	Satwey	Punala.	Khalsa.	18	199	1,226
809	Surood	,,	,,	21	159	1,064
810	Sonoorley	,,	,,	18	105	608
811	Seeraley	,,	,,	28½	70	416
812	Susegaon	,,	,,	27	24	154
813	Sawurdee	,,	,,	27	51	243
814	Satardey	,,	,,	9	86	252
815	Shapoor	,,	,,	15	30	244
816	Sawurdey	,,	,,	22½	60	396
817	Salsee	,,	,,	21	125	693
818	Sawurdey	,,	,,	15	20	100
819	Sytowdey (deserted)	,,	,,	36	..	..
820	Sakoorwadee (ditto)	,,	,,	30	..	..
821	Soopootrey ..	,,	,,	18	54	238
822	Sheetoor	,,	,,	22½	40	358
823	Sonowdey	,,	,,	22½	25	221
824	Sawurdey Boodrook	,,	,,	22½	78	466
825	Samboo	,,	,,	30	26	106
826	Sawurdey Khoord..	,,	,,	24	14	108
827	Sawey	,,	,,	24	80	452
828	Shimpey	,,	,,	24	30	172
829	Sonallee	,,	,,	16½	24	122
830	Sheeraley	,,	,,	28½	68	330
831	Sydapoor	,,	Doomalla.	21	16	59
832	Sooley	,,	,,	18	25	124
833	Sheuowdey ..	,,	,,	21	14	73
834	Sudolee	,,	,,	12	48	224
835	Seewurey	,,	,,	27	40	255
836	Shelpey	Bhoodurgur.	Khalsa.	51	40	126
837	Salgaon	,,	,,	42	54	233
838	Shengaon	,,	,,	30	193	981
839	Sonarwadee ..	,,	,,	33	80	542
840	Sonalee	,,	,,	30	70	369
841	Salpeywadee ..	,,	,,	30	12	116
842	Sonoorlee	,,	,,	39	42	183
843	Sewdao Boodrook.	,,	,,	51	28	65
844	Sewdao Khoord (deserted)	,,	,,	51	..	..
845	Surowdey	,,	,,	24	226	1,078
846	Soolinbee	,,	,,	24	15	75
847	Seergaon	,,	,,	24	95	819
848	Sawurdey	,,	,,	51	83	179
849	Selpey	,,	,,	36	28	94
850	Savurdhun ..	,,	,,	30	4	13
851	Sclolee	,,	Doomalla.	36	91	528
852	Sawurdey	,,	,,	24	76	299
853	Sherolee	,,	,,	30	101	508

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
854	Solankoor	Bhoodurgur.	Doomalla.	27	122	595
855	Shendree	Gur Ingluz.	Khalsa.	33	74	380
856	Shahabunder ..	,,	,,	55½	163	662
857	Shipoor	,,	Doomalla.	36	58	306
858	Sawuntwadee (deserted)	,,	,,	46½	..	..
859	Sudolee	,,	,,	49½	45	279
860	Sambarey	,,	,,	49½	75	494
861	Sheepoor, Kusba Nesree	,,	,,	45	34	190
862	Seergaon	,,	,,	27	231	1,437
863	Sunkunwadee ..	,,	,,	25½	78	412
864	Survapoor ..	,,	,,	96	128	629
865	Salapoor (deserted)	,,	,,	93	..	..
866	Soonal	,,	,,	99	82	369
867	Seednal	,,	,,	90	101	517
868	Seeroor	,,	,,	57¾	102	335
869	Sawuntwadee ..	,,	,,	45¾	35	377
870	Sherole	Sherole.	Khalsa.	30	1,058	4,352
871	Seerhuttee.. ..	,,	,,	33	136	1,050
872	Seerudwad ..	,,	,,	24	121	741
873	Savgaum	,,	,,	12	210	1,164
874	Sawdotee	,,	Doomalla.	45	274	1,213
875	Seergoor	,,	,,	54	183	776
876	Savgaum	,,	,,	12	185	2,087
877	Saredall (deserted)	,,	,,	18	..	..
878	Seerolee	Alte.	Khalsa.	9	270	829
879	Soolkood	,,	,,	18	267	737
880	Shapoor	,,	Doomalla.	18	21	108
881	Savurdey	,,	,,	15	149	507
882	Sangowdey ..	,,	,,	9	321	1,643
883	Sheergaon.. ..	Vishalgur.	,,	30	88	363
884	Savutey	,,	,,	27	36	228
885	Sadolee	,,	,,	30	59	219
886	Sonalee	,,	,,	54	27	120
887	Seetoor	,,	,,	48	75	375
888	Salowney	,,	,,	39	70	282
889	Shelosee	Bowra.	,,	27	27	180
890	Sangsee	,,	,,	33	26	119
891	Sakree	,,	,,	15	37	171
892	Sakey	Kagul.	,,	13½	72	384
893	Sonalee	,,	,,	21	116	622
894	Sawurdey Boodrook	,,	,,	18	151	959
895	Sangey	,,	,,	19½	61	280
896	Shunkurwadee ..	,,	,,	12	13	50
897	Seednoorlee ..	,,	,,	10½	123	926
898	Sajnee	,,	,,	9	191	649
899	Soorooplee ..	,,	,,	24	60	373
900	Shendoor	,,	,,	13½	135	903

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
901	Sawurdey Khoord ..	Kagul.	Doomalla.	18	48	292
902	Seerdhone ..	Inchulkurunjee.	,,	22½	344	1,926
903	Sheepoor	,,	,,	25½	102	525
904	Sowtaywadee ..	,,	,,	48	17	72
905	Seersingee.. ..	,,	,,	48	76	474
906	Sawurwadee (deserted)	,,	,,	..	..	..
907	Soolgaon	,,	,,	43½	11	46
908	Surolee	,,	,,	40½	39	199
909	Sooleeay	,,	,,	42	61	261
910	Sowholey (deserted)	,,	,,	..	..	..
911	Soolayran	,,	,,	52½	54	300
912	Seerudwad ..	,,	,,	19½	151	944
913	Shringarwadee ..	,,	,,	48	27	87
	T					
914	Tambgaon.. ..	Kurweer.	Khalsa.	6	50	352
915	Teekpoorlee ..	,,	,,	15	95	964
916	Tamblaeecheewadee	,,	,,	3	14	43
917	Tullgaon	,,	Doomalla.	24	77	391
918	Turrusumbuley ..	,,	,,	21	33	173
919	Thaney	Punala.	Khalsa.	12	96	609
920	Tielwey	,,	,,	15	18	71
921	Tekolee	,,	,,	30	25	140
922	Tandoolwadee ..	,,	,,	21	33	192
923	Tulleeyey (deserted)	,,	,,	33	..	..
924	Thawdey	,,	,,	36	36	135
925	Teruswadee ..	,,	,,	16½	34	160
926	Tullaywadee (deserted)	,,	Doomalla.	18	..	..
927	Tulsundey.. ..	,,	,,	15	90	552
928	Teerpun	,,	,,	15	58	308
929	Thergaon	,,	,,	15	35	250
930	Tarley	Bhoodurgur.	Khalsa.	30	152	728
931	Teekeywadee ..	,,	,,	27	65	577
932	Theeruvdey ..	,,	,,	39	57	252
933	Tambeycheewadee	,,	,,	54	72	149
934	Tamboley	,,	,,	48	45	107
935	Tullasee	,,	,,	18	134	560
936	Toormbey.. ..	,,	,,	21	130	839
937	Tarley Khoord ..	,,	,,	30	88	364
938	Teetwey	,,	Doomalla.	21	69	307
939	Tunnacwadee ..	,,	,,	30	68	363
940	Thaniacheewadee ..	,,	,,	30	13	65
941	Tunowdey.. ..	Gur Inglúz.	Khalsa.	39	33	190
942	Toopurwadee ..	,,	,,	42	17	102
943	Tegeenhall ..	,,	,,	45	30	137
944	Ternee	,,	Doomalla.	45	240	1,246
945	Tarraywadee ..	,,	,,	48	26	122
946	Teekeywadee (deserted)	,,	,,	46½	..	..

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Distance from Kolhapoor.
				Miles.		
947	Tulleywadee ..	Gur Ingluz.	Doomalla.	46½	28	128
948	Towarwadee (deserted)	,,	,,	47½	..	..
949	Torunkuttey ..	,,	,,	84	180	956
950	Torgul	,,	,,	96	654	2,655
951	Totkuttey	,,	,,	87	19	79
952	Teemapoor ..	,,	,,	105	14	72
953	Tullundgey ..	Sherole.	Khalsa.	15	161	994
954	Takowdey ..	,,	,,	21	111	771
955	Terwad	,,	Doomalla.	30	44	170
956	Tardall	Alte.	Khalsa.	15	252	1,253
957	Tumdulgey ..	,,	,,	18	78	382
958	Tasgaon	,,	,,	12	70	287
959	Tope	,,	,,	12	273	1,266
960	Teelownee	,,	Doomalla.	12	83	374
961	Tunolee	Vishalgur.	,,	54	16	52
962	Tambwey	,,	,,	51	16	70
963	Tullowdey	,,	,,	45	10	89
964	Teesingee	Bowra.	,,	18	95	428
965	Tullee Boodrook ..	,,	,,	24	53	243
	U					
966	Unuskoora ..	Punala.	Khalsa.	42	81	255
967	Usluj	,,	,,	30	44	213
968	Uknoor	Bhoodurgur.	Doomalla.	21	66	414
969	Urrulgoondee ..	,,	,,	39	81	138
970	Urjoonwadee ..	Gur Ingluz.	,,	46½	29	211
971	Urjoonwad ..	Sherole.	Khalsa.	33	125	850
972	Ultey	Alte.	,,	15	414	3,312
973	Ulloor	Vishalgur.	Doomalla.	36	41	137
974	Undoor	Bowra.	,,	24	60	317
975	Urjoonee	Inchulkurunjee.	,,	22½	50	238
976	Urdal	,,	,,	33	143	762
	W					
977	Wusugdey ..	Kurweer.	Khalsa.	3	204	1,127
978	Wudukshiwaley ..	,,	,,	12	52	315
979	Wakurey	,,	,,	7½	116	841
980	Wurungey	,,	,,	6	111	564
981	Wudungey ..	,,	,,	3	175	847
982	Waghowdey ..	,,	,,	18	30	191
983	Wasee	,,	Doomalla.	6	126	791
984	Wullowdey ..	,,	,,	7½	209	1,205
985	Wudgaonwadee ..	,,	,,	9	12	61
986	Wadee Peer ..	,,	,,	6	36	223
987	Wudgaon	,,	,,	9	89	492
988	Waghuvey ..	Punala.	Khalsa.	12	126	569
989	Wasee	,,	,,	30	24	175
990	Wamoor	,,	,,	15	39	206

Number.	Names.	Names of Petas.	Khalsa or Doomalla.	Distance from Kolhapoor.	Number of Houses.	Number of Population.
				Miles.		
991	Wessurphey ..	Punala.	Khalsa.	36	33	110
992	Walolee	,,	,,	18	45	216
993	Weytowdey ..	,,	,,	18	67	335
994	Weerley	,,	,,	39	71	319
995	Wogurbab (deserted)	,,	,,	15	..	..
996	Wadee Rutnagiree	,,	Doomalla.	9	426	1,808
997	Wadee Motaee (deserted)	,,	,,	18	..	..
998	Wadee Boregao Desaee (deserted)..	,,	,,	18	..	..
999	Wadee Churun ..	,,	,,	21	49	235
1000	Wadee Weytodey (deserted) ..	,,	,,	18	..	..
1001	Waghoordey ..	,,	,,	18	61	259
1002	Waghapoor ..	Bhoodurgur.	Khalsa.	24	117	839
1003	Whongoothee ..	,,	,,	24	12	32
1004	Wengrool	,,	,,	39	82	472
1005	Wesurdey	,,	,,	42	86	156
1006	Winjoley	,,	,,	51	5	8
1007	Wakee	,,	,,	42	57	150
1008	Wuddey	,,	,,	51	21	54
1009	Wulewdey.. ..	,,	,,	30	212	1,115
1010	Wadee Kalama ..	,,	Doomalla.	30	50	160
1011	Wasnolee	,,	,,	39	55	224
1012	Wudgaum ..	,,	,,	30	64	342
1013	Wudacheewadee ..	,,	,,	51	8	25
1014	Wudukseevaley ..	Gur Ingluz.	Khalsa.	36	60	230
1015	Walkee	,,	Doomalla.	24	180	897
1016	Wattungee ..	,,	,,	45	110	561
1017	Wudgaon	Alte.	Khalsa.	9	104	480
1018	Wudgaon	,,	,,	12	589	4,521
1019	Wutar	,,	Doomalla.	18	140	643
1020	Wutar	,,	,,	16½	152	983
1021	Wudgaon	Vishalgur.	,,	27	11	63
1022	Wadee Hoodoomb	,,	,,	51	14	20
1023	Wadee Chalwun ..	,,	,,	45	9	67
1024	Waloor	,,	,,	36	40	125
1025	Wakolee	,,	,,	39	30	145
1026	Warool	,,	,,	36	41	276
1027	Wulwun	Bowra.	,,	39	85	445
1028	Wessurdey ..	,,	,,	21	49	199
1029	Wetowdey Boodrook	,,	,,	18	23	197
1030	Whunnoor ..	Kagul.	,,	7½	160	840
1031	Wundoor	,,	,,	10½	131	804
1032	Wadee Peer ..	,,	,,	24	51	178
1033	Walvey	,,	,,	18	362	2,352
1034	Weetay	Inchulkuranjee.	,,	48	75	356
1035	Wuragwadee ..	,,	,,	40½	4	12
1036	Wujrey	,,	,,	34½	79	341

SITUATIONS, AND GENERAL DESCRIPTION.—The towns and villages of Kolhapoor are very equally distributed on the plains, on the sides of the rivers, and among the hills and jungles.

The villages on the plains and by the sides of the rivers are not generally of any great size, but they present no symptoms of ruin or decay. They are invariably surrounded by mud walls, and in many instances have a further protection from masses of prickly pear, which extend thick on every side. The houses are commodious, built of brick, and tiled or terraced; and the village contains within itself sufficient guards for general security, and tolerable accommodation for the passing traveller.

The villages in the hilly country near the Ghauts are generally inferior in size and material to those in the plains: they are also thatched with coarse grass, which is carefully taken from the roof during the hot weather, for fear of fire, and the inhabitants are thus further exposed to great vicissitude of climate.

The hamlets, which are erected by the denizens of the jungle, are secluded from view in deep thickets, and are made of wattle and mud, and often covered with creepers: they are, however, cool and waterproof, although the sites are obnoxious to the access of fever and epidemic.

In the city of Kolhapoor, among many other improvements, 20¼ miles of metalled road with side drains have been completed, and in the districts raised roads have been carried through all the principal streets and lanes of villages, which have been further subjected to the more simple sanatory regulations, in admitting fresh air, and getting rid of the former accumulation of filth.

The system, also, is now under introduction of local village committees, to take notice of all existing nuisances and contemplated improvements, for report to head quarters; and a great future benefit is anticipated from this measure, as, on a portion of the expenditure of any public work of utility being subscribed by the villagers, the balance is generally sanctioned by Government from the amount of town duties, and the work carried into effect.

In former days, the value of a house situated within the walled defences of the city reached the high sum of Rs. 400, whilst a dwelling of similar dimensions and material in the suburbs could be obtained for about Rs. 40.

The security, however, latterly enjoyed from burglary and gang robbery, has greatly equalized the relative value of dwelling-houses, and the general average cost of house-building is exhibited in the following statement:—

Material.

Stones for foundation	Rs.	19	0	0		
Bricks		30	0	0		
					49	0	0

Wood-work.

Beams	Rs.	30	0	0		
Pillars and ridge poles.....		10	0	0		
Carried over....	Rs.	40	0	0	49	0	0

Brought forward....Rs.	40	0	0	49	0	0
Rafters	16	0	0			
Bamboos, &c.	4	0	0			
				60	0	0
Tiles				18	0	0
Coir				3	0	0
Labour.						
Carpenter....Rs.	12	0	0			
Bricklayer	30	0	0			
Bigaree	28	0	0			
				70	0	0
Total....Rs.				200	0	0

Of the entire number of 1,036 towns and villages—

3	contain upwards of		1,000	houses	each.
13	"	"	500	"	"
12	"	"	400	"	"
18	"	"	300	"	"
37	"	"	200	"	"
170	"	"	100	"	"
783	"	under	100	"	"
1,036	Total of villages.				

The total number of houses amounts to 101,912: of these 42,547 are built of stone or burnt brick, and tiled; 13,776 are built of sun-burnt brick, and terraced; and 45,589 are built of mud or wattle and thatch.

As a general rule, the houses decrease in material and consistency from the plain to the hilly country, the villages in the former containing very few kucha huts, which are only inhabited by Mhars, and those of the latter containing only a few pukka houses, inhabited by the shopkeepers, the Patels, and the money-lenders.

Whilst thousands of rupees are expended according to taste on the premises of the chiefs and richer citizens, the price of a dwelling-house within the city walls varies according to the site from Rs. 100 to Rs. 500; the cost of an ordinary house in a village in the Desh, sufficient to accommodate a cultivator with his family and cattle, amounts, according to the following detailed statement, to Rs. 40, and a house can be erected in the jungly tracts at a trifling expense of Rs. 12.

The cost of a cultivator's house in the Konkun, to accommodate himself, his family, and his cattle, may be estimated as follows:—

12 Merees or upright posts ..... Rs.	1	0	0
5 ridge poles	0	8	0
150 rafters	1	8	0
1,500 bundles of grass	1	8	0
15 bundles of karwee, for making Kood or wall	1	0	0
10 bundles of karwee, for Ombun	0	8	0
20 men's labour for putting up the house	3	8	0
4 men for making the floor	0	7	0
4 ditto for plastering the karwee walls	0	7	0
Carpenter's labour	0	8	0
Total cost of a house in the Konkun ..... Rs.	10	14	0

The above is the cost of a house if the materials are purchased, but in the Konkun every man by his personal labour can procure a stock of wood and grass, &c., and when a sufficient quantity has been collected, he invites his friends to a feast termed by the Natives a Pownair, and the house is erected forthwith, at the very trifling expense of the food expended on the occasion.

The cost of a house in the Desh may be calculated as follows :—

4 Tooluees or beams ..... Rs.	3	0	0
100 rafters	5	0	0
2 door frames, with shutters	2	0	0
Carpenter's labour	2	0	0
Bricklayers' labour	4	0	0
Bigarees' labour for making sun-burnt bricks, and assisting the bricklayers	9	0	0
Coir rope	1	0	0
Karwee	1	0	0
Sugar-cane leaves	3	0	0
Total .... Rs.	30	0	0
If thatched with grass	32	0	0
If tiled	42	0	0

KOLHAPOOR.—The city of Kolhapoor is situated in latitude 16° 19′ N., longitude 74° 25′ E., on the southern bank of the river Punchgunga, and, with its suburbs, occupies a circumference of about four and a half miles.

From all the current legends, Kolhapoor originally appears to have been a purely religious settlement, and the great shrine of Amba Baee in former ages towered only above a cluster of small temples, which now lies buried under the present town.

These ancient cloisters are frequently brought again to light, whilst making any extensive excavations, and to this day no well is allowed for the purposes of cultivation within the sacred bounds.

In the pages of the Kurweer Mahatma, Kolhapoor is described as the Kasee

(Benares) of the south; the locality is still considered a Kshetra, and is held in high veneration by all Hindoos.

Besides the holy Hindoo fane of Amba Baee, there are 251 temples, and many of note, both subterraneous and above ground; every pool of stagnant water is designated Tirth, or sacred water, and the city and its vicinity is strewed with numberless mutilated images of Braminical and Jain worship, which are supposed to have been desecrated by the Mahomedan invaders, who ravaged the country in the thirteenth and fourteenth centuries.

An earthquake must have at one period anterior to the eighth or ninth century disturbed this peaceful retreat of superstition, overturning a great portion of the temples; and the ample supply of water in the newly produced lake speedily induced the settlement of a resident labouring community, which located on a spot in a northerly direction, known under the name of Brumhupooree, where, according to tradition, a fort was built by a Chuthree Raja named Jaising, who held his court at Beed, a village about eight miles to the south-west of Kolhapoor.

Repeatedly driven from the situation of Brumhupooree by the ravages of epidemic disease, the great temple was resorted to as a place of refuge, and the present city gradually extended round it as from a centre.

From its vicinity to the fort of Punala, and centrical position in the southern provinces, the town rose to be of importance during the wars in 1700, between the rival descendants of the great Shivajee; and on the separation in 1730 it became the head quarters, and has continued ever since to be the capital, of the younger branch of the Bhosley family.

The court was first removed to Kolhapoor during the reign of Shivajee, the grandfather of the present princes, in A. D. 1782, at which time the city was only surrounded by a mud wall, built by the voluntary labour of the inhabitants; and in consideration of their services Shumbhajee Raja is said to have instituted a new levy, termed Kotekurees, or guardians of the fort, enrolling in its ranks those who had lent their aid in the construction of the work. The constant inroads which were made on the city by the Putwurdhuns afterwards induced the erection of more solid fortifications.

The original town, which is of a circular form, is surrounded by a stone wall, extending a mile and three-fourths. The walls average in height 30 feet, and from 10 to 26 feet in thickness; 45 bastions are placed at regular distances, with battlements and loopholes, and a wide and deep ditch, with a rough glacis, encircles the entire space.

The six gates, three of which are double, are named after the fane, river, tank, or Peth to which they lead:—

The Gunga Wés.	The Shunwar Wés.
The Aditwar Wés.	The Mungulwar Wés.
The Wuroon Tirth Wés.	The Runkala Wés.

All these gateways, as usual in Muratha forts, are strongly defended, having

COLAPOOR

Enlarged from a Sketch
in the 2d Vol of Military Reminiscences
By Colonel James Welsh
of the Madras Established

(Signed) J. Holland Lieut Col
Quarter Master General

Quarter Mr Generals Office
Monday 23rd January 1818

stout wooden gates, studded with long projecting iron spikes, intended to check the approach of elephants. The entrances are also over draw-bridges.

The town of Kolhapoor is now greatly overgrown, exceeding in circumference a distance of four miles and a half, and totally disproportionate as a capital to the extent of territory; but in later times the residence of a despotic Government, chiefs and officers flocked to the court; and the numbers were further swollen by the royal army and retainers required, according to the spirit of the nation, to be in attendance. About one-twelfth of the entire population of the State were thus huddled together in great discomfort, and as no sanatory measures were in force, the ravages of epidemics were severe; and in the year 1824, 8,000 people were carried off during the short period of a fortnight.

Within the fort no regularity has been preserved in the formation of the streets: the houses are built of brick, with tiled or terraced roofs, a confused mass of very ill-favoured buildings, forming a complete labyrinth of narrow lanes, not even sufficiently broad for the passage of a single cart.

Until lately, the city was indeed notorious for its filth,* which was allowed to accumulate in every corner, filling up the crevices of the rough pavements, emitting putrid effluvia, and generating disease and death.

Good roads, with side gutters, have, however, been now generally carried through the worst portions for a distance of upwards of twenty miles; the aqueducts have been repaired, and new fountains opened for use; trees have been planted along the lanes, and many other improvements have been made in cleansing and beautifying the streets. A voluntary emigration has been further induced from the fort, and upwards of 6,000 souls have settled themselves in the open suburbs, to the great comfort of all parties.

The Raja's palace, which stands in the centre of the town, is a spacious and commodious building, three stories in height, and containing about 200 rooms. It is built of brick, in the usual style of the country, and occupies three sides of a large fortified square, the western entrance into which is through a very chaste gateway, and surmounted by chambers, composed of slabs of basaltic trap, equalling the finest marble in the perfection of polish which has been attained. From the palace, the streets generally diverge as radii, and join concentric lanes running parallel to the outer walls; but the streets and lanes are all very narrow, and the high blank two and three storied stone walls on either side add greatly to the heat and non-circulation of pure air. A description is given under the head of antiquities of the great temple of Amba Baee, which is close to the palace, and stands in the centre of an oblong court, the principal entrance into which is from the west.

A new jail, capable of containing 200 prisoners, and 22 dharmshalas,

* "We had the utmost difficulty to find clean footing for our horses, and I never recollect to have seen a town so extremely filthy in my life. I could not have conceived anything equal to it, and, even having seen it, I am incapable of describing it."—*Welsh's Military Reminiscences.*

capable of containing 7,000 travellers, together with other public edifices, have been lately built, and the following table gives the number and cost of the existing public buildings:—

1	Palace of His Highness the Raja of Kolhapoor....Rs.	1,40,000	0	0
1	Sunday palace	10,000	0	0
6	Chowkees or police stations at the six town gates..	1,000	0	0
1	Kotwal's Kuchery at Kolhapoor	400	0	0
1	Mamlutdar's ditto, and three granaries.....	7,000	0	0
1	Jail at Kolhapoor	12,000	0	0
22	Dhurmshalas, or inns at Kolhapoor.....	16,550	0	0
1	Bridge over the Jeetee nulla.....	10,000	0	0
1	Residency, and English and Muratha Kuchery	10,600	0	0
1	Travellers' Bungalow	2,166	0	0
1	Civil Hospital.....	5,000	0	0
1	Jail Hospital	1,000	0	0
2	Ghauts at the Punchgunga river.....	1,50,000	0	0
8	Stables for the Kolhapoor rissala.....	20,000	0	0
1	Murathee School..	700	0	0
1	Range of public privies.....	1,000	0	0
1	Library and Reading-room	2,100	0	0
2	Aqueducts	10,000	0	0

The principal bazar, which is, however, indifferently supplied, and bears the appellation of Goozree, is situated in the centre of the fort, running east and west, and contains the shops of the principal bankers, cloth merchants, and jewellers; and besides the Goozree, daily bazars, well supplied with the produce of the country, are held in the different parts of the city.

The principal mosques are those of Syed Shah Jomalla Moozuruth Bookaray, and Syed Godun; but although of ancient date, they are very humble edifices.

The dwellings of the Sirdars, which are scattered over the town, occupy small squares, leading into each other, the buildings being generally erected on three sides of the front quadrangle, and the entrance being through a door in the fourth wall, which forms a portion of the street side.

The general style of architecture is massive, and suited for defence: the gateways are solid, and doors studded and banded with iron and brass, and the thick walls are made of stones and mortar. Small low windows without glass are placed only on the sides looking into the various enclosed courts, which together comprise the dwelling.

Beyond the walls of the fortified town there are six Peths, each bearing the name of the day on which the weekly market is held—the Ruveewar, Somewar, Mungulwar, Bhoodwar, Shookruwar, and Shunwur. Besides these, there are four hamlets attached, Kanapoor or Othraswar, Chundreshwar, Kasapoor, and Lugmapoor. The lanes in these suburbs are wide and open, and partially

lined with trees, which afford a considerable protection from the great summer heat.

To the south of the town are three large tanks,—the Runkala, Padmala, and Wuroon Tirth,—which, besides being used for irrigating the gardens of His Highness the Raja, afford through aqueducts a tolerable supply of water to one portion of the inhabitants. The remainder of the population drink from the river, descending large flights of cut-stone steps, near which are erected the tombs and shrines of the princes and saints of Kolhapoor.

Of the tanks the Runkala is the largest, being about two miles and a half in circumference, and, according to oral tradition, a golden temple of Runk Buherow exists at the bottom of the lake, but invisible from the great depth of the water. The Jains, however, assert that the excavation was in the first instance made by their ancestors, and used as a quarry, from which the stones were supplied for the 360 Bustees (Jain temples) built by a Jain Raja, Gund Radith, the temple of Amba Baee being one of the number; and that an earthquake subsequently increased its magnitude, and filled in the water.

Besides public buildings, and 22 dhurmshalas for the use of travellers, there are 6,363 houses in the city, of which 5,000 are built of stone and burnt bricks, 777 of sun-burnt bricks, and the remainder of mud. Many of the premises which belong to the chiefs and principal citizens are very extensive, and capable of affording sufficient shelter for 70 or 80 individuals.

The population altogether is estimated at 43,387 souls, calculated on a census taken of the living, and checked by the returns of mortality.

The annexed table exhibits the distribution of the population into castes:—

Bramins	7,170
Jains.....	1,185
Lingayets	2,030
Murathas	21,278
Other Hindoo castes ..	8,105
Mahomedans	3,619
Total	43,387

The community may be divided into the following classes and occupations:—

Sirdars.

Sirdars..	10	
Mankurees	22	
Relations of His Highness the Raja..	8	
	——	40

1st Class Inamdars.

Learned and other respectable Bramins, enjoying villages in Inam		16

Petty Inamdars.

Those who enjoy villages in Inam		12	
Those who hold (small) Inams, Naikee Wutuns, &c.:			
Bramins	300		
People of other castes..	200		
		500	
			512
Worshippers attached to pagodas			172
Karkoons			610
Bramins, Bhikshooks (beggars), Shastrees, &c.			3,200
Shroffs..			300
Cultivators			1,133
Gardeners			25

Palace Establishment.

Bhoslas	150	
Domestics	200	
Married women	200	
Sepoys..	2,998	
Male servants..	785	
Female servants	300	
		4,633

Artificers, or Manual Labourers.

Masons	90
Bricklayers	80
Carpenters	150
Stone-workers..	42
Tile-makers	200
Sawyers	15
Those who tin metallic utensils	15
Tailors	400
Goldsmiths	60
Shoemakers	100
Washermen	175
Cutlers..	10
Potters	100
Cotton and wool-carders	5
Makers of leaf trenchers	30
Sifters of ashes and dust from goldsmith's furnace, &c. ..	5
Polishers of tools and weapons	25
Wicker-work makers	15
Barbers	150
Brick-makers	10
Hewers of wood	50

Musical performers	10	
Gunners	10	
Rope-makers	35	
Balbodh writers	25	
Hindustanee writers	25	
Canarese writers	25	
Persian writers	25	
Dyers	40	
Tanners	40	
Blacksmiths	40	
Butchers	75	
	——	2,077

Manufacturers.

Lime-makers	31	
Charcoal-makers	25	
Blanket-makers	110	
Oilmen	100	
Paper-makers	37	
Silk fringe and tassel-makers	25	
Saddlers	40	
Carpet-makers	25	
Glass bangle-makers	90	
Perfumers	50	
Bamboo-work-makers	80	
Coppersmiths	15	
Hempen bag-makers	50	
Ink-makers	5	
Spinners of cotton thread	50	
Those who parch grain	24	
Confectioners	50	
Cotton tape-makers	15	
Cloth weavers	375	
Liquor distillers	50	

Those who gain their Maintenance by other Occupations.

Tom-tom beaters	79
Native Doctors	60
Native Schoolmasters	25
Exorcisers	25
Riding-masters, or rough riders	15
Singers	25
Boatmen	25
Dancing girls	50
Inferior ditto	25
Singers and dancers, who perform in public streets	95

Bheasties	25	
Public prostitutes	640	
		2,336

Petty Traders.

Green grocers	100	
Dealers in various articles	800	
Itinerant traders	600	
Retail dealers in grocery	200	
Cloth-sellers	275	
Boras, pedlars, lantern-makers, &c.	25	
Those who husk and clean rice, &c.	250	
Dealers in goats	50	
Ditto in timber	60	
Those who hire out horses	75	
Ditto ditto carts	100	
Sellers of betelnuts, betel leaves, &c.	45	
Dealers in brass and copper utensils	15	
Grass-sellers	25	
Milkmen	25	
Brokers	25	
Snuff-sellers	5	
Opium vendors	5	
Bhang-sellers	5	
Tobacco vendors	50	
		2,735

Day Workmen.

Cooks, water-bearers, occasional servants, and Bramin attendants	200	
Day labourers, &c.	1,200	
		1,400
Servants, pages, &c.		3,812
Women and children		20,286
Mangs and Ramosees		100
Total population of the city of Kolhapoor ..		43,387

Beyond the usual trades and occupations to be met with in every community, there are none worthy of mention, excepting that of bringing wood in rafts down the river, which is a most tedious and dangerous occupation, and undertaken indiscriminately by all castes. Paper, snuff, and perfumes are also made in considerable quantities, and somewhat esteemed above similar manufactures in the adjacent districts.

Kolhapoor is not celebrated for peculiar eminence in any handicraft, with the exception of stone-cutting; and the masons and stone-cutters deservedly bear a high character for ability. Gold, silver, copper and brass-work are also

Statement showing the Names and Quantity of different Articles brought for Sale in the Daily Bazars of Kolhapoor, and the Quantity sold, &c.

Number.	Particulars.	Brought for Sale from the Districts.				Goods sold from the Stock in the Town.				Total.			
		Exposed for Sale.		Sold.		Exposed for Sale.		Sold.		Exposed for Sale.		Sold.	
		No. of Loads.	Value in Cash.	No. of Shops.	Amount of Daily Sales.	No. of Loads.	Value in Cash.	No. of Shops.	Amount of Daily Sales.	No. of Loads.	Value in Cash.	No. of Shops.	Amount of Daily Sales.
			Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.
1	Fruits and vegetables: guavas, custard apples, lemons, plantains, pomegranates, gourds, cucumbers, and other vegetables	50	10 0 0	50	6 0 0	55	9 0 0	55	6 0 0	105	19 0 0	105	12 0 0
2	Shoes and sandals	1	3 0 0	10	2 0 0	3	10 0 0	25	4 0 0	4	15 0 0	55	6 0 0
3	Mutton and fowls	2	4 0 0	10	3 0 0	10	8 0 0	25	22 0 0	12	12 0 0	35	25 0 0
4	Coarse country turbans	..	....	..	....	2	15 0 0	10	5 0 0	2	15 0 0	10	5 0 0
5	Salted fish	..	....	..	....	1	1 8 0	1	0 8 0	1	1 8 0	1	0 8 0
6	Bamboo-work, baskets, &c.	..	....	..	....	10	6 0 0	20	5 0 0	10	6 0 0	20	5 0 0
7	Country cloth of various sorts	3	50 0 0	10	25 0 0	30	150 0 0	30	75 0 0	35	200 0 0	40	100 0 0
8	Copper and brass utensils	..	....	..	....	1	25 0 0	10	5 0 0	1	25 0 0	10	5 0 0
9	Exchange of Company's and Pussdee copper currency	..	....	..	....	..	....	40	50 0 0	..	....	40	50 0 0
10	Blankets, sungurry	..	....	..	....	1	8 0 0	5	8 0 0	1	9 0 0	5	8 0 0
11	Thread, bundles	15	30 0 0	10	30 0 0	35	120 0 0	30	120 0 0	50	150 0 0	40	150 0 0
12	Numdas, &c.	..	....	..	....	1	2 8 0	2	2 8 0	1	2 8 0	2	2 8 0
13	Betel leaves and tobacco	1	1 8 0	2	0 8 0	1	2 8 0	6	1 0 0	2	4 0 0	8	1 8 0
14	Glass bangles	..	....	..	....	5	40 0 0	6	1 8 0	5	40 0 0	6	1 8 0
15	Rings made of King's Metal	..	....	..	....	..	6 0 0	5	1 0 0	..	6 0 0	5	1 0 0
16	Habenfashery	1	50 0 0	4	2 0 0	1	50 0 0	4	1 0 0	2	100 0 0	8	3 0 0
17	Perfumery	..	....	..	....	..	2 0 0	5	1 0 0	..	2 0 0	5	1 0 0
18	Oil	..	....	..	....	..	5 0 0	4	4 0 0	..	5 0 0	4	4 0 0
19	Earthen pots	..	....	..	....	10	5 0 0	10	3 0 0	10	5 0 0	10	3 0 0
20	Fish	..	....	..	....	1	2 0 0	2	0 8 0	1	2 0 0	2	0 8 0
21	Cows, buffaloes, bullocks, horses, &c. ..	..	....	..	....	..	50 0 0	10	25 0 0	..	50 0 0	10	25 0 0
22	Iron articles, such as lamps, ladles, &c. ..	..	....	..	....	..	2 0 0	4	1 0 0	..	2 0 0	4	1 0 0
23	Wooden articles	..	....	..	....	..	1 0 0	1	0 8 0	..	1 0 0	1	0 8 0
24	Stone ware	..	....	..	....	..	1 0 0	1	0 4 0	..	1 0 0	1	0 4 0
25	Baskets made of karwees, &c.	..	....	..	....	1	1 0 0	2	0 8 0	1	1 0 0	2	0 8 0
	Total	75	150 8 0	96	68 8 0	168	523 8 0	313	343 4 0	243	674 0 0	409	411 12 0

Statement showing the different kinds of Grain brought for Sale in the Daily Bazars of Kolhapoor, and the Quantity sold, &c.

Number.	Particulars.	Brought for Sale from the Districts.				Sold from the Stock in the Town.				Total.			
		Exposed for Sale.		Sold.		Exposed for Sale.		Sold.		Exposed for Sale.		Sold.	
		No. of Grains.	Value in Cash.	No. of Shops.	Amount of Daily Sales.	No. of Grains.	Value in Cash.	No. of Shops.	Amount of Daily Sales.	No. of Grains.	Value in Cash.	No. of Shops.	Amount of Daily Sales.
			Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.
1	Jowaree (Holcus sorghum)	30	75 0 0	25	60 0 0	20	50 0 0	12	25 0 0	50	125 0 0	37	85 0 0
2	Nagler (Cynosurus coracanus)	4	8 0 0	4	8 0 0	2	4 0 0	2	4 0 0	6	12 0 0	6	12 0 0
3	Pulse or toor	..	....	..	....	5	15 0 0	10	8 0 0	5	15 0 0	10	8 0 0
4	Rice, cleaned	10	40 0 0	20	25 0 0	5	20 0 0	10	15 0 0	15	60 0 0	30	40 0 0
5	Wheat	10	30 0 0	10	20 0 0	..	....	..	....	10	30 0 0	10	20 0 0
6	Gram	5	15 0 0	5	10 0 0	5	15 0 0	4	5 0 0	10	30 0 0	9	15 0 0
7	Bajree (Holcus spicatus)	4	10 0 0	5	8 0 0	2	5 0 0	2	2 0 0	6	15 0 0	7	10 0 0
8	Pulse or gram	..	....	..	....	4	12 0 0	10	5 0 0	4	12 0 0	10	5 0 0
9	Salt	10	25 0 0	10	8 0 0	5	12 0 0	5	5 0 0	15	37 0 0	15	13 0 0
10	Coconut	5	20 0 0	5	8 0 0	2	8 0 0	2	2 0 0	7	28 0 0	7	10 0 0
11	Oorid (Phaseolus radiatus)	1	2 8 0	4	2 0 0	1	2 8 0	4	2 8 0	2	5 0 0	8	4 8 0
12	Moog (a sort of kidney bean)	1	3 0 0	7	0 8 0	..	....	..	....	1	3 0 0	2	0 8 0
13	Mussor (a sort of pulse or lentil)	..	....	..	....	1	3 0 0	4	0 8 0	1	3 0 0	4	0 8 0
14	Watanay (peas)	1	2 0 0	8	1 0 0	1	2 0 0	4	1 0 0	2	4 0 0	12	2 0 0
15	Castor seed	2	3 0 0	4	0 8 0	..	....	..	....	1	3 0 0	4	0 8 0
16	Coriander seed	1	4 0 0	1	3 0 0	..	....	..	....	1	4 0 0	1	3 0 0
17	Mustard seed	..	2 0 0	1	2 0 0	..	....	..	....	..	2 0 0	1	2 0 0
18	Methia	1	4 0 0	2	2 0 0	..	....	..	....	1	4 0 0	2	2 0 0
19	Goor, or Jagree	..	....	..	....	2	18 0 0	10	7 0 0	2	18 0 0	10	7 0 0
20	Pastay	1	2 8 0	2	1 0 0	..	....	..	....	1	2 8 0	2	1 0 0
21	Sawa	1	1 8 0	2	1 8 0	..	....	..	....	1	1 8 0	2	1 8 0
22	Sundry articles used in curry-stuff, sold by retail	..	....	..	....	..	....	30	15 0 0	..	....	30	15 0 0
	Total	86	247 8 0	110	160 8 0	53	166 8 0	109	97 0 0	141	414 0 0	219	257 8 0

executed with considerable neatness. Oil is extensively expressed by common mills. A few silk and an abundance of coarse coloured stuffs are fabricated; horse gear and embroidery have reached a fair standard of eminence, and mats and baskets are also very neatly woven.

The following table gives the number of shops, and the people engaged in manufactures :—

Number.	Description.	Number of Shops.	Number of People employed.
1	Shroffs	20	150
2	Banians (dealers in grain, &c.)	104	159
3	Dealers in cloth	28	148
4	Tailors	38	167
5	Oilmen	41	86
6	Tambolees, or sellers of betel leaves	21	63
7	Kasars, or sellers of pots	10	54
8	Otarees, or casters of metallic vessels, &c.	1	2
9	Goldsmiths	75	175
10	Dealers in fruits, &c.	11	21
11	Dyers	8	32
12	Atars, or sellers of scented oil, &c.	15	31
13	Bagwans, or sellers of vegetables, &c.	16	25
14	Momeens (weavers of turbans and Shelas)	15	22
15	Butchers, and liquor vendors	26	67
16	Jingurs	19	43
17	Kurujgurs (blacksmiths)	4	14
18	Dealers in sweetmeats	3	4
19	Munares or Boras, vendors of various sundry articles, and Kasars	11	11
20	Putwekurees (makers of fringe netted work of silk, &c.)	3	9
21	Blacksmiths of coarse articles (Gheesarees)	7	7
22	Curriers	9	35
23	Empty shops	41	16
24	Thread dealers	1	1
25	Seekulgars (polishers of weapons)	10	17
26	Snuff-sellers	1	1
27	Coppersmith tinners	5	14
	Total	543	1,374

Daily Bazars.—No. of shops 628, amount of supplies sold Rs. 669-4-0.

The following languages are spoken in Kolhapoor :—

Muharashtru.	Marwaree.
Canarese.	Telungnee.
Corrupted Dukhnee.	Draweed.
Goozrathee.	

Besides the above, every trade has a slang language, called the Nund Bhasha.

The view of the city from the north approach is altogether very striking,

half surrounded as it is by hills, and encircled by patches of bright green cultivation, the palace of the Raja, with its towers and battlemented walls, rising high above the surrounding buildings, and towering like a citadel in the centre of the dark mass of buildings, which extends for about a mile on either side, till lost among the orchards of mango and palm trees.

Many portions of the suburbs belong to the Sirdars and Inamdars, and the bazars to a certain extent are under the control of the various Mukadums, but the general management is vested with the Kotwal, who daily holds his open Kuchery.

The gates are shut at 11 o'clock P. M., and private dwellings are closed at from 9 to 11 P. M. Parties of horse and foot are located in different parts, and nightly rounds of horse and Ramosees are enforced for the protection of the city.

Besides one Government English school, containing 71 scholars, and two Murathee schools, containing 110 scholars, where the masters are selected alumni from the Elphinstone College, and where branches of education are taught, there are eight schools, where the mere rudiments of learning can be obtained on the payment of a small monthly fee of 8 annas.

PUNALA.—The hill fort of Punala is situated on the table-land of one of the mountain ridges, which runs at right angles from the great Western Ghauts, and which here retains an elevation of about 700 feet above the Kolhapoor plain. The summit of the fort reaches a further height of 275 feet, and the total elevation of the locality above the level of the sea is calculated to be 2,772 feet.

Abounding in abrupt rocky cliffs, which easily yielded to the perseverance of the mining ascetic, and possessing in luxuriance the convenience of pure air and spring water, Punala must have from remote ages been selected as a place for human habitation.

Three perfect rock caves still exist, and the remains of others which have been left unfinished point out the early retreat of the philosophizing Boodhist.

The gigantic work of scarping a distance of five miles followed the occupation of the hill by the Hindoo chief and his retainers, at a time when property required further means of protection; and in the fourteenth century, after the conquest by the Moslems, the ponderous gateway and the battlemented wall rose to supplant the earthen mound and the rough stockade which had hitherto sufficed to withstand the attack from bow and battle-axe.

The persevering industry which could finish the massive fortifications is really astonishing, and Punala formerly presented a perfect model of a hill fort, complete both by art and nature.

The natural scarp is generally a perpendicular of from 20 to 60 feet high all round, and was surmounted by a wall of solid masonry from 10 to 30 feet in height, following the original slope of the hill, and having good bastions on

FORTS of PUNALLA and POWNGHUR
from KOLAPOOR
Scale of Yards

all the salient angles. The entrances were through three magnificent double gateways, which were reached from the table-land by means of long flights of stone steps.

Two never-failing tanks and many springs of pure water afforded an ample supply of moisture; whilst a considerable extent of fertile soil, and an abundance of cover, added all the advantages of the plain to the protecting height.

In the centre the old Polygar Citadel still remains, with its high walls, enclosing a tangled mass of luxuriant vegetation; mango, jack, guava, sago, and coffee trees stand mingled together, with the pepper vine twisting among their branches; and a magazine with three enormous stone granaries, built with arched roofs, and capable of containing provisions for a large army, a royal palace, with mosques, Eedgas, and temples, all remain, the monuments of former magnificence.

Gained by the great Shivajee, in the year 1660, through a stratagem of his faithful adherents, who endured a public affront and personal chastisement as a plea for desertion, and who, enlisting with the enemy, opened the gates during the night, this fort served as his best bulwark against the forces of Beejapoor. Here he was continually obliged to take refuge, and within the walls the mountain rat twice successfully withstood the entire power of the Moguls.

His son, the unfortunate Shumbhajee, greatly favoured the location, and added to its bastions; and from this fortress, impelled by his licentious passions, he made his last rash sally, which ended in captivity and a miserable death.

From this eyrie Raja Ram and Shumbhajee of Kolhapoor made their frequent and fell descents on the surrounding country; the energetic Jeejee Baee held her distinguished court within the protected retreat; and here Shivajee I. of Kolhapoor passed a peaceful childhood, and after a tumultuous career of forty years took refuge in his great day of need, when the disciplined battalions of Sindia had clustered in overwhelming masses round the walls of his capital.

Inscriptions in Arabic record the existence in 1376 of a Moslem settlement in the south-east side, which had been called Nubhapoor. The numerous burying-grounds scattered over the hill testify to the extent of the location; but the generation has passed: Hindoo temples again rose over the crumbling mosques, and as the seat of the Kolhapoor Government, Punala reached the zenith of her prosperity about the year 1770.

On the removal of the Court to Kolhapoor in 1782, the population again dwindled to a small number, exclusive of the garrison, and in the continued fog the untenanted domicile soon fell into decay, and the ruins now form heaps of irregular mounds, covered with moss and turf.

The fort was entirely dismantled in 1845, but has been retained as the sudder station of the district. There is a weekly bazar on the hill, which is highly prized as a refuge from the suffocating heats of the plain during the months of April and May. With the exception of the monsoon months, the

climate is delightful: the days cool, and the nights temperate, without the extremes experienced in the plains; and the cholera, which is so often fatal below, has never reached the inhabitants of these upper regions.

The tanks are full of fish and turtle; many large trees flourish in shady clumps; various parts of the fort are under cultivation; the houses are substantially built; and altogether a general appearance of comfort and fertility is apparent throughout.

There are 217 houses, containing a resident population of 1,339 souls, with one Government school, having an attendance of 33 scholars.

Immediately under the protection of the fort guns, four Warees have sprung up, containing 297 houses, with a population of 1,580 souls.

Gur Ingluz.—The town of Gur Ingluz was, in consequence of a scarcity of water, removed about 250 years ago to its present site on the banks of the river Hurnkasee. Like all other towns in Kolhapoor, it suffered greatly during the long wars, and more especially at the hands of the Putwurdhun Konher Rao, and the Chief of Nepanee. The fort, which was originally erected about the year 1700, by an ancestor of the Kapsee family, is now in ruins.

The town contains 627 houses, with a resident population of 3,022 souls, the majority of whom are Lingayets of a peculiar sect, who worship Shiva. A Government school has been established with considerable success, and in the small bazar, which is held on Sunday, plentiful supplies of rice and other grains are to be had.

There is no building of any pretension, and as the wells are all brackish, the river water is used by all.

The villagers have derived great benefit, and appear highly satisfied, from the selection of Sherole as the head quarters of a Mamlutdar, as the arbitrary fines and system of Veth or unremunerated labour formerly obtaining have been discontinued, and rest from plunder ensured to the town, which is increasing in size.

Sherole.—The town of Sherole boasts of an authenticated existence of upwards of 700 years, and, situated on the frontier, stood the brunt of the border feuds between Kolhapoor and the Putwurdhun, alternately occupied by the contending parties; it was ultimately secured in the year A.D. 1780 by Shivajee III., and has ever since remained in the undisturbed possession of Kolhapoor, and has frequently been selected as the temporary residence of the royal family.

The town, which is situated near the junction of the rivers Krishna and Punchgunga, contains 762 houses, with a resident population of 3,180 souls, the majority of whom are Mahomedans. It is surrounded by a stout wall, with ditch, and an inner citadel has been constructed for greater defence.

A bazar is held on Saturday, when produce to the value of Rs. 200 is disposed of, consisting chiefly of grain and cotton thread.

With one exception, the well-water is brackish, and the people are obliged to have recourse to the river, which runs at a distance of about a mile from the town.

VIEW OF CAUD INCLUE.

GATEWAY OF THE FORT OF PUNALLA, SINCE DESTROYED.

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In the suburbs the remains still exist of a handsome mausoleum, which was built 500 years ago by Noor Khan, an officer of the Mogul Emperor, and in the town five very sacred Hindoo temples are in good preservation, and one especially, called Bhojaputru, and dedicated to Duttatruyu, an incarnation of Shiva. The temple contains only a simple stone slab, indented with a foot-mark, and a stone vessel is preserved, which is said to have been used by the god, who formerly resided in person under the roof.

The mausoleum was destroyed in the year A. D. 1777 by Purushram Bhawoo, who carried off the materials for the construction of the fort of Meeruj.

Although now enjoying perfect peace and quietude, the inhabitants sigh for the ancient days of border warfare, the loss of active employment in troublous times, and the profit attending the presence of large armed bodies, and the barter of ill-acquired property.

The town of Sherole is exposed to severe thunder-storms during the hot season, and experiences great vicissitudes in the monsoon rains, so that although the surrounding land is good and rich, large remissions are invariably required for partial failure in the crops.

Mulkapoor.—The pretty little town of Mulkapoor, containing about 3,000 inhabitants, has sprung from one of the suburbs of the old locality; and is pleasantly situated in a bend of the river Shalee, under the shade of venerable trees. It contains about 500 houses, arranged in somewhat more regular streets than customary, well built, and tiled.

A large bazar is held on Friday, when upwards of 3,000 people assemble from the adjoining countries, and merchants attend to transact business from the sea coast, and from the large towns on the river Krishna.

With the exception of the Punt Pruteeneedhee, there are, however, no men of substance, and the Durbar is attended chiefly by Bramins enjoying small Inams, who quitted their houses when the fort of Vishalgur was dismantled.

Three schools have been lately established, and the attendance of 60 scholars obtained.

The houses are of no size, seldom reaching two stories in height, and the premises of the Punt present no great difference, excepting in extent, to those inhabited by other inhabitants.

Bowra.—The secluded situation of the fort of Bowra has preserved it from any very frequent attack. Taken and placed in repair by Bhugwuntrao Saheb Punt Amatya, about the year 1700, it was subsequently besieged unsuccessfully by an officer of the Peshwa, who was killed during the fight, and it has since enjoyed an undisturbed peace from foreign aggression, sufficient to induce the Punt to build a residence, and found a new locality of the same name, on the crest of the hill overlooking the Konkun, and at a distance of a mile from the fortifications of the old fort.

The effects of the monsoon are most severely felt at this place, to the destruction of vegetable as well as animal life: 180 inches of rain are frequently measured as falling during the month. Fever is very prevalent in

consequence, and the common rose tree rapidly decays in the damp atmosphere.

Until latterly, the adjacent heights were covered with thick jungle, affording shelter to numerous bands of thieves, who, under the favour and protection of the chief, effectually disturbed the peace of the country.

The new town of Bowra contains 196 dwelling-houses, which are chiefly thatched, with a resident population of 925 souls. A vernacular school and a goodly domicile belong to the Punt. There is an abundance of excellent water; and a weekly bazar, which is held on Thursday, is well attended, from both above and below the Ghauts, and supplied with every description of grain.

A detachment of Kolhapoor infantry has since the year 1848 been stationed with benefit at Bowra, which is the head quarter station of the estate. Robberies have been entirely stopped, and quiet is thoroughly ensured throughout the district.

Bhoodurgur.—Previous to the construction of the fort, the hill of Bhoodurgur was considered sacred, and possessed shrines dedicated to Kedarling, Buherow, and Jukhroobace, and at the foot of the hill a small hamlet only was inhabited by the attending Goorows, who were occupied in the worship and festivals held in honour of the deities.

The fort was repaired and placed in excellent order by the great Shivajee about the year 1677, but was shortly afterwards captured by a Mogul army. Held for a term of four or five years, the Gurkurees succeeded in retaking the place, when the Mogul general was killed in the conflict, and his standards, which fell into the hands of the victorious party, were presented to the temple, where they are still preserved.

The Gurkurees afterwards yielded up the fort for a sum of money to Purushram Bhawoo Putwurdhun, who held the place for about ten years, when the Kolhapoor Government again recovered possession, and have ever since retained it, notwithstanding sundry efforts on the part of Purushram, who was completely defeated, together with Gopal Punt Aptay, who had been despatched for a similar purpose by the Chief of Inchulkurunjee.

Of five flourishing Peths which formerly existed round the fort, two have been entirely deserted during the wars, and bazars are now held in the three remaining ones, which are, however, considerably diminished in importance, there being at present only 75 houses within the fort, and 350 houses in the Peths, containing a population altogether of about 3,000 souls, consisting chiefly of tailors, traders, and cultivators.

A fine tank was constructed in former days on the top of the hill, at a cost of Rs. 5,000, the proceeds of an intestate property belonging to a resident Sowkar; a commodious granary, together with an excellent court-yard and palace, were also subsequently erected, but the Raja of Kolhapoor never resided here.

The fort was latterly selected as the head quarters of the district, and the residence of the local authorities, on account of its elevated site over the valley

of the river Hurnkasee, which is proverbially unhealthy to foreigners, and which only contains hamlets of very moderate size, whose denizens are employed in the cultivation of rice.

Besides the usual public buildings, the fort boasts of a temple dedicated to Buherow, which is a fair specimen of architectural design, together with a temple of the goddess Bhowanee, which is used as a dhurmshala.

KAGUL.—Kagul, the principal town of the Jageer belonging to Jysing Rao Ghatgay Surjerao Wujarut Mab, contains 800 houses, and a resident population of 4,277 inhabitants, principally Shoodras.

The town is pleasantly situated in the valley of the Doodgunga, about a mile from the banks of the river, and is surrounded by rich garden ground, sheltered by fine old mango trees. Bazars are held twice a week, on Monday and Thursday, when quantities of grain are exposed for sale, and when a large assemblage takes place from the adjacent villages.

Jysing Rao has lately built a commodious residence within the town, after the model of the famous palace of Deeg, and several relations of the family also possess comfortable dwelling-houses within the walls. A vernacular school has been established under the auspices of the chief, who has also entertained an establishment for the introduction of vaccination.

The trunk road from Satara to Belgaum passes through the town, which has of late years been greatly cleansed and improved under the management of its intelligent Karbharee, Goolam Ghous Khan.

Of ancient date, and possessing sunuds of the thirteenth century, Kagul can boast of no entire building of any antiquity, although ruins of temples and mosques are met with in abundance; but the town has suffered greatly from the prevailing absentee system, the master being permanently located in Hindustan, and also from its vicinity to Kolhapoor, having been sacked and partially burned more than once by the Chutruputee Rajas during the last fifty years.

The present fort, which is outside the town, and a place of little strength, was built by Jysing Rao about thirty years ago, on the site of the former fortalice, which was destroyed about the year 1780 by Yeshwunt Rao Sinday of Kolhapoor.

Good carpets are manufactured in Kagul, which is also celebrated for its sugar and frankincense.

ALTE.—The town of Alte is situated on an extensive plain, in the valley of the river Warna, and about six miles from its banks.

The town is embosomed among old trees, and enjoys a pleasant aspect, being well sheltered by a range of hills from the easterly winds. It has enjoyed an existence for upwards of 800 years, though selected as the head quarter Thanna only during the administration of Jeejee Baee Saheb, during the year 1765.

Like other frontier towns, Alte has suffered greatly during the continued feuds with the Putwurdhuns, and the Chief of Nepanee: the environs

frequently formed the battle-ground between the contending parties, and it was twice plundered and burnt to the ground.

The present town contains a population of 3,136 souls, dwelling in 415 houses, chiefly composed of sun-dried bricks and tiles: the Mamlutdar of the district resides here, and the inhabitants chiefly depend upon wells for their supply of water.

About a mile from the town stand the famous temples now dedicated to Shiva and Alum Prubhoo.

Originally hewn out of the rock by the followers of Boodh, they have been successively added to by Jains and Bramins, and now present a strange and incongruous appearance of every variety of embellishment used by the votaries of the different religions.

The sanctity of the spot, however, continues intact, and this is one of the few places in Western India where the devotees of Shiva believe they can immolate themselves in the vestibule of the temple, under a certain prospect of entire happiness in a future state.

The town of Alte is famed for the superior qualities of the cotton and sugar grown in the immediate vicinity.

POPULATION.

Although still containing a remnant of the Mahomedan families who settled in Kolhapoor during the Mogul occupation, the mass of the inhabitants are Hindoos, separated into four great classes, but, as usual, innumerably subdivided.

They may be described as hardy, brave, and active, though cunning and treacherous; short, but well made, with coarse features; and are strictly a rural nation, which may account for the simplicity of manners so engaging to the fancy of olden writers.*

They, however, possess as many good qualities as can be expected from a people who have been accustomed to oppression, and whose country has been for centuries the scene of anarchy and strife; and even those individuals who formerly composed the superabundant body of militia, and whose instinctive restlessness of character was increased by their marauding life, were chiefly kept together in the field by the hopes of plunder; and the evil was greatly corrected by a politic allotment of lands, when the individual plot of ground as a homestead served at all times as a great incentive to industry, and the property, small as it invariably was, proved an inducement to honest labour.

The middle and lower classes are frugal and industrious: they are more independent and less priest-ridden than in the adjacent countries, and as the Bramins mixed more with the people, and engaged in all the offices

* Le pays des Marates généralement est ouvert. Le peuple gai, fort, et plein de santé, ne compte que sur son courage et ses armes. Leur force principale est dans la cavalrie. L'hospitalité est leur vertu dominante. Le pays me sembloit être celui de la nature. Je croyois presque en parlant aux Marates converser avec les hommes du premier age.—*Anquetil du Perron.*

of State and even in the army, the reverence for this class has sensibly diminished.

The higher classes are profligate and extravagant, fond of intrigue and sensual enjoyment, and all being plunged in debt, are too apt to disgrace themselves in endeavouring to support a condition above their means.

Although accused of general infidelity, the women are well treated, and many of the higher classes are kept behind the Purdeh, but it is little if any disgrace to appear in public.

The entire population, according to a census which was taken with great care, and which was checked by personal inspection, and reports of deaths from various localities, amounts, as given in the following abstract, to 546,156 souls, inhabiting 791 towns and villages, containing 101,708 houses, and this amount is in accordance with the rate of five souls to a house, and about 100 to the square mile, given by Mr. Elphinstone for the adjacent country of the Southern Konkun:—

Table of Population.

No.	Districts.	Number of Inhabitants.
1	Kolhapoor city	43,387
2	Kolhapoor Peta	53,945
3	Alte	43,548
4	Sherole	50,152
5	Punala...	63,974
6	Bhoodurgur	46,303
7	Gur Ingloz...	54,910
8	Vishalgur	14,748
9	Bowra	29,845
10	Jageer of Jugut Gooroo	9,299
11	Ditto of Raojee Maharaj...	577
12	Ditto of Tatia Maharaj	1,454
13	Ditto of Josee Rao...	616
14	Ditto of Surlushkur	4,167
15	Ditto of Himut Bahadoor	8,056
16	Ditto of Jubtus Moolk	570
17	Ditto of Gujendrugurkur	1,661
18	Ditto of Bheem Bahadoor	488
19	Estate of Kapsee	8,035
20	Ditto of Toregul	30,000
21	Jageer of Narayen Rao	3,352
22	Estate of Walwa	3,075
23	Ditto of Duttwar	1,157
24	Ditto of Kagul	28,290
25	Jageer of Raj Oopadhey	1,000
26	Estate of Inchulkurunjee...	43,547
	Total...	546,156

Of the above number of 546,156 souls, 224,405 are male adults, and 210,527 are female adults; 58,597 male children, and 52,627 female children.

FLUCTUATING

No.

Statement of Wandering Tribes within the Territory of

Designation of Tribe, or Subdivision of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wandering.	Head Quarters of the Tribe, if any, during the Rainy Season, or else original seat.	Ostensible Occupation or Trade; also if merely believed to be a pretence, and grounds for such belief.	Religion and Caste.
	Adults.		Children.						
	Males.	Females.	Males.	Females.	Total.				
1. Bagdee	16	11	8	2	37	From Kolhapoor to Chinchnee, about 15 coss.	The original seat of the tribe is Inchulkuranjee.	They sell fish, marking-nuts, and also mend old cumblees.	They are Hindoos by religion, & Koonbees by caste. The favourite object of their worship is Mhasoba.
2. Balsuntosh. .	15	15	7	6	43	Kolhapoor territory.	The head quarters of the tribe are Chikoree, Belgaum, Rookree, and Inchulkuranjee.	They are beggars ..	Their religion is Hindooism, Goruknath being their favourite object of worship.
3. Beldar	90	70	39	35	234	Satara, Belgaum, Nepance, and Kolhapoor territories.	The head quarters of the tribe during the rainy season are Nandgaum, a village in the Satara territory, and Kolhapoor country generally.	They quarry stones, and make hand-mills.	Their religion is Hindooism, Venkoba being their favourite object of worship.
4. Beugalee Garoodee.	3	4	4	6	17	The whole of the Deccan.	Unascertainable ..	They are snake-charmers and jugglers, and practise sleight of hand.	They are Hindoos, and their caste is called Garoodee.
5. Bhat	55	51	31	29	166	Satara, Meeruj, Bombay, Surat, and other districts.	Walwa and Muneyrajoory, in the Kolhapoor territory, as also Baroda, are the head quarters of the tribe during the rainy season.	They recite the achievements and praises of kings; they are beggars.	They are Hindoos. Their favourite deities are Mahadeo, Marootee or Hanoooman, and Withoba.
6. Bhoodoo Koombhar.	8	10	2	7	27	They do not travel, and are permanent residents of Punala.	Punala	They gain their livelihood by making and selling images of mud.	They are Hindoos...
7. Dasree	20	17	12	9	58	Bombay, Belgaum, and other cities.	Beejapoor is the head quarters of the tribe during the rainy season.	They are play-actors and show-men.	They are Hindoos; their caste is called Dasree.

POPULATION.

1.

Kolhapoor, according to a Census taken on 3rd March 1853.

Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz. whether they have a recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.	General Remarks.
They practise polygamy, though in many instances a man restricts himself to one wife. They pay for their wives. If their circumstances permit it, they burn their dead bodies, if not they bury them. Sometimes they marry in childhood.	They do not intermarry with other tribes.	Other parties of the tribe exist at Bowra, Koorundwar, Azra, and other places.	All the individuals of the tribe residing in a village have a recognized head, called Mehtur.	
They practise bigamy, and pay for their wives. They bury their dead. Sometimes they marry in childhood.	Ditto ditto	Other parties of the tribe exist at Betkihal, Kolhapoor, and other places.	They have no recognized head of the tribe.	
They practise bigamy, and pay for their wives. They bury their dead.	Ditto ditto	Other parties of the tribe exist in different parts of the Deccan.	Some divisions of the tribe have a recognized head, others have not.	When any opportunities offer, they commit robberies and other crimes.
They practise bigamy, and pay for their wives. They sometimes burn, and sometimes bury their dead.	Ditto ditto	Ditto ditto	Ditto ditto.	
Polygamy is allowed among them. They sometimes pay for their wives, and sometimes receive dowries with them. They sometimes burn, and sometimes bury their dead.	Ditto ditto	Other parties of the tribe exist at Nigway, in the Kolhapoor territory, and other parts of the Deccan.	They have no recognized head of the entire tribe, although some divisions recognize a head.	
They practise polygamy, and pay for their wives. They bury their dead.	Ditto ditto	Other parties of the tribe exist in other portions of the Deccan.	They have a recognized head of the tribe.	
They practise bigamy, and pay for their wives. They bury their dead.	Ditto ditto	Ditto ditto	They have no recognized head of the tribe.	

Designation of Tribe, or Subdivision of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else original seat.	Ostensible Occupation or Trade; also if merely believed to be a pretence, and grounds for such belief.	Religion and Caste.
	Adults.		Children.						
	Males.	Females.	Males.	Females.	Total.				
8. Dhawud	41	23	23	12	109	They are not a wandering tribe.	Peta Panala, in the Kolhapoor territory.	They are smelters of iron.	They are Mahomedans; Peers or Mahomedan saints are their objects of adoration.
9. Dombaree ..	61	70	26	23	180	Poona, Satara, Belgaum, Sawunt Waree, and the other adjacent districts.	They have no fixed head quarters during the rainy season; they live at any convenient place.	They are show-men, hire out girls for prostitution, and make combs of horns.	Some of them are Hindoos, and some Mahomedans; the former worship Yelloba, and Yellumma, and the latter Peers.
10. Doorgi Murgi Walley.	6	2	5	1	14	Satara, Bombay, and other places.	Their head quarters during the rainy season is Beejapoor.	They go about showing certain idols, and beg alms.	They are Hindoos; their favourite objects of worship are Luxoomee and Hanoomun.
11. Dowree Gosavee.	68	51	28	23	170	Satara, Belgaum, Kolhapoor, and the Carnatic.	They pass the rainy season at Inchulkurunjee, Utinee, and other adjacent districts.	Some individuals of the tribe sell needles, conch shells, &c., while others beg alms, beating a peculiar drum called dowree.	They are Hindoos, their favourite object of worship being Nathdeo.
12. Ghisaree ..	10	9	5	4	28	Kolhapoor territory; also Meeruj.	Their head quarters during the rainy season are different villages in the Kolhapoor territory.	They are blacksmiths.	They are Hindoos, being Rajpoots by caste; they worship Jotceba particularly.
13. Gole	10	8	6	4	28	Kolhapoor, Badamee, Nepanee, Meeruj, and adjacent places.	Their head quarters during the rainy season are Chikoree, Nepanee, and other adjoining districts.	They sell drugs, koonkoo (a preparation from turmeric), glass beads, &c.	They are Hindoos, their favourite objects of worship being Venkoba and Yellumma. Their caste is either Gole or Dhungur.
14. Gopal	7	8	10	6	31	Exact information could not be obtained.	Exact information could not be obtained.	They beg alms	They are Hindoos, worshipping Wassoodeo.
15. Gutee Chore.	5	4	2	3	14	Kolhapoor territory.	Their head quarters during the rainy season is Dandee, a village in the Kolhapoor territory.	They are pick-pockets and shop-lifters by profession.	They are Hindoos; their favourite object of worship being Yellumma.
16. Helvee	98	13	4	2	117	Hookeree, and other villages in the Carnatic.	The original seat of the tribe is Shirluttee, a village in the Belgaum Zilla.	They are beggars by profession.	They are Hindoos, their caste being called Kolee.

Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz. whether they have a recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.	General Remarks.
They practise polygamy, if their circumstances admit of it. They pay for their wives, and bury their dead.	They do not intermarry with other tribes.	Other parties of the tribe exist in different parts of the Deccan.	They recognize a head of the tribe.	
They practise polygamy, and pay for their wives. They bury their dead.	Ditto ditto	Ditto ditto	Ditto ditto.	
They pay for their wives, and bury their dead.	Ditto ditto	Other parties of the tribe exist in the Carnatic.	They have a recognized head of the family. He resides in the Carnatic.	
They practise bigamy, and pay for their wives; females are maried in childhood. They bury their dead.	Ditto ditto	Other parties of the tribe exist in Meeruj, Jumkhundee, and other parts of the Deccan, as also in the Konkun.	Some divisions of the tribe have a recognized head, while others have not.	
They practise bigamy, and pay for their wives. They burn their dead if they can afford to do so, otherwise they bury them.	Ditto ditto	Other parties of the tribe exist in different parts of the Deccan.	Ditto ditto.	
They practise bigamy, and sometimes pay for their wives, and sometimes not. They bury their dead.	Ditto ditto	Ditto ditto	Ditto ditto ..	They go about begging alms, & when they find a house unoccupied, enter it, and carry away whatever they find.
They practise bigamy, and pay for their wives.	Ditto ditto	Ditto ditto	They have got a recognized head of the tribe.	
They practise bigamy, and pay for their wives. They bury their dead.	Ditto ditto	Ditto ditto	Ditto ditto.	
They practise bigamy, and pay for their wives. Sometimes they burn, and sometimes bury their dead.	Ditto ditto	Ditto ditto	Ditto ditto ..	They tell fortunes, and cheat the simple out of considerable sums of money.

Designation of Tribe, or Subdivision of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wandering.	Head Quarters of the Tribe, if any, during the Rainy Season, or else original seat.	Ostensible Occupation or Trade; also if merely believed to be a pretence, and grounds for such belief.	Religion and Caste.
	Adults.		Children.						
	Males.	Females.	Males.	Females.	Total.				
17. Kaikadee ..	25	3	9	4	41	Kolhapoor territory.	They pass the rainy season at different villages.	They make baskets, and are also village musicians.	They are Hindoos, their favourite object of worship being Hanooman. Their caste is Kolee.
18. Kanphatay .	1	..	..	..	1	Benares, Rameshwur, and other sacred places of the Hindoos.	They pass the rainy season at some sacred place. Their original seat is said to be Joudpoor.	They are beggars by profession.	They are Hindoos, Kalbhyrow being their favourite object of worship. Their caste is Rajpoot.
19. Katuree Soctar.	2	2	3	..	7	Desh, or the country above the Ghauts, and the Konkun.	Their head quarters during the rainy season is Tachgaum, a village in the Kolhapoor territory.	They exhibit puppet-shows.	They are Hindoos; Ram and Withoba are their favourite objects of worship. Their caste is Koonbee.
20. Khurkhurmoonday.	7	7	6	4	24	Bombay, Satara, and other places.	They pass the rainy season at Bombay, Dharwar, Emgay, a village in the Kagul district, and other places.	They beg alms	They are Hindoos, Murgoba being their favourite object of worship.
21. Kemtees ..	5	10	4	4	23	The Carnatic, and other countries.	Their head quarters are at Pundhurpoor during the rainy season.	They sell beads made of the wood of the toolsee tree.	They are Hindoos, Venkoba being their favourite object of worship. Their caste is Kemtee.
22. Kervee	131	107	70	51	359	Kolhapoor territory, and several places below the Ghauts, Sawunt Waree, Rajapoor, &c.	They pass the rainy season at different villages in the Kolhapoor territory.	They make baskets, brooms, and other similar articles, from the stems of the toor and cotton trees; they are also employed as musicians.	They are Hindoos, their favourite objects of worship being Hanooman and Venkoba.
23. Kulsootray .	4	3	1	2	10	Hindoostan proper, and the Deccan.	They pass the rainy season at Walwa, Ilaka Satara, and the Putwurdhun territory.	They maintain themselves by exhibiting puppet-shows, and assuming disguises.	Some of these men are Hindoos, while others are Mahomedans.
24. Lumzee ..	27	25	13	8	73	Ramdoorg, and places below the Ghauts.	They pass the rainy season in the jungles.	They sell salt, dry coriander seeds, and other similar articles.	They are Hindoos, Venktesh being their favourite object of worship.

Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz. whether they have a recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.	General Remarks.
They practise polygamy, and pay for their wives. They bury their dead. On the places where the dead are buried, tombs are constructed of earth, and worshipped for three days.	They do not intermarry with other tribes.	Other parties of the tribe exist in different parts of the Deccan.	They have got a recognized head of the tribe.	
They do not marry, but bring up children offered by the Hindoos to their gods. They bury their dead.	The institution of marriage does not prevail among them.	Other parties of the tribe exist throughout the whole of India.	They have no recognized head of the tribe.	
They practise bigamy, and pay for their wives. They bury their dead.	They do not intermarry with other tribes.	Other parties of the tribe exist in the Satara country.	Ditto ditto.	
They practise bigamy, and pay for their wives. They sometimes burn, and sometimes bury their dead.	Ditto ditto.....	Other parties of the tribe exist at Tullasee and Yemgay, two villages in the Kolhapoor country.	Ditto ditto.	
They bury their dead.....	Ditto ditto.....	Other parties of the tribe exist in different parts of the Deccan.	Ditto ditto.	
They practise polygamy, and pay for their wives. They sometimes burn, and sometimes bury their dead.	Ditto ditto.....	Ditto ditto.....	Some divisions of the tribe have recognized heads, while others have not.	If they find any opportunities, they commit thefts, gang robberies, and other crimes.
They marry only one wife. Some of them burn, while others bury their dead.	Ditto ditto.....	Ditto ditto.....	They have no recognized head of the class.	
They pay for their wives, and burn their dead.	Ditto ditto.....	Other parties of the tribe exist in Guzerat.	They have a recognized head of the tribe.	They commit thefts, highway robberies, &c. whenever they find opportunities. They are ostensibly traders.

Designation of Tribe, or Subdivision of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wandering.	Head Quarters of the Tribe, if any, during the Rainy Season, or their original seat.	Ostensible Occupation or Trade; also if merely believed to be a pretence, and grounds for such belief.	Religion and Caste.
	Adults.		Children.						
	Males.	Females.	Males.	Females.	Total.				
25. Muvathey Nuts.	4	1	..	..	5	Sanglee, Meeruj, and other adjacent places.	They pass the rainy season in the Satara territory.	They assume various disguises, and beg alms.	They are Hindoos, their caste being the Muratha.
26. Matee Wud.	32	34	30	32	134	Ditto ditto...	They pass the rainy season at Sangowday, Ilutwar, and other villages in the Kolhapoor territory.	They sink wells, &c. and also carry away and supply earth.	They are Hindoos, Venkoba being their favourite object of worship. Their caste is called Wuddur.
27. Nadey Mang.	57	40	37	23	169	The Kolhapoor territory, and other places.	They pass the rainy season in the Kolhapoor country.	They make thongs, &c. of leather.	They are Hindoos, their favourite object of worship being Murgoba. Their caste is Mang.
28. Nad Luxmee Walley.	2	3	2	5	12	Satara, the Carnatic, and other countries.	The original seat of the tribe is Beejapoor.	They beg alms.	They are Hindoos, Luxoomee being their favourite object of worship. Their caste is Kolee.
29. Nakadoleeachey Wyed.	14	3	3	4	24	Dharwar, Satara, the Carnatic, Sanglee, Benares, Rameshwar, and other places.	Some divisions of the tribe pass the rainy season at Meeruj, some in different places in the Kolhapoor country, while others wander about.	They are beggars by profession. They also administer medicines, consisting chiefly of the roots of different vegetables.	They are Hindoos. Their caste is called Nakadoleeachey Wyed.
30. Nundee Byle Walley.	23	24	43	30	120	Belgaum, Satara, and the adjacent districts.	They pass the rainy season at Werad, Talooka Malwan, and in the Purguna Juth, Ilaka Satara.	Some of them catch fish, while others train up bullocks to perform dances as they are directed, and beg alms.	They are Hindoos. Their caste is called Bangdee. Their favourite object of worship is Venktesh.
31. Oopar	1	..	..	..	1	Chikoree Talooka, and adjacent places.	They pass the rainy season at Moujo Yadgood, Talooka Chikoree.	They pretend to have intercourse with gods, demons, &c. and thus swindle the people out of money.	They are Hindoos, Hanoomaun being their favourite object of worship. Their caste is called Oopar.
32. Pailwan. ..	5	3	4	2	14	Delhi, Hydrabad in the Deccan, and other places.	They pass the rainy season in the Putwurdhun country, Azra, and the adjacent districts.	They exhibit as wrestlers.	Some of them are Hindoos, while others are Mussulmans.

Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz. whether they have a recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.	General Remarks.
They practise bigamy, and marry in childhood. They bury their dead.	They do not intermarry with other tribes.	Other parties of the tribe exist in different parts of the Deccan.	They have a recognized head of the tribe, who lives at a village called Nateypotey.	
They practise bigamy, and pay for their wives. They bury their dead.	They intermarry with only one tribe, called Godewad or Kulwud.	Other parties of the tribe exist at Dharwar, and other adjacent districts.	They have a recognized head of the tribe.	The original seat of the tribe is supposed to be Tylungun. Some of the tribe are also pick-pockets and shop-lifters.
They pay for their wives. They bury their dead.	They do not intermarry with other tribes.	Other parties of the tribe exist in different places.	Ditto ditto.	
They practise bigamy, and pay for their wives. They bury their dead.	Ditto ditto	Other parties of the tribe exist in the Deccan.	They have no recognized head of the tribe.	
Ditto ditto.....	Ditto ditto	Other parties of the tribe exist in Kullan, Koolboorg, Satara and other places.	They have no recognized head of the family.	
Some practise polygamy, while others do not. They pay for their wives, and bury their dead.	Ditto ditto	Other parties of the tribe exist in different parts of the country.	Ditto ditto ..	The original seats of the tribe are supposed to be Beejapoor and Anundapoor.
They pay for their wives and burn their dead.	Ditto ditto	Ditto ditto	Ditto ditto. ..	They are shop-lifters, and commit petty thefts.
They pay for their wives Hindoos burn, and Mahomedans bury their dead.	Ditto ditto	Ditto ditto	They have no recognized head of the tribe.	

Designation of Tribe, or Subdivision of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wandering.	Head Quarters of the Tribe, if any, during the Rainy Season, or else original seat.	Ostensible Occupation or Trade; also if merely believed to be a pretence, and grounds for such belief.	Religion and Caste.
	Adults.		Children.						
	Males.	Females.	Males.	Females.	Total.				
33. Pathroot ..	4	4	..	..	8	Dharwar, Poona, Satara, & other places.	They pass the rainy season wherever they can support themselves.	They are stone masons.	They are Hindoos. Their caste is Pathroot.
34. Phansay Pardhee.	22	20	22	16	80	Bombay, Poona, Belgaum, Kolhapoor, the Carnatic, &c.	They pass the rainy season at Beejapoor and Belgaum.	They maintain themselves by hunting.	They are Hindoos. Their caste is Muratha.
35. Pichatee ..	11	21	19	12	63	Hoobles, Dharwar, Belgaum, Nergoond, & other places.	They pass the rainy season at Inchulkuruajee.	They are beggars by profession.	They are Hindoos, Ambabace and Satwaee (goddesses) being their favourite objects of worship. Their caste is Koodvee.
36. Ramosee ..	24	21	13	11	69	Poona, Belgaum, Satara, & other places.	They pass the rainy season in the Kolhapoor country.	Some of them are village watchmen, while others are labourers.	They are Hindoos, Khundoba being their favourite object of worship. Their caste is Ramosee.
37. Wassoodeo.	6	1	1	2	10	Belgaum, Poona, Dharwar, Satara, the Carnatic, and other places.	They pass the rainy season at Bhendowday, in the Kolhapoor territory, Nepanee, Azra, and other places.	They support themselves by begging alms.	They are Hindoos, the goddess Mahakalee being their favourite object of worship. Their caste is called Wassoodeo.
38. Wud.....	214	192	100	107	616	Kolhapoor, Meeruj, and other places.	They pass the rainy season in the Kolhapoor Ilaka.	They quarry, and supply stones.	They are Hindoos, Venkoba being their favourite object of worship. Their caste is called Wud.

Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz. whether they have a recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.	General Remarks.
They bury their dead.	They do not intermarry with other tribes.	Other parties of the tribe exist in different parts of the country.	They have a recognized head of the tribe.	They are pick-pockets and shop-lifters. There is a peculiar custom among them—for the bride and bridegroom to touch and continue to hold a wooden pestle during the time the ceremony of marriage takes place.
They practise bigamy, and pay for their wives. They bury their dead.	Ditto ditto.....	Ditto ditto.....	They have no recognized head of the tribe.	
They practise polygamy, and pay for their wives. Sometimes they burn, and sometimes bury their dead. If they can afford the expense, they do the former, if not the latter.	Ditto ditto.....	Other parties of the tribe exist at Bourra, and other places.	Ditto ditto.	
They practise bigamy, and pay for their wives. They bury their dead.	Ditto ditto.....	Other parties of the tribe exist in different parts of the country.	Ditto ditto.	
They practise polygamy; sometimes they receive, and sometimes pay money for their wives. They bury their dead.	Ditto ditto.....	Other parties of the tribe exist in Chikoree and other places.	Ditto ditto.	
They practise polygamy, and pay for their wives. They bury their dead.	Ditto ditto.....	Other parties of the tribe exist in different parts of the country.	Some of the tribes have a recognized head, while others have not.	

No. 2.

Supplement to Statement No. 1, of Wandering Tribes not mentioned by Captain HERVEY.

Names.	Detailed Information regarding Habits and Customs.
1. Komtee. (Vide No. 21 in Statement No. 1.)	Adorned with thick necklaces, made from beads of the Toolsee tree, these people frequent fairs, taking with them a stick surmounted by a brown cloth flag, together with a pair of Cheeplees, small wooden castanets. They sing prayers either in the temples, or among the crowd, and whenever they find an opportunity, they cut away with considerable dexterity the pocket of the unwary bystander. They also sit on spots frequented by the pilgrims as encamping ground, and, with patches of cloth tied on parts of their body and legs, pretend to be diseased, sing prayers, and beg alms. When the attention of the men is diverted from their operations, they steal anything they can lay hands upon, and make off. They are ostensibly beggars, but sometimes have a supply for sale of looking-glasses, glass beads, lanterns, flat stones, &c. and many also carry about written certificates, stating that their tongues have been cut off by robbers, and that they are proper objects of charity. From constant practice, they manage to draw their tongues entirely out of sight when the mouth is opened, and as objects of charity they are enabled to enter houses, where they acquaint themselves with the nature of the passages, and with the general condition of the inmates as regards property.
2. Beldar. (Vide No. 3 of do.)..	Beldars generally repair with their women and children to fairs, or to those parts of a river side where people assemble, either for the purpose of crossing or washing themselves. They manage to draw upon themselves the attention of the men, whilst their children carry off any things that may be lying about. Some of the gang also behave indecently before the women, and whilst the latter turn away their faces, ample opportunity is afforded to make off with any things that may happen to lie near.
3. Matee Wud. (Vide No. 26 of do.)	Ditto ditto ditto ditto.
4. Nakadoleeachey Wyed. (Vide No. 29 of do.)	These quacks wander about with bags hanging on their shoulders, containing a number of cocoanut shells filled with different drugs, and although the drugs are of a very inferior quality, still they pass as good and efficacious medicines on the ignorant who seek advice. If an invalid who lives by himself be found in their beat, they offer to give him medicine, and reside with him on the pretence of better attendance. They remain with him for some time, treating his distemper, and after ascertaining the extent of his property, give information to their companions, and on an appointed night the house is robbed, and the gang decamp.
5. Helvee. (Vide No. 16 of do.)	They dress themselves in quaint gaudy dresses, and ride in the morning to beg alms on richly ornamented bullocks. They profess to tell without any previous knowledge the names of all the inmates, together with the entire line of all the ancestors of the house where they beg; and whilst engaged in this work, they acquaint themselves with the doors and passages, and, in company with the Mangs and Ramosees, afterwards assist in committing the gang robbery. By themselves they commit burglaries and petty thefts.
6. Pathroot. (Vide No. 33 of do.)	These are swindlers, and drive a trade in false ornaments made of gilt brass, which they expose for sale as gold on the high

Names.	Detailed Information regarding Habits and Customs.
	roads, or in jungles, or at the mouths of valleys, where there is any constant influx of people. A plausible falsehood is generally told to the purchasers, that family disputes enforced the necessity of disposal, and some of the parties offer to stand security in case the ornaments are proved to be stolen property. They, however, do not commit any other offence.
7. Oopar. (Vide No. 31 in Statement No. 1.)	These people dress themselves like Murathas, wear large necklaces of beads, and sit at a ford by the river side, counting their rosaries, and pretending to be absorbed in prayer and meditation. They watch for their opportunity, and make off with any stray articles belonging to the travellers encamping on the same spot.
8. Balsuntosh. (Vide No. 2 of do.)	These people go about with a variety of cloths thrown over their bodies, and a cast of the goddess Sutwaee held in their hands. They enter houses, and promise to procure the gratification of all wishes, either for children, or success in any undertakings; and after sufficiently working on their credulity, they induce the inmates to leave their houses to purchase certain articles, such as silk, limes, &c. required as adjuncts for accomplishing the desired object, and they are then at liberty to steal anything that falls in their way, and run off. They also beg alms.
9. Nad Luxmee Walley. (Vide No. 28 of do.)	They put on long coats, called Zugas, besmear their foreheads with Koonkoo, allow their hair to grow luxuriantly, and, with flutes in their hands, hollow brass rings filled with small pieces of stone on their thumbs, and carrying long whips, they stand before houses, and dance and play upon the flutes, shaking their thumbs, and pretending to beat their own backs with the whips. Altogether they produce a great noise and confusion, and spectators are soon collected around them. While they are performing this show, their wives and children mingle among the crowd, and run off with any article which is left unguarded near the house, or indeed within the house, should attention be well engrossed with the show. They also beg alms, and belong either to a Mang or Mahar cast.
10. Murathey Nuts. (Vide No. 25 of do.)	These people assume the disguise of Gosavees, called Dusnamee, who are generally traders, and give themselves out to be merchants. They obtain information of some single traveller progressing with any valuable property, and after he has left his halting-place they meet him on the road, and, inquiring his destination, declare their intention of going to the same place, or to some other adjacent commercial town. They proceed in company for two or three stages, when they administer an intoxicating drug in the food, and while the victim is under its influence, they rob him and decamp. They commit many robberies, and sometimes murders, on unfrequented roads. They also swindle people, by promising to show them treasures hidden by their ancestors, and after digging the floor about knee deep, they declare that the treasure has fled to some other place. Goats, fowls, limes, &c. are then given for the purpose of performing ceremonies for the removal of the devil, who is said to be sitting over the treasure, and when everything is obtained which can be got from their dupes, they perform some unmeaning rites, and then manage to leave the premises.
11. Korvee. (Vide No. 22 of do.)	These people enter villages under the pretence of selling baskets, brooms, &c. and obtain information regarding the houses, and the amount of property supposed to be contained. They also pilfer any article that comes in their way.

Names.	Detailed Information regarding Habits and Customs.
12. Ramosees. (Vide No. 36 in Statement No. 1.)	In addition to their professions of village watchmen and labourers, the Ramosees also cultivate land. To obtain information regarding easy access to dwelling-houses, they assume various disguises: one generally dresses himself as a respectable Maratha, mounts a horse, and, taking with him several of the tribe as attendants, proceeds to a strange village, and remains as a traveller at the house of some villager for a day or two, where his time is employed in procuring sufficient particulars for the ensuing attack. Similar information is also obtained from the village watchmen who belong to the tribe, and who receive a share of the spoil. Old infirm persons are also dressed in rags, and sent to different villages for information. The tribe generally commit thefts, burglaries, and gang and highway robberies; they also steal cattle and crops off the fields. Their children also commit petty thefts. Like the Marathas, they eat fish, fowls, and the flesh of goats and deer.
13. Dowree Gosavee. (Vide No. 11 of do.)	These Gosavees, with their wives and children, steal the crops off the fields. They commit thefts, burglaries, gang and highway robberies. They also assume various disguises of beggars, Gosavees, &c. to procure the information necessary for the successful commission of their depredations. They have no permanent lodging, but wander among the different villages, and generally encamp near water in the jungle, where they sit under the shade of thick cloths erected for the purpose. They keep their weapons near them at night, but are unarmed during the day time. They eat fish, fowls, and the flesh of goats, wild cats, foxes, &c. but not of cattle.
14. Phansay Pardhee. (Vide No. 34 of do.)	These wander among villages, and have no fixed habitations, but encamp at a distance under small cloth tents, with their wives and children. They steal the crops off fields, and commit petty thefts and burglaries. They catch deer, hares, and wild animals with snares, and, while selling their flesh in villages, manage to procure information requisite for successful plunder.

EMPLOYMENT.—Of the total amount of 546,156 population, consisting of 522,110 Hindoos, and 24,046 Mahomedans, 276,456 belong to the agricultural class, and the remaining 2,69,700 may be divided as follows:—

Sirdars and 1st class Inamdars	572
2nd class Inamdars	13,149
Priests	2,379
Karkoons	7,792
Bramin Bankers	1,187
Ditto Servants	858
Ditto Beggars and Idlers	7,170
Sowkars	1,130
Traders and Shopkeepers	24,442
Manufacturers	33,717
Artizans	24,969
Sepoys	26,963
Labourers	45,869
Shepherds	11,069

Different professsions	7,651
Gurkurees holding small Inams	10,554
Beggars	4,977
Inferior and predatory classes	45,252
Total.. ..	269,700

The Sirdars and Inamdars pass their time in a surveillance of their estates, in administering civil and criminal justice, in attendance at the Durbar, and on His Highness the Raja on any progress from the palace, and in frequent visits of ceremony to their friends.

The priests find a sufficient employment in their abstract studies, and in the performance of religious rites and ceremonies, both public and private.

The Bramins may be divided into 7,792 Karkoons, 1,187 Shroffs, and those engaged in trade, 858 servants to the caste, 7,170 Bhuts and beggars, or those living on voluntary charity.

The Bankers may be divided into three classes, varying, however, only in the extent of their means. Their occupation is similar, consisting chiefly in usurious dealings, and in a trifling trade in jewels, fine cloths, and musk.

The shopkeepers may be divided into venders of grain, cloth, and hardware, oil, sweetmeats, horse furniture, children's dresses, and brass vessels, but the shopkeeper seldom restricts himself to the sale of any individual commodity, and the store generally contains all the articles usually required on the days when a public bazár is wanting. The shopkeepers, and more especially the village grain-sellers, have further occupation in transporting their produce from village to village, and to the ports on the sea coast.

The following table shows the number and description of shops throughout the State :—

Shroffs	171	Jingur, horse gear	48
Bunias, grains, &c. ..	1,857	Kurujgar, fine metal work ..	5
Ready made cloth articles	178	Haberdashers..	14
Tamboolees, betel leaves ..	276	Putvègars, tassels, and silk net work..	14
Kasars, copper & brass ware	24	Shoes and sandals	263
Founders in metal.. ..	20	Kasars, glass bangles	174
Confectioners	38	Snuff dealers..	45
Perfumers	65	Sculptors, images of earth and stone..	5
Green grocers	68	Sungars, cumblees	364
Opium and bhang.. ..	6	General stores	39
Coarse hardware	40	Baskets	98
Paper	27		
Gold and silver work ..	685		
Liquor	300		

Meat, fruit, and vegetables are sold in the daily bazars.

The manufactures of Kolhapoor are confined to coarse cotton cloth, woollen cumblees, sugar, oil, paper, snuff, liquor, very indifferent perfume, and the other articles mentioned in the following statement, which includes the number of individuals employed in each manufactory :—

Weavers of cloth.. ..	7,671	Gunny	267
Oil	3,842	Thread	566
Jagree and sugar.. ..	1,764	Ink	110
Distillery of liquor ..	2,850	Broad tape	264
Glass bangles	730	Dyeing	30
Paper	666	Snuff..	154
Rope	235	Trenchers of leaves	2,293
Smelting iron	130	Cumblees	5,180
Bricks	313	Confectionery	526
Lime	344	Baskets	640
Charcoal	226	Pottery	3,711
Leather	715	Perfumery	265
Carpets	225		
		Total..	.. 33,717

Many of the artizans have acquired considerable proficiency in their arts : the masons and stone-cutters bear a high character for ability. Gold, silver, and brass-work is executed with neatness, and embroidery and saddlery have reached a fair standard of excellence. The following table gives the number of individuals employed in the various descriptions of handicraft :—

Bricklayers and masons ..	931	Sikulgurs	286
Carpenters	5,475	Embroiderers	11
Shoemakers	3,438	Coppersmiths	249
Goldsmiths	3,528	Sawyers	233
Tailors	1,505	Cotton and wool-carders ..	356
Stone-cutters	1,456	Wood-hewers	253
Washermen	2,002	Tassel-makers	143
Barbers	2,387	Whitesmiths..	213
Jingurs	463	Quarrymen	871
Blacksmiths	1,169		
		Total..	.. 24,969

Independent of the quota of 821 men, horse and foot, who have been organized, 2,850 sepoys are employed in the various duties of guarding the jails and treasuries, protecting passes and bazars, furnishing escorts, and collecting the revenue, whilst 10,554 men enjoy lands for militia service, and are liable to be called out on any emergency.

Besides the cultivation of the ground, and rendering assistance in the various trades, ample employment is found for the labouring class in furnishing supplies of grass, wood, and charcoal.

Exposed to all weathers by day and night, the shepherds, whilst tending their numerous flocks, seldom enjoy the luxury of a roof; a broken wall suffices as a protection from the drifting sleet, and a few loose stones serve as a couch to admit the falling rain to pass between the interstices.

Different Professions and Occupations.

Doctors	201
Puntojees	250
Horse-breakers	217
Magicians	279
Tumblers	334
Zarees	114
Sculptors	438
Murathee and Hindustanee writers	487
Gardeners, &c.	495
Betel leaves sellers	138
Musicians	232
Drummers	917
Singing and dancing women	635
Bheasties	250
Boatmen	325
Fishermen	56
Prostitutes	2,283
Total	7,651

Of the various professions and occupations mentioned, few have attained any superior excellence. The doctors are not very highly versed in the art of healing, and only one pretends to any skill in surgery. His operations, however, though rough, are often successful. The medicines used are chiefly procured from the district, as a prejudice exists in administering any substance foreign to the country of the patient. A list of the medicines has been already given among the productions. Although consulted on all occasions, the doctors only receive fees on the treatment of important cases, which are fixed from Rs. 10 to Rs. 150, according to the danger. In ordinary cases, advice is gratuitously given to the poor, who are acquainted with the names of the simple substances used in colds and fevers, and slight attacks of illness.

The Puntojees confine themselves to the simple rudiments of learning. The horse-breakers ride well, and teach according to the Native manner. They are the descendants of a very numerous class, who had continual employment among the masses of cavalry which in former days existed in the Kolhapoor army. The magicians are well versed in Muntras, and drive a brisk trade by very gross imposition on the credulity of the inhabitants. The tumblers perform the usual juggling feats, and dance on the tight-rope. They are not esteemed as altogether a very honest race.

The Gurkurees and Putuks are the descendants of the original soldiery of the great Shivajee, and their families have held from generation to generation an undisturbed possession of their land grants, notwithstanding their frequent mutinies and rebellions: their military duties have been now discontinued, but ample employment is found in the cultivation of their tiny Inams, and in a portion of the adjacent Government land.

The predatory classes, consisting of Mangs, Mahars, Ramoosees, Beruds, and Kumineés, and amounting to 7,902 families, were formerly notorious for lawless and very atrocious acts, not only in their ordinary vocation of robbery, but also by becoming the hired instruments of private malice. Their success in robbery is to be attributed to their cautious cunning in previous arrangement, as well as their cruelty during the excursion. They have, however, been now reduced to a state of comparative order: some have been employed as Rukwuldars and guides, others settled in an experimental farm, and the remainder find an honest livelihood in a trade in hides and horns, and in the manufacture of mats, baskets, and ropes.

The cultivators may be divided into three classes—the Mahomedan; the Koonbee; and the Jain. The Jain differs in many points of religion from the Koonbee, worshipping Shiva under the form of a naked image, and avoiding animal food and intoxicating liquor. The Jains burn their dead, and rather despise their Hindoo brethren, with whom they will neither eat nor intermarry.

The Mahomedans are descendants from the Mogul hordes which swept the Deccan at intervals, or of the foreign mercenaries of the Kolhapoor princes, who received in the days of anarchy grants of land for military service, and have since settled down to the plough. They evince great deference to the prejudices of their Hindoo neighbours, and many are accused of strong predilection to much of their ceremony and idolatry.

The cultivators throughout are peaceable and industrious, stout, and well versed in their own theory of cultivation, and in ingenuity and skill: considering the circumstances under which they are placed, they will bear comparison with those of any part of the world.

The females of all the lower classes engage in all the labours of agriculture equally with the men. The picking and cleaning of cotton is performed by them by the common Kunna, and the preparation of the cotton thread with a miserable wheel turned by the hand occupies their leisure hours. Household avocations are further exacted, and the women are frequently employed in conveying loads, and in attending the weekly bazars with any little articles which may be in excess for disposal.

Dyers and Dyes.—The following are the usual colours used in dyeing by the Kolhapoor dyers:—

Koosumba (or red).
Goolabee (or rose-coloured).
Piajee (or onion-coloured, light pink).

Yellow.
Orange.
Green.
Abashaee (purple).
Woodee (or reddish black.)

Red.—The following materials are required for the preparation of this dye:—

Dried safflowers.
Limes or common citrons.
Carbonate of soda.
Turmeric.

A piece of white cloth, about four feet square, is fastened to the corners of a small square wooden frame, fixed on four legs, the cloth forming a bag in the centre. Three pukka seers* of dried flowers are put into the bag, and water is gently poured over them. The flowers are pressed with the hand, and the water oozes through the bag, tinged in the first instance with red, and then with yellow, and at last a flow of colourless liquid indicates that the flowers have attained the requisite degree of purity.

Twenty pots, each containing about 13 pukka seers of water, are generally required for this purpose, and the red coloured water which is in the first instance obtained affords a pink colour for dye.

Carbonate of soda† weighing 8 oz. is now mixed with the purified flowers, and the mixture is pressed with the hands or feet till the carbonate of soda has thoroughly pervaded the Koosumba.

A fresh piece of cloth is now fastened to the corners of the frame as before, and the flowers are again placed in the bag. Water is slowly poured over them, and in about twelve minutes a red dye begins to ooze through the cloth. This dye, which is called Jetha, is of a very superior quality, and is kept in a separate vessel. Water is continued to be poured in until both the cloth and the flowers lose their red appearance, but the dye which is latterly obtained is considered to be of an inferior quality to the Jetha.

The juice of 100 limes or 24 citrons, weighing about 2½ pukka seers, is then poured in equal portions into the two kinds of dye, and the mixtures are kept in this state for twenty-four hours. On the next day, the thin coloured water on the surface of the dye of the superior quality is poured off into another pot, and a thick red dye in a liquid state, weighing about three fourths of a pukka seer, is left behind. No sedimental change takes place in the inferior kind of dye.

The Mode of Dyeing.—The cloth, a turban 90 feet in length, having imbibed a pink tinge from the water first drawn from the Koosumba, is dipped in a mixture composed of the inferior kind of dye (without the lime or citron juice), and a small quantity of the powder of turmeric weighing three pice.

* Each pukka seer weighs 80 rupees.

† The quantity of carbonate of soda used for the purpose depends upon the quality of the dried flowers. If they are of the best quality, the quantity mentioned is made use of.

The cloth is well pressed into the mixture, and kept in it for about twenty-four or forty-eight minutes, after which three-fourths of a seer of lime-juice or other acid is added, and the cloth, after having been pressed, is wrung out and dried.

After this, the cloth is dipped in the superior kind of thick dye, and afterwards squeezed and dried, and the process is repeated until the cloth has imbibed the entire colour.

Charges.—About Rs. 2 are charged for this dye. The actual costs are as follow:—

Dried safflowers, ¼ maund	Rs.	1	0 0
Citrons or limes		0	2 0
Carbonate of soda and turmeric		0	0 3
Wages of 2 men employed for 2 days at 1 anna and 6 pies each per diem		0	6 0
Total	Rs.	1	8 3

Leaving 8 annas as profit to the dyer.

Goolabee or Rose-coloured Dye.—Two sorts of red dye are prepared in the manner already described. In the dye of the second or inferior kind, the turmeric powder or lime-juice is omitted. The cloth is dipped in it, and squeezed, and then saturated with one quarter of a pukka seer of the superior dye: 8 annas are charged for the dying of a turban 90 feet in length of the goolabee or rose colour.

Piajee, or Onion-coloured Dye.—The Piajee requires only half the quantity of the superior red dye used for the Goolabee. The same process is undergone, and 4 annas are charged for dying a cloth of similar size.

Yellow Dye.—The materials required for the dye are Hullud or turmeric, and carbonate of soda.

Half a seer of turmeric is beaten to pieces, moistened, and reduced to paste, and the carbonate of soda being added, the mixture is pounded on a stone.

The cloth is first dipped in a solution made with water, and the turmeric paste, and then wrung out. A further quantity of the turmeric is put into the solution, and this process is continued till the cloth has become thoroughly saturated, and at this stage the cloth has become Bhugway, or brownish, the colour of the clothes worn by certain Gosavees and wandering quacks.

The cloth is then dipped in a mixture consisting of 1½ seer of water, and the juice of three citrons, when it assumes the colour of the rind of a lime: 3 annas are charged for the dye. The actual cost is as follows:—

Citrons	Rs.	0	0 6
Turmeric and carbonate of soda		0	0 6
The wages of a man		0	1 0
Total	Rs.	0	2 0

Leaving 1 anna to the dyer, as profit.

Orange-coloured Dye.—Five ounces weight of the red dye of superior quality is poured into a mixture of water and lime-juice prepared for the yellow dye, and the cloth dipped in this, and dried, becomes of an orange colour: 6 annas are charged for this dye.

Adding 2 annas on account of the red dye to the actual charge incurred for the yellow dye, 2 annas are left as profit to the dyer, as profit.

Green Dye.—The cloth is dyed blue by means of indigo; it is then subjected to the same process by which the yellow colour is produced, and becomes green: 4 annas are charged. The actual expenses are as follows:—

For indigo	Rs.	0	1 0
For dying yellow		0	2 0
Total.. ..	Rs.	0	3 0

Leaving 1 anna for the dyer, as profit.

Abashaee or Purple-coloured Dye.—After the cloth has been dyed of a rose colour, it is, while wet, dipped in a solution of water and indigo, and then wrung out and dried; afterwards it is dipped in a mixture of water, and superior red dye, and when thoroughly saturated, it is squeezed and dried: 12 annas or 1 rupee are charged.

Oodee, or Reddish Black Dye.—The cloth is first coloured blue by means of indigo. It then undergoes the process used in dying the Goolabee, but a greater portion of the superior red dye is made use of. The cloth then exhibits what is called good Oodee colour, and 1 rupee is charged for the dye.

Language.—Murathee and Canarese are the languages chiefly spoken throughout the principality; the former in the northern and central districts, and the latter in those to the southward, adjoining the Collectorate of Belgaum.

Gujrathee and Marwaree are used among the Bunias and merchants, and a knowledge of Sanscrit and Persian is retained among a few of the learned Pundits and Moulvees.

The predatory classes have a peculiar language of their own, a vocabulary of which is given in the following pages.

The Beldars also possess a language of their own; and some other of the traders possess a peculiar jargon only understood by the craft, called Nand Bhasha.

Specimen of the Language used by the Mangs and Ramoosees, when they wish to communicate secretly in the presence of other persons.

English Words.	Ramoosee Bhasha, or Language.	Mang Bhasha, or Language.	Murathee Words.	Ramoosee Language.	Mang Language.
Old man	Moo-duk	Ka-ta-ra	म्हातारा पुरुष ..	मुदक	कातारा.
Old woman ..	Mood-kee	Ka-ta-ree	म्हातारी बायको ..	मुदकी	कातारी.
Young woman ..	Pet-gēē-Bar-nēē ..	Arleen	तरुण बायको ..	पेटगी बारनी ..	अरलीन.
Girl	Pood-see	Cheel-gud	मुलगी	पुडशी	चिलगड.
Boy	Pood-sa	Cheel-gud	मुलगा	पुडसा	चालगड.
Horse	Goo-rum	Koor-ma	घोडा	गुरम	कुरमा.
Bullock	Yu-dool	Na-koo-da ..	बैल	यदुल	नाकुडा.
Cow	Pel	Ing-lee	गाई	पेल	इंगळी.
He-buffalo	Kōō-need	Rek-na	रेडा	कुनेड	खेणा.
She-buffalo ..	Ye-num	Yu-rum-chee ..	म्हैस	येनम	यरमची.
Cow's calf	Pelchee-cheel-ud ..	So-mur	गाईचे वांसरू ..	पेल चिलड ..	सोमर.
Buffalo's calf ..	Yu-num-chee-lud ..	Yu-rum-chee-so-mur	म्हशीचें रेडकूं ..	यनम चिलड ..	यरमची सोमर.
Goat	May-kool ..	May-kool	मेळी	मेकुल	मेकुल.
Sheep	Go-rel	So-ka-lee	मेंढी	गोरेल	सोकाली.
Dog	Na-il	Na-il	कुत्रा	नाइल	नाइल.
Elephant	Pha-dudee-chay-rek-na	Gōō-dul	हत्ती	फादसुचेरेखना ..	गुंडल.
Wolf	To-deel	To-deel	लांडगा	तोडिल	तोडिल.
Fox	Jum-gul	Jum-gul	कोल्हा	जमगल	जमगल.
Tiger	May-hay-cum ..	Hul-iv-da	वाघ	मेहेकम	हलिवदा.
Hyena	Raj-gud	Raj-gud	तरस	रानगड	राजगड.
Jackal	Go-del	Go-del	खोकड	गोडेल	गोडेल.
Hare	Kone-del	Kon-dul	ससा	कोदल	कोदल.
Bear	Re-swal	Kur-ud-mul-ya ..	अस्वल	रिचल	करडमल्या.
Boar	Thoon-dole ..	Pun-del	डुकर	थुंडोल	पंडेल.

Lizard	.. ..	Chēēk-rēē	.. ..	Chēēk-rēē	.. ..	पाल	.. ..	चीकरी	.. ..	चीकरी.
Crow	.. ..	Ka-ga	.. ..	Ka-ga	.. ..	कावळा	.. ..	कागा	.. ..	कागा.
Deer	.. ..	Bat-tel	.. ..	Battel	.. ..	चरण	.. ..	वाटेल	.. ..	वाटेल.
Snake	.. ..	Paum	.. ..	Paum	.. ..	साप	.. ..	पाम	.. ..	पाम.
Sun	.. ..	Goanda	.. ..	Goanda	.. ..	सूर्य	.. ..	गोंडा	.. ..	गोंडा.
Moon	.. ..	Pha-kut	.. ..	Goan-da	.. ..	चंद्र	.. ..	फाकट	.. ..	गोंडा.
Rain	.. ..	Nēē-dul	.. ..	Them-bul	.. ..	पाऊस	.. ..	नीडल	.. ..	थेंबक.
Fire	.. ..	Dhoo-pa	.. ..	Dhoopa	.. ..	विस्तव	.. ..	धुपा	.. ..	धुपा.
Water	.. ..	Nēē-dul	.. ..	Neer	.. ..	पाणी	.. ..	नीडल	.. ..	नीर.
Stone	.. ..	Ra-tool	.. ..	Up-al-la	.. ..	धोंडा	.. ..	राडुल	.. ..	अपाक.
Wood	.. ..	Koad-pul	.. ..	Nee-lung-gee	..	लाकूड	.. ..	कोडपल	..	निलगी.
Mountain	.. ..	Gōō-dul	.. ..	Kun-gur-ra	..	डोंगर	.. ..	गुडल	.. ..	कणगरा.
Sword	.. ..	Kut-tool	.. ..	Dhar-kee	.. ..	तरवार	.. ..	कदुल	.. ..	धारकी.
Gun	.. ..	Na-da-lee	.. ..	Dhōō-pee	.. ..	बंदूक	.. ..	नादाली	..	धुमी.
Cannon	.. ..	To-bank	.. ..	Dhōō-pa	.. ..	तोफ	.. ..	डिबाला	..	धुपा.
Spear	.. ..	Goor-ma-wur-reel-koad-pul.		Do-cha-la	.. ..	भाला	.. ..	गुरमावरीलकाडेपल.		डोचाला.
Shield	.. ..	Kow-dee	.. ..	Chēē-ka-rēē	..	ढाल	.. ..	कवदी	.. ..	चाकारी.
Hatchet	.. ..	Tub-bool	.. ..	Toad	.. ..	कुराड	.. ..	तंबुल	.. ..	तोड-
Crow-bar	.. ..	Kan-kore-nay	..	Dave-pōō-ja	..	पाचार	.. ..	कानकोरणे	..	देवपूजा.
Knife	.. ..	Koas-nee	.. ..	Hub-nee	.. ..	सुरी	.. ..	कोसणी	.. ..	चमणी.
Bramin	.. ..	Parood	.. ..	Reg-la	.. ..	ब्राम्हण	.. ..	पारड	.. ..	देमला.
Muratha	.. ..	Goad-ga	.. ..	An-rel	.. ..	मराठा	.. ..	गोडगा	.. ..	अरेल.
Koonbee	.. ..	Ad-rel	.. ..	Ar-ga	.. ..	कुणबी	.. ..	अरेल	.. ..	अरगा.
Mussulman	..	Zemook	.. ..	Mōōl-wud	..	मुसलमान	..	झीमला	.. ..	मुलवड.
Mahar	.. ..	Pay-na	.. ..	Shed	.. ..	माहार	.. ..	पेना	.. ..	शेद.
Carpenter	.. ..	Koo-dup-le-a	..	Soot-ke-a	.. ..	सुतार	.. ..	कुडपल्या	..	सुरक्या.
Goldsmith	..	Tho-ke-a	.. ..	Thoak-de-a	..	सोनार	.. ..	ठोक्या	.. ..	ठोकया.
Washerman	..	Soob-kea	.. ..	Soob-kee-a	..	परीट	.. ..	सुबक्या	.. ..	सुबक्या.

English Words.	Ramoosee Bhasha, or Language.	Mang Bhasha, or Language.	Murathee Words.	Ramoosee Language.	Mang Language.
Shoemaker ..	Ga-gul	An-dow-de-a ..	चांभार	गागल	अदवचा.
Gardener	Bun-gud	Bun-gud	माळी	बानगड	बानगड.
Money-lender ..	Kur-pe-a-cha-pa-rood	Pee-the-a-cha-regla	सराफ	कारव्याचापारवड ..	पिथाचारेगक.
Shepherd	Koor-ood	Koor-bud	धनगर	कुरवड	कुरवड.
Gosavee	Jo-gōōl	Jo-gōōl	गोसावी	जोगुल	जागुळ.
Grain-seller ..	Hing-a-la	Hing-a-la	वाणी	हिंगाळ	हिंगाळा.
House	Kood-cha	Koo-da	घर	कुडचा	कुडा.
Door	Koom-ra	Koom-ra	दरवाजा ..	कुमरा	कुमरा.
Window	Chil-ud-koom-ray	Chil-ud-koom-ray ..	खिडकी	चिलडकुमरें ..	चोडकुमरे.
Village	Oō-roo	Oō-roo	गाव	उरु	उरु.
Market village ..	Gul-gul-le-a-che-ōō-roo.	Gul-gul-le-a-che-ōō-roo.	बाजार म्हणजे पेठ.	गलगल्याचे उरु ..	गलगल्याचे उरु.
Hamlet	Zaplee	Zap-lee	वाडी	झापळी	झापळी.
A fair	Dev-roo-ma-che-gul-gulla.	Dev-roo-ma-cha-gul-gulla.	जत्रा	देवरमाचो गलगल्ल.	देवरमाचो गलगल्ला.
Eye	Kunn-ool	Kewn-ja	डोळे	कउल्ल	कींयजा.
Mouth	Moat	Koomra	तोंड	मोत	कुमरा.
Hand	Gare	Kur-ka	हात	गेरे	करका.
Feet	Gare	Gow-na	पाय	गेरे	गवना.
Nose	Nore	Nak-ra	नाक	नोर	नाकरा.
Hair	Toad-pool	Toad-pool	केस	तोडपुल्ल	तोडपुल्ल.
Teeth	Pun-dool	Cha-wur	दांत	पंडुल्ल	चावर.
Handsome ..	Non-wut	Non-wut	सुंदर	नानवत	नानवत.
Ugly	Poo-dul	Poo-dul	कुरूपी	पुडल्ल	पुडल्ल.
Rice	Bho-sa-la	Kus-alla	भात	भोसाळा ..	कसाळा.

Wheat	Goand-mul ..	Gond-mun ..	गहू	गोंदमन	गोंदमन.
Grain	Kud-ul	Pa-dra	धरभरे	कडल	पाद्रा.
Jagree	Bel	Goad-la	गुळ	वेल	गोडला.
Chillies	Low-ung-gee ..	Teek-khut-tee ..	मिरची	लवंगी	तिखटी.
Sugar-cane ..	Sare-kool	Sare-kool	उस	शेरकुल	शेरकुल.
Paper	Koarch-cha ..	Koarch-cha ..	कागद	कोरचा	कोरचा.
Box	Koad-pul	Koad-pul	पेटी	कोडपळ ..	कोडपळ.
Shoes	Koal-ga	Gown-na	जोडा	कोलना	गोना.
Turban	Kool-cha-tul ..	Tul-ooch	पागोटें	कुलचातल ..	डाळोच.
Water-pot	Na-dawl	La-lam	तांब्या	नादाळ	लालाम.
Copper dish ..	Na-da-la	Na-da-la	पंगाल	नादाळा ..	नादाला.
Breeches	Gair-teel-kup-rool	Koop-sa	चोळणा ..	शेरतीलकपरळ ..	खुपसा.
Fetters	Gay-re-an-tullee-nee-lung-gee.	Gow-ne-an-till-paw-jur	बेडी	गेन्यातलीनिलंगी ..	गौन्यातिलपाजर.
Come here	Wer-ru-oo	Hōō-kun	इकडे या ..	वरउ	धुकन.
Go there	Oō-kun	Pade	तिकडे जा ..	उकन	पेड.
Bring a sword ..	Kut-tool-wer-ru-oo	Dhar-kee-hay-keav	तरवार आण ..	कडिल वरउ ..	धारकी पेकोव.
Bring a gun ..	Na-da-lee-wer-ru-oo	Dhoo-pee-wer-roo-ōō	बंदुख आण ..	नादाली वरक ..	धुपी वरउ.
Bring a shield ..	Kow-dee-wer-ru-oo	Che-ka-ree-wer-ru-ōō	ढाल आण ..	कवदी वर ..	चोकरी वर.
Bring a club ..	Koad-pul-wer-ru-oo	Nee-lunggee-wer-ru-oo	सोटा आण ..	कोडपल वर ..	नीलंगी वर.
Bring a torch ..	Nee-dul-che-doo-pee-wer-ru-oo.	Poong-la-hay-keav	मशाल आण ..	निडलचोधुपी वरउ	पुंगला पेकोव.
Put out the torch ..	Kee-dul-chee-dhoo-pee-kay-dup.	Poong-la-ma-tul ..	मशाल विझीव ..	निडलचिधुपी केडप	पुंगला माटल.
The moon has set ..	Phak-ut-pade-lay ..	Goan-da-pade-la ..	चंद्र अस्त जाहाला	फाकट पडले ..	गोंडा पडेला.
The sun has set ..	Goan-da-pade-la ..	Goan-da-pade-la ..	सूर्य अस्त जाहाला	गोंडा पडेला ..	गोंडा पडेला.
Dark night ..	Shay-koo	Ruye	अंधेरी राच ..	सकु	रद.
Moonlight night ..	Phak-tee	Goan-da-nal ..	चांदनी राच ..	फाकटो	गोंडनाल.
Strike with the sword	Kuttoo-la-ney-seg	Dhar-kee-nay-tha-dul	तरवारीने मार ..	कडिलानें शेग ..	धारकीने धादल.

English Words.	Ramoosee Bhasha, or Language.	Mang Bhasha, or Language.	Murathee Words.	Ramoosee Language.	Mang Language.
Strike with the club	Koad-pulla-ney-seg	Nee-lungee-nay-tha-dul.	सोट्याने मार ..	कोडपल्याने सेग ..	नीलंगीने थादल.
Strike with a stone	Rá-too-la-ney-seg	*Appa-la-ney-tha-dul*	धोंड्याने मार ..	राडिल्याने सेग ..	*आपाल्याने थापल.*
Do not strike ..	Thaché-la-che-watte-kurroo-nuk-ko.	Thad-loo-nuk-ko ..	मार नको ..	थादल्याचीवाट करं नको.	थादलु नको.
Hold him	Te-ya-la-cut ..	Te-ya-la-cut ..	त्याला धर ..	त्याला कड ..	त्याला कड.
Don't make a noise	Wa-ĕĕ-kur-oo-nuk-ko	Was-roō-nuk-ko ..	गलवा करं नको..	वाद करं नको ..	वासद नको.
Put out the light..	*Dhoo-pa-kay-dup* ..	*Dhoo-pa-ma-tul* ..	दिवा मालोव ..	धुपा कडेप ..	धुपा माडल.
I am wounded with a sword.	Kut-too-la-nay-sit-urlo.	*Me-dhar-ke-ney-tha-dul-lo.*	*मी तरवारीने जखमी आहाले.*	*कडिल्याने शितरलो*	*मी धारकीने थापलो.*
I am caught ..	Mulla-cut-la ..	Me-cut-lo	मी धरला गेलों ..	मला काटला ..	मी कटलो.
I am dying ..	Me-sus-to	Me-tow-to ..	मी मरतों ..	मी मसतो ..	मी तापतो.
I have found gold..	Mulla-hulwa-gowla	Mulla-hulwa-gow-la	मला सोनें सांपडलें	मला हलवा गावला	मला हलवा गावला.
I have found silver	Mulla-kurpa-gowla	Mulla-peeta-gow-la	मला रुपें सांपडलें	मला धरपा गावला	मला पीठा गावला.
Here are some copper pots.	Ye-thay-lal-bo-kul-a-het.	Ye-thay-na-da-la-a-hay.	येथे तांब्याचीं भांडीं आहेत.	येथे लाल बोकल आहेत.	येथे नादाला आहे.
Break the door with a hatchet.	Koom-rea-la-tub-bool-low.	Koom-ra-to-de-nay-tha-dul.	कुऱ्हाडीने दरवाजा फोड.	कुमऱ्याला तबुल लाव	कुमरा तोदीने थादले
Go into the house by the window.	Dhak-tay-koom-re-a-ney-oo-kun.	Chee-lud-koom-re-a-ney-wurrow.	खिडकीचे वाटेने घरांत जा.	थाकटे कुमऱ्याने उमन	चालड कुमऱ्याने वर.
Guard the door ..	Koom-rea-wur-koo-gud.	Koom-re-a-la-them	दरवाजा राख ..	कुमऱ्यावर कुमड ..	कुमऱ्याला थेम.
Guard the way ..	They-roo-wer-koo-gud	Wajee-them ..	रस्ता राख ..	थेरवर कुमड ..	वाजिथेम.
Stop his mouth ..	Te-ya-chay-koom-ra-bund-kur.	Koom-ra-munt ..	त्याचे तोंड बंद कर	त्याचा कुमरा बंद कर	कुमरा माड.

Don't let him rise	Te-a-la-khalee-tikiv	Tole-koo-day ..	त्याला उठुं देऊं नको	त्याला बालटिकीव	टाळे कुपे.
We are watched ..	Ka-niv-tat ..	Kew-ja-nay-cheenup-tat.	अम्हास टेहेळतात	कानीवतात ..	किवव्याने चिनवर तात.
We are pursued ..	Ud-dook-may-oo-kun-tat.	Gay-rool-kadit-a-lay	आमचे मागें धावणे आलें.	अडुकणे उकनतात	गेरुन काडीत आले.
Hide	Kud-dup	Koo-gud	लप	लोडप	कुगड.
Where are we to go	Ko-thay-ook-naya-chay.	Ko-they-pay-daya-chay.	कोठे जावयाचें ..	कोठे उकनायाचें .	कोठे पडायाचे.
Who is our Naik..	Nan-wat-boo-yal-apla-kone.	Nau-wut-am-booj-ap-la-kone.	आपला नाईक कोण	नानवतबुयाल आप ला कोण.	नानवत अबुज आप ला कोण.
The Shroff is going to the bazar by the road; the sun will set when he gets beyond the river; there we will rob him.	Kar-pe-acha-pa-rood ta-rōō-ne-a-ook-un to-gul-gul-le-a-la-ne-le-a-chay-pul-le-od-gow-dape-del-tay-thay-tia-la-sa-ga-vay.	Pe-te-a-chay-reg-in-la va-jee-nay-ook-un-to-gul-gul-le-al-la-nēē-dul-chay-pul-le-ad-go-an-dar-pa-deltey-thay-te-a-la-sa-ga-vay.	सराफ बाजारास जात आहे त्यास नदी पलीकडे दिवस अथवा सूर्य मावळेल त्या ठिकाणी गांठु.	खरप्याचा पारुड ता रुण्य ठिकनतो ग लगल्या केनडेल्या चे पल्याड गौड पडेल तेथे त्याला संगावे.	पिट्याचे रेगालावजि ने उमनतो गलग ल्याला निडलचे प ल्याड गौंडा पडेल तेथे त्याला संगावे.
Kill him	Te-ya-la-sus-iv ..	Te-ya-la-tow ..	याला जिवें मार..	त्याला ससिव ..	त्याला ताव.
Send this paper to the Bramin.	Ha-coarch-a-pa-roo-da-kud-day-hay-kiv.	Ha-koarch-a-reg-lea-kud-day-pay-div.	हा कागद ब्राम्हणाकडे पाठीव.	हा कोर्च्या पारुडाकडे हेकीव.	हे कार्च्या रोगल्या कडे होडीव.
What is the reply to the paper.	Koor-cha-hay-kiv-lie-tia-chay-vy-ky.	Koarch-a-chay-vy-ky	कागद दिल्या त्याचा जाब काय.	कोर्च्या हेकीवली त्या ची वाय काय.	कार्च्याचे वाय काय.
I will sit in the sugar-cane.	Sare-koo-lant-kho-gud-to.	Sure-koo-lant-tek-to	मी उसांत बसतों	सेरकुलांत खागडतो	सेरकुलांत ठेकतों.
I will sit in the grass.	Kussoo-khagud-to.	Jēēr-gee-ant-tek-to	मी गवतांत बसतों	कसु खागडतो ..	निरग्यांत टीकतो.
There is plenty of gold on this woman.	Pet-gee-wur-hulva-laee-hay.	Burnee-wur-hulva-e-ruptee.	बायकोचे अंगावर सोने फार आहे.	पेटगीवर बलवाले आहे.	बरनीवर हलवाइ रपगै.
That Bramin is riding on a horse.	Parood-goor-ma-wur-teek-lee.	Koor-ma-wur-reg-la-tik-la.	तो ब्राम्हण घोड्यावर बसला आहे.	पारुड गुरमावर टी कली.	कुरमावर रेगला टि कला.

English Words.	Ramoosee Bhasha, or Language.	Mang Bhasha, or Language.	Murathee Words.	Ramoosee Language.	Mang Language.
This Muratha's girl is handsome, do not kill her.	Goad-ge-ache-pedgee-nan-wut-a-hay-sus-oo-nuk-ko.	Ar-lee-che-bur-nee-nan-wut-a-hay-ta-ōō-nuk-ko.	ही मराठ्याची मुलगी सुंदर आहे इला मारूं नको.	गोडायाची पेडगी नानवत आहे ससु नको.	आरलीचिवर निनानवत आहे ताउत्नको.
The Mhar's old woman is sitting at the door.	Pe-na-a-che-mood-kee-koom-re-a-wur-koo-gud-le-a-hay.	Se-da-cha-kat-ta-ree-koom-re-at-tiklee-a-hay.	म्हाराची म्हातारी दरवाज्यांत बसली आहे.	पेयाची मुदकी कुमन्यावर कुगडली आहे.	सेदाच्या कातारी कुमन्यांत टेकली आहे.
Did you see with your own eyes?	Kunnoo-la-nay-kun-no-la-kee-ky.	Kio-ja-nay-chay-nup-lay-kee-ky.	तुझे नजरेने पाहिलेंस किं काय.	केनुलाने कनोला कीं काय.	कावेज्याने चानुपले कीं काय.
Cut his nose with a sword.	Kut-too-la-nay-nore-kose.	Dhar-kee-hay-see-kur-thad-loon-tak.	तरवारीने त्याचें नाक काप.	कतुलाने नोरकोस	धारकीने सिकर थापलुन टाक.
He will not give ..	Poo-dul-wa-ee-kur-rit-to.	Poodul-wa-ee-vuluj-to	तो देत नाहीं ..	पुडलवाइ करितो	पुडलवाइ वलजतो
Eat your bread soon.	Koo-doom-lut-tin.	Kur-rup-tee-doo-tiv.	तूं आपली भाकर लवकर खा.	कुडुमलतीन.	करपटी दुतीव.

Specimen of the Language used by Bagwan.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
1	अंगुड	Ungood	One pice.
2	डको	Dukee	Two pice.
3	रक पैशे	Ruk paishay	Three pice.
4	फोक पैशे	Phoke paishay ..	Four pice.
5	बुट पैशे	Boot paishay ..	Five pice.
6	डाग पैशे	Dag paishay	Six pice.
7	पयेतर	Puyater paishay ..	Seven pice.
8	मंग	Mung paishay	Eight pice.
9	कोन पैशे	Kone paishay ..	Nine pice.
10	सला	Sula paishay	Ten pice.
11	येकला	Ekla	Eleven pice.
12	जेवला	Jewla	Twelve.
13	रंग उपर सला ..	Rung ooper sula ..	Thirteen.
14	फोक उपर सला ..	Phoke ooper sula ..	Fourteen.
15	सला उपर बूद ..	Sula ooper bood ..	Fifteen.
16	सला उपर डाग ..	Sula ooper dag ..	Sixteen.
17	जवड उपर बुदला ..	Juvud ooper boodla ..	Seventeen.
18	रक उपर बुदला ..	Ruk ooper boodla ..	Eighteen.
19	फोक उपर बुदला ..	Phoke ooper boodla ..	Nineteen.
20	सुत	Soot	Twenty.
21	अंगुड उपर सुत ..	Ungood ooper soot ..	Twenty-one.
22	सटल सुत	Sutul soot	Thirty.
23	जवड सुत	Juvud soot	Forty.
24	सटल जवुड सुता ..	Sutul juvood soota ..	Fifty.
25	रक सुता	Ruk soota	Sixty.
26	साडे रक सुता ..	Saday ruksoota ..	Seventy.
27	फोक सुता	Phoke soota	Eighty.
28	साडे फोक सुता ..	Saday phoke soota ..	Ninety.
29	लांग	Lang	One hundred.
30	सवा लांग	Suva lang	One hundred and twenty-five.
31	सटल लांग	Sutul lang	One hundred and fifty.
32	पसवनी जोड लांग ..	Putuvunee jawood lang.	One hundred and seventy-five.
33	जोड लांग	Jeeode lang	Two hundred.
34	सटल जोड लांग ..	Sutul jeeode lang ..	Two hundred and fifty.
35	रक लांग	Ruk lang	Three hundred.
36	फोक लांग	Phoke lang	Four hundred.
37	बुद लांग	Bood lang	Five hundred.
38	जेठा लांग	Jetha lang	One thousand.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
39	शिपेदा	Shipayda	One rupee.
40	कणेल्ली	Kunaylee	Bread.
41	उपास	Oopas	Boiled rice, or rice in husk.
42	धावडे	Dhawaday	Rice.
43	ढवली	Dhuvlee	Joaree.
44	घाटे	Ghatay	Brinjal.
45	सबज्या	Subja	Greens or vegetables.
46	लांबी	Lambee	Cucumber.
47	लांबे	Lambay	Ears of corn.
48	कडव	Kuduv	Produce of the plant Momordica charantia.
49	बटल	Butul	Mangoe.
50	लांबा	Lamba	Jack-fruit.
51	बटल्ला	Butla	Water-melon.
52	लांबा	Lamba	Plantains.
53	बसल	Busul	Onions.
54	बासना	Basna	Garlic.
55	चिरचुच्या	Cheerchooria	Chillies.
56	जरदी	Jurdee	Turmeric.
57	अंबली	Umblee	Tamariud.
58	जिगचा	Jigtia	Produce of the plant Hibiscus esculentus.
59	बेनका	Benka	Goor or coarse sugar.
60	खपका	Khupka	Sugar-cane.
61	धारका	Dharuka	Ghee.
62	बटल्ला	Butla	Cocoanut.
63	लिपडी	Lipudee	Turban.
64	लिपडा	Lipuda	Dhotee (a cloth worn around the waist by Hindoos).
65	चवाया	Chuvaya	Bullock.
66	रेकणी	Rekunee	She-buffalo.
67	फुरफुरा	Phoorphoora	Horse.
68	फोल	Phole	Flesh.
69	धारकी	Dharkee	Liquor.
70	उपासक	Oopasuk	Dinner.
71	खंगाली	Khungalee	Fish.
72	टुलग	Toolug	Sleep (in the imperative mood).
73	नांडामदी	Natta muddee ..	Boy.
74	नांडी	Natee	Girl.
75	गुंडाले	Goodalay	Sandals.
76	मसड	Musud	Thief.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
77	गेणे कुंह्जतो ..	Ganay koon whuj to..	I am going to a village.
78	सुड सुडी	Sood soodly	Smoking apparatus.
79	लाडो	Laty	Wood.
80	पज्यानो	Pujianee	Water.
81	शेंदर	Shender	A grain (Cynosurus corocanus).
82	ठीक्	Thik	Sit down.
83	व्हज	Whuz..	Go.
84	गेणा	Gena..	House.
85	गिडका	Gidka	Tree.
86	नकल्या	Nuklia	Produce of the plant Arachis hypogœa.
87	अंगुड	Angood	Coss.
88	तकडाहे	Takdahy	It is near.
89	भ्याव	Bhiawa	Marriage.
90	हास	Has	An ornament worn on the neck by females and children.
91	सन्नेर	Sunner	Mahar.
92	अलप्	Alup	Grass.
93	सुचा मंदो	Soochamundee ..	Acquainted, versed.
94	चचा मंदो	Chuchamundee ..	The man died.
95	मंदो हुनुकचा ..	Mundee hoonookuria..	A son is born.
96	डवळो	Dhuvlee	Butter-milk.
97	गोबर	Gobur	Cow-dung.
98	चुला	Choolla	Hearth.
99	चिल्ली	Chillee	Gunny bags.
100	अंगुड कंडका ..	Ungood kundka ..	One (arithmetical), figure.
101	बटला	Butla..	Pomegranate.

Specimen of the Language used by Thugs.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
1	उदानका	Oodanka	One pice.
2	शेलकी	Shelukee	Two pice.
3	उदानू	Oodanoo	Three pice.
4	पोकू	Pokoo	Four pice.
5	मोळू	Moloo	Five pice.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
6	शेल्ही	Shely	Six pice.
7	पवित्र	Pavitroo	Seven pice.
8	मंगी	Mungee	Eight pice.
9	तिवसू	Tivsoo	Nine pice.
10	अनतारू	Avutaroo	Ten pice.
11	एकपुरू	Ekpooroo	Eleven pice.
12	बाबरू	Babroo	Twelve pice.
13	तेबरू	Tebroo	Thirteen pice.
14	चोबरू	Choburoo	Fourteen pice.
15	तळी	Tulee	Fifteen pice.
16	पोकू खौच काटी ..	Pokoo khouch katy ..	Sixteen pice.
17	उदानु खौच काटी ..	Oodanoo khouch katy	Seventeen pice.
18	अवरा खौच काटी ..	Aora khouch katy ..	Eighteen pice.
19	केवला खौच काटी ..	Kevla khouch katy ..	Nineteen pice.
20	काटी पैशे	Katy paishay ..	Twenty pice.
21	भुरका	Bhoorka	One rupee.
22	अवारू भुरके ..	Avaroo bhoorkay ..	Two rupees.
23	दुकारा	Dookara	One anna.
24	चकारा	Chukara	Two annas.
25	उदानू आणे ..	Oodanoo aney ..	Three annas.
26	पोकू आणे	Pokoo aney	Four annas.
27	मोळु आणे	Moloo aney	Five annas.
28	शेळी आणे	Shely aney	Six annas.
29	बिटी.	Bity	One hundred.
30	लेवणी बिटी ..	Levna bity	Seventy-five.
31	पिलशी	Pilshee	Fifty.
32	काटी मोळू	Katy moloo	Twenty-five.
33	पकारा	Pukara	One-fourth of a rupee.
34	रेवती टाळी ..	Revtee talee	One-half of a rupee.
35	लेवणा	Levna...	Three-fourths of a rupee.
36	शेकी भुरका	Sheki bhoorka ..	One rupee and a quarter.
37	देवडा भुरका ..	Deoda bhoorka ..	One rupee and a half.
38	लेवणी आवारू ..	Leonee avaroo ..	One rupee and three quarters.
39	सातक	Satuk..	Cloth worn by females.
40	शिळवटन	Shilvutun	Turban.
41	कोपरी	Kopuree	The upper body garment of Hindoo women.
42	एकाचे	Ekachey	Two annas.
43	साताचे	Satachay	Fourteen annas.
44	नवाचे	Nuvachay	One rupee and two annas.
45	ढकारू	Dhukaroo	One thousand.
46	देवडा खौच बिटी ..	Deoda khouch bity ..	Ninety-eight and a half.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
47	केवला खौच बिटी ..	Keola khouch bity ..	Ninety-nine.
48	पोकू काट्या	Pokoo katia	Eighty.
49	अवतार खौच बिटी ..	Aotar khouch bity ..	Ninety.
50	हातालो	Hatalee	Bread.
51	भुसका	Bhooska	Boiled rice (also rice in husk).
52	नस्त	Nust	Curry.
53	भुसाल्णे	Bhoosalney	Dinner.
54	जिवाल	Jival	Water.
55	घाडाळ	Ghatal	Drinking, or water vessel.
56	शिंगट	Shingut	Bullock.
57	चोकलो	Chikulee	She-buffalo.
58	झुरतो	Zooruto	Goes to a village.
59	कोद्डा असला ..	Koduda usula ..	A thief has come.
60	डापली	Dapulee	Cake.
61	पान	Paun	House.
62	दंनग्या	Dunugia	Women.
63	गांडाळ्या	Gandalia	Prostitutes.
64	लवळ	Luvul	Goat.
65	हिरडा	Hiruda	Flesh.
66	जनगी	Junugi	Salted fish.
67	जळग्या	Julugia	Fresh fish.
68	कोरकी	Korukee	To write a chit.
69	रायचुर बस्तान ..	Rychoor bustan ..	Double number.
70	जीव	Jeeva	Rice.
71	पिसमा	Pisuma	Flour.
72	खारग	Kharug	Salt.
73	कळगे	Kulugay	Oil.
74	तिमटी	Timuty	A particular seasoning.
75	फेग	Pheg	Milk.
76	गोडसा	Godusa	Goor, or coarse sugar.
77	घुडाकी	Ghootakee	Betelnut.
78	शेवाळी	Shewalee	Betel leaves.
79	पिंगट शेपू	Pingut shepoo ..	Bhang (an intoxicating drug).
80	कवटी	Kuvuttee	Egg.
81	पिसाळ	Pisal	Fowl.
82	झिंगा	Zinga	Lamp.
83	काळकी आळी ..	Kalukee alee ..	It has become night.
84	खोचडा	Khochuda	Shoe.
85	हुल्कणी	Hoolkunee	Smoking apparatus.
86	पिंगट्या	Pingutia	Wood.
87	घापली	Ghapulee	Water pot.

No.	Words or Sentences in Murathee Letters.	Words or Sentences in Roman Letters.	English Meaning.
88	सोलगा	Soluga	Mahar.
89	टाचका	Tachuka	Currier, or shoemaker.
90	केवा	Kewa	Money.
91	शितक	Shitak	Gold.
92	कलगा	Kuluga	Copper pice.
93	चिकारा	Chikara	Little boy.
94	चिकारी	Chikaree	Girl.

CONDITION.—*Sirdars.*—There are many chiefs of old family and extensive estate, but no one now lives in accordance with his rent-roll. During the old, infirm Government, the number of their retainers secured for them a share of power and respectability, but under the resistless power of the paramount authority, the gathering has greatly disappeared, a natural repugnance is evinced to any very extended intercourse with the officers of the new Government, and a great portion of the time which was formerly given to attendance at Court is now spent among their families, or in the management of their estates, or very tangled money dealings.

Of the 572 Kolhapoor Sirdars, from the Lord of 100 villages, to the humble Inamdar of only one hamlet, all are in debt, and one-half of the annual revenue is gathered into the coffers of the bankers; but although the large estates, and Jageers are thus involved, and heavily mortgaged, yet the general condition of the Sirdars is one of sufficient ease and comfort, and their ideas of luxury are happily somewhat primitive. Few, however, are educated, even in the first rudiments of learning; but recent measures have greatly tended towards an appreciation of attainment, and their decisions, generally in matters of criminal and civil judgment, are worthy of being upheld.

At all times their chief pride and expense consisted in the jewels and dresses of their females, in marriage ceremonies, and in a numerous host of ill-appointed retainers, who clustered in crowds around the great man, and who preferred a hard life of idle dependence to the more abundant earnings of honest labour.

A portion of the jewels may be now at the shop of the pawn-broker, and the train somewhat scanty; the monthly household expenses do not exceed Rs. 300 or Rs. 400, but as these matters are prized entirely by comparison, when all are alike reduced, the loss is little felt, and the banker is still willing, on any momentous occasion, to advance money on a further mortgage.

Priests.—The priests enjoy a very comfortable subsistence from their grants of land; and from the voluntary subscriptions of the public they are in the enjoyment of a superfluity of food and clothing, but are extremely

bigoted, uneducated, and ignorant withal, excepting in the matters of their mere ceremonial code.

The highest annual grant enjoyed by any individual amounts to about Rs. 100, but an annual income of Rs. 60 would appear to be the average amount of those who officiate in the temples.

Bramins.—The Bramins, officials of Government, do not receive a similar amount of salary to those of equal grades in the territory of the Honorable Company, but rather in accordance with the lower rates authorised by the former Government of Kolhapoor, and which may be estimated at 60 per cent. of the paid servants of the Company.

Bankers, &c.—Of the bankers, shopkeepers, and manufacturers, there are few possessing any very extensive means or large capital, but all carry on a thriving trade, realizing an annual profit of about 10 per cent. on their employed capital, and all live in very comfortable circumstances.

Artizans.—The demand required by the community has been hitherto greater than could be supplied by the various crafts, and the classes generally being in the enjoyment of sufficient monthly wages, averaging from Rs. 5 to Rs. 10, are provided with an easy maintenance without any great overexertion of the bodily powers.

Cultivators.—The earnings of the cultivator, varying from Rs. 60 to Rs. 100 per annum, are sufficient for his support; and although the village community is generally indebted to the banker, the individual cultivator seldom works with any view to improving his own circumstances, but merely to paying his tax, subsisting his family as heretofore, and possessing a small store for expenditure at fairs and religious ceremonies; and the total absence of any coercion in the collection of the Government dues would clearly evince that his humble desires are fully attained.

Their principal food is rice with Goor, and this they have in abundance. Their dwellings are comfortable, and their rates of assessment are not exorbitant, as will be seen from the following abstract calculation of the expenses and produce of a beega of the best description, and of a beega of the worst description of Government land:—

Best Beega of Bagaeet or Garden Land.

Amount of proceeds .. .. Rs.	150	0	0
Deduct amount of Government tax	50	0	0
Total.. .. Rs.	100	0	0
Expense of ploughing, manuring, weeding, &c. ..	50	0	0
Net profit.. .. Rs.	50	0	0

Worst Beega of Mal Land.

Amount of proceeds	Rs.	6	0 0
Deduct amount of Government tax		2	0 0
Total.. ..	Rs.	4	0 0
Expense of ploughing, manuring, weeding, &c.		2	0 0
Net profit.. ..	Rs.	2	0 0

The village system still prevails in its primitive purity, and every hamlet is a miniature commonwealth, each possessing its establishment of officials. The Patel superintends the community, and, although living on terms of apparent equality, preserves his ancient undisputed superiority. The requisite artizans, who are public servants, occupy their hereditary allotments, and the Mahar, the Berud, the guide, and the watchman, are all paid by a separate assignment of land.

Labourers.—A scarcity of labourers prevails throughout the State, and employment is always procurable. The hours of labour, which are from 8 A. M. to 5 P. M., are not overwhelming, and the rate of wages, averaging Rs. 3½ per mensem, is sufficient for support. The daily labourers are a thriving class, possessing good houses, containing several apartments, and preferring their own to the more anxious employment of the cultivator.

The Gurkuree and Putuk sepoys, who to the amount of 6,726 men, formerly enjoyed in land and cash an income averaging a monthly sum of Rs. 4, have been curtailed in their emoluments. A sufficiency of an average annual amount of Rs. 25 has been allowed to all who could prove ancient servitude, and as the performance of military duties is no longer enforced, their leisure time can be profitably employed in the extra cultivation of the adjacent crown lands. Of the 3,538 Gurkurees, 2,248, called Itlak, were formerly paid in cash, and the remainder enjoyed small grants of land; and in like manner, of the 3,188 Putuks, 1,030 received cash payments.

The landowners have been allowed to remain in undisturbed possession of their small grants of four and five beegas, whilst the Itlak have been mostly absorbed into the various quotas of Seebundee, required for the duties of the State.

These classes are neither overburdened with work nor wealth, but they enjoy a sufficiency for maintenance on an easy tenure of work, and can increase their means by a little expenditure of labour.

Miners.—In former times, the miners possessed many privileges, and, besides the monopoly for the supply of iron throughout the State, they received rent-free lands from Government, together with an annual allowance of Rs. 1,000 for a supply of cannon balls, and were further entitled to subsistence from the villages adjacent to the scene of their operations.

The increased import of the cheaper and more easily worked material from

England has greatly affected the condition of the Kolhapoor miners, who, however, contrive to eke out a subsistence obtained in mining by following the profession of itinerant blacksmiths.

They, however, appear to be happy and contented, and the monthly wages of Rs. 5 which can be earned, is, according to their ideas of comfort, fully sufficient for their support.

Predatory Tribes.—Oppressed and harassed by the Native Government, the predatory tribes led the life of outlaws, in extreme alternation of plenty and poverty. Their general condition is now easy: none suffer from abject penury, whilst many possess considerable wealth in flocks and herds, and the criminal returns exhibit rare instances of their being now engaged in heinous offences. Measures of amelioration are also in progress to elevate these classes in the scale of society, by a strict surveillance enforced throughout the territory, by rent-free settlements on waste land, and by the education of the rising generation.

Thus, although not abounding in any inordinate wealth, or individually overswollen fortune, starvation is unknown in Kolhapoor, and all classes, high and low, are amply provided, chiefly, however, from Government grants in Inams, light assessment, and direct payments from the treasury, with wholesome food and clothing, houses suited to the climate, and generally possess what may be considered a sufficiency of means.

Suicide is of very common occurrence among the lower classes, and resorted to to get rid of any bodily pain or mental affliction—a slap in the face, or a hard word, or even the witnessing in others any painful emotion, proving a sufficient inducement to self-destruction.

The art of poisoning is also too well known in its varieties from arsenic to Datura, whilst advantage is taken by the murderer of any epidemic to rid himself of the obnoxious individual.

Slavery.—The slavery at present existing is a mere remnant of the ancient prevailing system, but the slaves may be still divided into the three classes of old: 1*st*, those who were purchased in foreign countries, and their descendants; 2*nd*, those who took the yoke of bondage for simple maintenance; and 3*rd*, those who were subjected to it by law for the crime of adultery.

Of the numerous designations applied to this degraded class, the terms Lekowla, Koonbeen, Buteek, and Bansheen, are the most common in Kolhapoor, with the distinguishing termination of the master's family name. The term Bhosley is confined to the slaves of the palace, and Soobédar is added to those who are recognized as royal offspring.

The ordinary duties of the female slaves, who are, moreover, extremely lax in their morals, consist in sweeping and cleaning the house and cooking-pots, and washing the clothes; the extraordinary duties consist in waiting on the ladies of the Buck, and in taking care of the clothes, jewels, and valuables.

Those slaves who were subjected to bondage for adultery were distributed

for duty at the different granaries and forts, but could be ransomed by a relation on the payment to Government of a Nuzerana.

Whilst employed on all the duties of a menial servant, their daily allowance consisted of a measure of one seer of grain, and an annual gift of clothes, worth about Rs. 3; but the Government were bound to provide for the marriage expenses of their children.

About 600 slaves still remain in the palace, and the houses of the Sirdars and gentlemen in the city, and about 500 in the houses of the respectable Patels and Bramins in the districts. The fear of desertion and complaint to the authorities at the present period preclude any chance of ill-treatment.

Food.—The food used by the lower classes of people, *i. e.* Koonbees, Mahars, &c. in the Kolhapoor districts of the Konkun Ghaut Matha consists of Nachnee or Naglee (*Cynosurus corocanus*), Wuria (the grain of a particular kind of grass), Oorid (*Phaseolus radiatus*), Koodroo or Hurik (*Paspalum frumentaceum*), Burug, (millet seed, *Panicum miliaceum*), Bhat (rice), but used very sparingly.

The monthly expense of a cultivator and his family, consisting of himself, his wife, and two children, will be as follows:—

15 pylees of Nachnee for two persons, at 1 seer to each per day, at 13 pylees per rupee .. .. .. Rs.	1	4	0
7 pylees and 2 seers of ditto for two children, at ½ seer per day..	0	7	0
Salt, chillies, &c.	0	3	0
Extra for one festival day in the month	0	3	0
Total expense for 1 month.. .. Rs.	2	1	0

Vegetables and fuel are obtained from the hill-side, but to eke out a subsistence, the people use the following wild roots and fruits occasionally for at least three or four months during the year:—

The roots of the Shaid Vail.
The beans and roots of the Poorsee.
The roots of the Haloora.
The roots of the Burmolee.
The fruits of the Kagul Koosree.
The fruits of the Rath-ambea (Garcinia gambogia.)
The fruits of the New.
The fruits of the Kurunda.
The fruits of the Oombur (Ficus glomerata).
The fruits of the Torna (Ziziphus albeus).
The heart or tender core of the Chowanee (wild plantain).
The Cudoo Curunda.
The Soorun (Dioscorea).
The heart of the Dinda.
The sprouts of the Ran Chowa.

The heart of the Bhairda or Soormad (wild palm) is also dried and ground into flour, and mixed with Nachnee to make bread, and a single tree will often yield about two maunds of this flour.

The food used in the Desh by the lower class of people consists of —

Bhat (rice).
Nachnee (Cynosurus corocanus).
Sawa (Panicum frumentaceum).
Sujgoora or Bajree (Holcus spicatus).
Rala (panic seed).
Guhoo (wheat).
Kooltee (Glycina tomentosa).
Tooree (Luffa acutangula).
Vatana (Pisum sativum).
Mussoor (Cicer).
Moog (Phaseolus mungo).
Oorid (Phaseolus radiatus).
Sattho (Hordeum hexastichon).
Wurna (Phaseolus radiatus).
Mukka (Indian corn).

Of these used for daily consumption are—

Nachnee, made into bread, and Ambeel, a sort of flummery, being a diluted preparation of Nachnee flour and butter-milk.

Jondhla, made into bread.

Sawa, cooked as rice.

Sujgoora or Bajree, made into bread.

Rala, cooked as rice.

Vatana and Tooree, cooked into Zunka, a kind of paste, and eaten with bread.

Mukka, made into bread (mostly used in the Sherole and Alte districts). It is also, when tender, roasted, and eaten without being ground into flour.

Wheat, rice, gram, &c. being expensive food, are only used on festival days.

The cost of food to a cultivator and his family, consisting of himself, his wife, and two children, in the Desh, may be taken at—

16 pylees of Jondhla to man and wife for one month, at 2 seers per day, at 8 pylees per rupee	Rs.	2	0 0
6 seers of Vatana for ditto		0	6 0
Salt and chillies		0	2 0
Vegetables		0	2 0
Oil		0	2 0
Mussala		0	1 0
1 maund of Bhat for two children		1	0 0
Extra expense for festival days, one in a month		0	4 0
Total expense per month	Rs.	4	1 0

Fuel is procured from the fields, and cow-dung cakes are made on the premises.

General Condition.—*Houses.*—The dwellings throughout the State are well adapted for the climate. The houses of the gentry are substantial erections of stone and lime, frequently ornamented outside with carved wooden work, and many afford accommodation for 50 or 80 retainers in a series of quadrangles, round which the buildings are constructed of two or more stories. The houses of the middle classes are of a similar description, though smaller in dimensions, and those of the artizans and shopkeepers generally contain many rooms, the veranda next the road forming the shop; and all have strong wooden doors. In the absence of windows, the interiors are dark, and the prejudice regarding the sanctity of the cow induces the reception of the holy animal under the cover of the roof, and, according to European ideas, the vestibules are anything but clean. Gods, heroes, and wild beasts are often painted in gaudy colours on the outside walls, which also bear alternate streaks of white and red, to avert the approach of cholera.

The houses of the cultivators are composed of sun-dried brick or wattle, and tiled or thatched, according to their location in the east or western districts. They are, however, all comfortable and commodious, generally containing two rooms; and the floor, being somewhat raised from the level of the ground, is kept very clean. The cattle-shed is under a separate roof, although the stores of grain are preserved in large baskets within the dwelling-house.

The members of the lowest castes, and the Natives of the districts in the vicinity of the Ghauts, inhabit huts composed of wattle and mud, partitioned with mats into different rooms: they are often thatched with the dried sugar-cane, or with coarse reeds, and a profusion of creepers is encouraged to form a further protection from the weather. The custom, however, induced by a fear of fire, of removing the thatch during the hot season, is apt to engender sickness, from the vicissitudes to which the inmates are necessarily exposed.

Furniture.—A taste for European furniture is fast progressing in the State, and there are few houses of the upper classes where chairs and couches have not within the last five years been added to the Charpai, the swinging bed, and the Native cushion on the carpet. Hanging lamps and China paintings are highly prized, and small chandeliers with glass drops are to be found, only, however, in the houses of the richest individuals. Among the middle and lower classes, a few copper and earthen vessels and a spinning-wheel compose the inventory, whilst a rough bedstead or a few quilts and cumblees on the floor form the only requisites for the night rest.

Food.—The common fare is boiled rice and other grains seasoned with herbs, salt, and chillies, or farinaceous cakes with Gool or garlic as a relish; and in addition to the above, it is estimated that with the exception of the Bramins and Jains, the remaining inhabitants eat animal food, fish, or poultry, once, at least, during the week. Milk is much used, though never fresh from

the cow, and ghee among the rich, and oil among the poor, form a daily source of expenditure.

Smoking and chewing tobacco is prevalent, only, however, among the men and very abandoned females, but betel is a luxury only enjoyed by the rich.

A large portion of ardent spirits and noxious drugs is consumed annually, chiefly by the lower classes of the Hindoos and Mahomedans: intoxication is not considered disgraceful by them.

Ornaments.—Few of the common females are to be seen without ornament on nose, fingers, or ankles: the higher and middle classes wear their ornaments made of glass and the precious metals, and the lower classes content themselves with the inferior description made of lac.

Average Cost of Marriages amongst the Sirdars, Shroffs, Artizans, Karkoons, and Ryots.—The marriage rites are considered of the highest importance among all Hindoos, and are usually performed with comparatively unbounded extravagance.

The cost, however, incurred by the different classes, varies greatly, according to the religion and custom, and the following table shows the average minimum ever expended on the ceremony in Kolhapoor:—

Class.	Names.	Amount varying	
		From Rupees	To
1st	Sirdars	1,000	As many rupees as they can beg or borrow, according to their respective means.
2nd	Bramins	200	
3rd	Inferior classes of population	30	

The very heavy expenditure to which the wealthier classes are subjected on the occasion of weddings, consists, independently of the expenses of religious ceremonies, donations, and feasts to Bramins, in giving entertainments to their friends, presents of clothes to their subordinates, and in providing *ad libitum* a large amount of jewellery.

The items of expenditure, which consist in the distribution of Dukshuna, and giving feasts to Bramins, almost entirely absorb the moderate sum of Rs. 200 allowed to the 2nd class, who can scarcely provide in sufficiency the remaining requisites of jewellery and clothes.

The lower orders, composing the 3rd class, are not held to be particularly responsible in the due observance of religious ceremonies, and enjoy exemption from the imposition of distributing Dukshuna, and giving feasts to Bramins. They are, however, obliged to invite their own caste people, and give a general entertainment, which consists of sheep and spirituous liquors, both of which can be obtained in Kolhapoor at a moderate cost.

The items of marriage expense for both the contracting parties may be detailed as follows :—

Bridegroom.

1. Payment of a certain amount to the parents of the bride.
2. Expenses of religious ceremonies.
3. Dukshuna to Bramins.
4. Feasts to ditto.
5. Clothes for the bride and her parents.
6. Jewellery for the bride.

Bride.

1. Dowry to the bridegroom.
2. Dress, &c. for ditto.
3. Expenses of religious ceremonies.
4. Dukshuna to Bramins.
5. Feasts to ditto.

Celebration of Marriage.—On the conclusion of the Dewuk or Poonia Wuchun, the ceremony which is celebrated with great rejoicing as being the foundation and commencement of the marriage, and is attended with performances on loud musical instruments, and the distribution of sugar, betelnut, Dukshuna, and cocoanuts, the bridegroon enters the village. The religious rite called Shreemunt Poojun is then celebrated with equal rejoicing, and is succeeded by that of the Wagh Nischoy, and several others, which are considered indispensable for the prosperity of the marriage.

An auspicious day is then selected, and about two hours previous to the happy time appointed, the bridegroom is carried to the house of the bride, richly dressed and ornamented, attended by relations and musicians, and is duly seated on the raised earthen platform, called Bowhula, which is whitewashed for the occasion, and encircled with earthen pots of an oblique form. A cloth called Anterpat is then held between the bridegroom and bride, who stand, the former with a cocoanut in his hands, and the latter with a garland of flowers, and both in meditation on the names of their respective family deities. The Bramins and relations, who attend in great crowds, surround the parties, and as the priests chant the harmonious song called Mungulashtuk, throw coloured rice in small quantities on the foreheads of the bridegroom and the bride. As soon as the song is finished, the bride places the garland on the neck of the bridegroom, and the action is followed by a loud burst from all the musical instruments, and general acclamations of joy from the crowd.

Other ceremonies are now performed by the parents of the bride, and betelnut is distributed to the guests. Bags of copper coin are afterwards placed in the square, and the business of distributing Dukshana, which generally varies from half an anna to a rupee to each individual, is performed outside the premises by able-bodied servitors.

The last ceremony of Wurath is performed with considerable pomp, as terminating the wedding. The bridegroom and bride, mounted on the same horse, are taken in procession to a pagoda; fireworks are displayed in sufficient abundance, and, on this day, the bride is carried to the house of the bridegroom, when feasts given to the Bramins and relations by the parents of the bridegroom and bride conclude the expensive ceremonies.

Prevalence of Adultery and Concubinage.—In former days, under the Native dynasty, the crime of adultery was considered to be very abominable, and was visited with the severe displeasure of Government, attended in many instances with personal punishment, solitary confinement, and subjection to slavery.

This crime appears particularly dominant among the highest class of Hindoos, the Bramins, and arises chiefly from the following grounds:—Early marriages; the disproportionate ages of the bridegroom and bride; the non-consultation of the wishes of the parties previous to the matrimonial contract, and the prohibition of re-marriages by virgin widows.

When a girl attains the age of eight years, her parents depute either a priest, or some relation, to look out for a bridegroom. The envoy accordingly proceeds from one village to another, and after finding out a suitable family, effects the necessary settlement. He then returns to his employer. Letters streaked with red and yellow, called Koonkotrees, are mutually exchanged, and when an auspicious day is agreed upon, the boy is taken to the village where the bride resides, attended by his parents, relations, and friends, and the ceremony is performed. Under this system, reciprocal affection would be a plant very hard to foster, or bring to maturity.

The prohibition of re-marriage also produces very baneful effects. The widows, more especially of the richer classes, are blessed with plenty, and being fat and lusty, are easily tempted, especially if their influence be at all important in the house. Physicians are at hand, and in constant employ, who, on the slightest symptom of pregnancy, administer medicine, and the lady feigns sickness, and remains confined for a few weeks, when the commission of the crime is easily and successfully concealed.

Adultery among the inferior classes is comparatively limited, as they are exempted by their religion from any restriction on re-marriage, but the Bramins and Kshetrees, together with a few other castes, are under strict injunctions on this point, and although the custom was at one time allowed, the present system was introduced by the famous Shunkuracharya, who flourished during the fourth century B. C.

Shunkuracharya is considered to have been an incarnation of the Hindoo god Shiva, and is recorded in the Poorans as having destroyed the Jain faith, which once prevailed to a great extent throughout this part of India, as well as to have been in enmity with Suruswutee (the goddess of science), who was favourable to the Jain cause.

During the former independent Native Government, the husband possessed

authority to inflict punishment on both his wife and her paramour, and in many instances to the extent of death, without notice being taken by the Government; and till very lately, in Sawunt Waree, a brother was not at liberty to speak to his sister in private, and the circumstance might be viewed in the light of crime, and punished accordingly.

In consequence of the present flagrant system of marriages, concubinage prevails to a great extent, and has been generally adopted by both the rich, and poorer classes.

This species of handfasting is not considered very disreputable, and although frequently resulting in ruinous debt, and bitter quarrel and feud, the natural desire of forming an attachment, instead of having one forcibly assigned, induce many to prefer the system, even under the chances of a little disgrace, and expulsion from more respectable society.

Funerals and Shradh Ceremonies.—Funerals are of three descriptions—burning, burying, and immersing.

The first chiefly prevails among the Bramins, and other subordinate castes, who profess Braminism, and the ceremonies among these classes do not materially differ, although the expenses vary according to the respective means of the parties, and may be detailed in the following items:—

Fuel and dry dung cakes.

New cloth for covering the corpse.

Sundry articles, such as turmeric, sesamun, twine, &c.

Dukshuna, required to be paid to the priest who attends the funeral procession, for the performance of the requisite rites.

Donation to Bramins.

Feasts to ditto.

With the exception of the last three items, the average cost of the funeral hardly exceeds Rs. 5; the remaining items, however, are considered indispensable to all who can in any way afford the disbursement, which must vary according to the means.

The donation to Bramins particularly is exceedingly costly, and generally consists in the grant of horses, cows, cots, beds, provisions, and such other valuables as were the greatest favourites with the deceased, or of their value in money.

Burying the bodies is practised especially among the poorer Koonbees, Mahomedans, and the inferior classes, whose tenets admit of a certain latitude in the disposal of their dead.

The graves are generally excavated by Mahars, who receive a remuneration for their trouble, and with all economy the cost of burial amounts to not less than Rs. 3. The other expenses incidental on the performance of religious rites are greatly left to the option of the people themselves, who pay little respect to ancestral or superstitious customs.

The cost of Rs. 3 in burying is slightly exceeded by the Mahomedans,

Mahars, and Mangs, who erect mausoleums or tombs over the places where the dead are deposited.

The last description of funeral, by immersing, is very uncommon, and considered to be highly sacred, the parties entitled to it being Sunyasees, and individuals who have declared themselves to be saints. These classes also have recourse to burial in salt. Under the Native Government the custom prevailed throughout this part of India of drowning, or burying Sunyasees alive, sometimes with, and sometimes without their consent.

When reduced to imbecility from sickness, or old age, the Sunyasee was seated in a sort of car called Mukhur, and carried to the river, bearing on his neck garlands of flowers. He was then placed on the banks, and after the conclusion of various ceremonies, a large stone was fastened to his loins, and a conch shell struck on his forehead by one of his principal disciples, followed by a loud burst from all the attending musical instruments. He was then floated down the river by four men, and drowned, to the great delight of the spectators. The barbarous rite has been discontinued, and succeeded by that of immersion or burying the dead bodies in salt, with all the ceremonies formerly used in drowning.

The Hindoos mourn for their dead, and the duration of the days of mourning varies according to the following table :—

Names.	Bramins and other Subordinate Castes.	Marathas, Kocabees, &c.	Mahars, Mangs, Chambars, &c.
	Days.	Days.	Days.
Parents	10		
Brothers	10		
Sisters	3		
Paternal uncle	10		
Ditto cousin ..	10		
Maternal uncle	3		
Ditto cousin ..	3		
Fathers-in-law	3		
Mothers-in-law	3	As Bramins.	As Bramins.
Husbands	10		
Wives	10		
Sons	10		
Daughters ..	3		
Distant relations ..	Ablution.		

The relations of the deceased accompany his funeral procession, and after the disposal of the corpse, bathe in cold water, and return home mourning. On the expiration of the prescribed period, they again bathe in either cold or hot water, and the priest who attends the ceremony repeats the usual chants, and

administers a small quantity of a mixture called Punch-guvya* to the mourners to drink. Sacred threads, usually worn by the superior classes, are exchanged for new ones, and whilst feasts are given to Bramins in honour of the deceased, the mourners are conveyed in procession to a pagoda, and after paying a visit to the idol, they are brought back to their houses. Betelnut is afterwards distributed to the parties who formed the procession, and the assemblage is dispersed.

Shradh Rites.—The Shradh rite, or celebration of the anniversary of the death, is distinguished by two different names, Puksh or Mahaluya, and Shradh, both of which are performed annually, the former in the second fortnight of the month of Bhadrupud, and the latter on the date on which the party died.

On the day previous to the anniversary the family priest pays his visit to the master of the house, and reminds him of the ceremony. The following day he again attends at the usual hour of 12 A. M., and dictates the performance of the requisite religious rites.

On the conclusion of the ceremonies, which last about two hours, wooden seats, with served dishes, are arranged for the guests who have been invited to dinner, and as the guests take their seats, verses are repeated by the priest, the guests are worshipped, and requested in another distich to eat their fill. Betelnut, and Dukshuna varying from one anna to a rupee, are afterwards distributed to the guests, who retire to their homes.

Anniversary rites are held by widows, but the rites on account of females who die during the life-time of their husbands are of a different character, and are invariably performed on the 9th of Bhadrupud Vudiya, commonly called Ayo Nowmee.

Superstitions regarding Evil Spirits.—According to popular belief, a race of evil spirits, called Pishach, exists amongst the varied productions with which nature has provided the earth. India generally, and Kolhapoor particularly, is infested by various species of this demon race, whose attacks are generally attended with fatal consequences, unless proper measures are speedily adopted for their expulsion.

These evil spirits are believed to live on air, to dwell especially on trees, near tanks, wells, or the junctions of rivers and roads, and are greatly addicted to wandering during the night; but they are not in any way scared by the light of day, and when a traveller passes within their reach, the mortal form, which has been assumed in the first instance, is exchanged for the shape of some ferocious animal, and the victim is terrified into a state of helpless imbecility, and subjected to the effect of their dreaded influence.

The race generally is described to be without any distinctive form, but possess supernatural powers, by which they are at pleasure enabled to take any

* Punch means five; Guvya, products of the cow. These ingredients are milk, curd, clarified butter, urine, and dung.

shape they choose, and the names of a few of the principal tormentors are as follows :—

1. The Summundh.
2. The Jhoting.
3. The Khuvees.
4. The Geera.
5. The Brumha Rakshes.
6. Ditto Summundh.
7. The Brumha Geera.
8. The Bhoot.
9. The Jakheen.
10. The Lowsut.
11. The Challa.
12. The Moonja.

Together with many others of an inferior description.

The Summundh derives his origin from a learned Bramin, whose hopes remain unfulfilled in consequence of an untimely death; and although considered a devil, he is not so apt to disturb people as the other inferior evil spirits, but his powers of mischief, though seldom used, and only on some great injury being received from an individual member of a family, are always uncontrollable by magicians, and generally end in the gradual destruction of the entire race.

Next to the Summundh in importance, are the Jhoting and Khuvees, who derive their existence from the Muratha and Mahomedan. The attacks of these evil spirits, like those of the Summundh, are unfrequent, and comparatively unmanageable; but from the inferiority of original caste, they are afraid of entering sacred places, or of abusing individuals learned in the Vedas, or strict in their religious performances.

The Geera derives his origin from the Mahar. In common with all the other inferior species of devils, he possesses the ability in an assumed form to deceive wayfarers who may accidentally come across his path. He generally resides in the vicinity of water, in which he drowns his victim. The Geera has particularly chosen the Konkun districts as his place of prank and residence, and may be said to bear some affinity to the European superstitions regarding the Ignis Fatuus, and the Water Kelpie.

Of the remaining seven species, the first three belong to a superior order, and claim an origin from Bramins, being possessed of the same nature and powers as the Summundh; and the Bhoot is the general denomination of all classes of inferior devils, whose attacks, although seldom attended with loss of life, are highly intolerable, from the agonies which they inflict. Nos. 9, 10, and 11 belong to the female sex: of these, the Jakheen, derives her origin from a woman who dies in child-birth. She generally seizes upon young babies, and worries them to death. She also carries off infants from beside their mothers, to return them after a lapse of some days, and altogether she bears a close affinity to the Irish superstition of fairy doings in the nursery.

The Lowsut and Challa derive their origin from women who die before their husbands. Their depredations are generally aimed at the male sex, whom they carry off to their haunts, and after enjoying their company for a season, either kill them, or send them back to their families. Both these species

are stated to reside in water, and afford a slight resemblance to the mermaid, who, with her Indian sisters, uses her supernatural power for the purpose of enticing any handsome young men she may fancy.

The last and most powerful of the species is the Moonja, deriving his origin from a boy of the Bramin caste, who dies previous to the conclusion of his second thread ceremony, called Soad Moonj. He is considered to be most holy, and generally lives on the Pimpul tree, which is held in great veneration by all Hindoos. He washes his body thrice a day, and is a continual visitor to Benares. He never disturbs any one, unless defiled or provoked, is supposed to possess divine powers, and is even sometimes propitiated by worship.

The magician well skilled in the black art is a character highly indispensable in all Native communities, and his audience chamber is crowded by all who are supposed to be attacked by a devil, or to have otherwise fallen sick without any assignable reason. The man of magic sits in great solemnity before his idol, holding a lemon with ashes in his hand, and whilst the circumstances are being explained, he assumes the posture of intense consultation with the superior power. He then delivers the charmed lemon with the ashes to the visitor, and orders him to present on the following morning an account of whatever may have happened during the night.

Having thus made himself entire master of the case, the magician proceeds to the house of his patient with a further supply of charmed lemons and ashes, and assuming a very important air, divides the lemons into small pieces, and scatters them about the house, at the same time applying the ashes to the forehead of the person who may be suffering. The patient ought to be then cured. There is assuredly nothing in the treatment to prevent a restoration to health. Credulity, moreover, possesses a certain influence and effect, and the master of the black art prospers, and fattens on the natural powers of a strong constitution.

On the day of an eclipse, the magicians remain immersed in water, and engaged in repeating all the Muntras which they have acquired. By this act the quality of the charms, which is otherwise thought to wear out, and lose efficacy, receives a great renewal of power and vigour.

Pilgrimages and Vows.—Pilgrims may be divided into four classes: 1*st*, those who have in view the attainment of mercantile profit, or the allowed dole of charity; 2*nd*, those who, in consequence of misfortune and continued suffering, have abandoned all worldly concerns; 3*rd*, those whose object is to gain happiness in a future birth; and 4*th*, those who wish to attain salvation.

The 1st class of pilgrims are very numerous, and perform pilgrimages with little regard to the shrine or deity visited, and chiefly to accomplish their own worldly wishes and purposes.

The 2nd, forming, on an average, one-half of the number composing the 1st class, and including Sunyasees, Gosavees, and Byragees, are distinguished

by their distinctive dress, which is generally dyed with the yellow earth called Hoormooz.

The Sunyasees are chiefly composed of Bramins, and are held to be the most pious of the lot, the word Sunyas being a corruption of Shudneeas, which means the abandonment of the following six passions, viz:—

1. Kam (lust).
2. Krodh (anger).
3. Moho (allurement).
4. Mutcher (envy).
5. Mud (pride).
6. Dumbh (hypocrisy).

A Sunyasee has never occasion to beg alms as a means of subsistence. On the contrary, invitations are forced on his acceptance, and the meal bestowed is believed to be highly meritorious, and reputed as equivalent to feeding one hundred Bramins.

The Gosavees and Byragees are composed of Bramins and various other castes, who are also held to be pious as the Sunyasees, but from the difference of their respective duties and modes of living, they are seldom regarded with any great degree of veneration; and supporting themselves on alms and charity, they wander about the country in their visits to all the different sacred places.

The 3rd and 4th classes of pilgrims amount to a very limited number, and the following is a list of the names of a few of the most notorious shrines which are peculiarly the places of their resort:—

1. Benares.
2. Rameshwur.
3. Dwarka.
4. Punderpoor.
5. Alundee.
6. Kolhapoor.
7. Budree Kedar.
8. Goa.
9. Nursoba's Wadee.
10. Joteeba's Hill.
11. Tooljapoor.
12. Rajapoor.
13. Nasik.
14. Trimbuk.
15. Muthoora.
16. Bindrawun.
17. Jejooree.
18. Yellumma Hill.

In most instances, pilgrimages are performed in fulfilment of vows, and the Hindoos generally are impressed with an idea, that the offering of a vow to the deities whom they worship is calculated to secure whatever they may desire.

These vows involve either bodily torture, or sacrifice of sheep and fowls, and appear to be more commonly recorded by women, whose particular request is for children.

The most abominable of these self-inflictions is that suffered on the Bugad, swinging suspended by an iron hook passed through the muscles of the back, and next in importance is the vow of offering children to the deities. The children thus offered are generally the first born, including both males and females, who are called Waghias and Moorlees respectively, and are prohibited from marrying. The females, on attaining their maturity, are married to the deity Khundoba, who appears to have a great preference for such vows, and both Waghias and Moorlees maintain themselves by the voluntary donations made

by the pilgrims, or infest the country for the sake of obtaining a maintenance by alms.

The remaining vows consist in measuring the ground with the body, progressing for miles on bended knees.

SCULPTURE, PAINTING, AND MUSIC.

These have been always patronized to a certain extent in Kolhapoor.

Sculpture.—The cutting and carving of stone, more especially, has reached a very fair degree of excellence, of which the representation annexed of the palace gateway affords a specimen of chaste and massive workmanship, whilst great skill has been displayed in the interior polish of the basaltic trap, of which material the edifice is composed.

Idols and images* are tolerably moulded and finished, and also vessels used for culinary purposes.

The stone slab is originally quarried by the usual operation of cutting a groove in the rock, and exposing the surface alternately to the action of heat and water.

The value of the finer description of statuary and stone-work depends on the individual talent of the cutter, and the following table shows the expense and profit in quarrying large slabs used for lintels and door-posts in temples and houses, or for extensive embankment facings.

The following is a table of expenses incurred in separating a block 7½ feet long, 4½ feet broad, and 3 feet thick, and cutting into six pieces of the following dimensions—7½ feet long, 1½ foot broad, and 1½ foot thick :—

Wages of 20 men for 8 days, at 8 annas per diem	Rs.	80	0 0
Steel for instruments		5	0 0
	Rs.	85	0 0

The price of each slab at the quarry varies according to the demand, from Rs. 20 to Rs. 50.

Painting.—Painting is on the same low footing as in other parts of the country : form and perspective are greatly disregarded, and brilliancy of colour is alone considered to be of any value.

The brightness of hue is obtained by the Cheetaries, by mixing the following materials with gum, or with the yolk of raw eggs :—

Red from Hingool (vermillion), and Shendoor (red lead).

Blue from indigo.

Yellow from yellow orpiment, a substance obtained from the urine of a cow fed on Huldee and Pewree.

* Some of the older sculpture in the temples, and particularly one piece in a Mundup of Ambabace's temple, has been treated with remarkable success. The subject is the seven-headed cobra among a mass of creepers, the foliage of which is very tastefully executed.

ENTRANCE GATEWAY TO PALACE OF H. H. THE MAHARAJAH OF KOLAPOOR.

Green from Jinglee (verdigris).

White from Khudoo (pipe-clay), and Sufeta (white lead).

There is, however, but a very limited field at present for the display of pictorial art, the embellishment of manuscript works* having been discontinued, and the decoration of houses and temples alone remaining, together with a trifling demand for painted boxes, inkstands, and sticks.

Coloured lacquer invariably forms the ground-work of the painting, and the pigments are necessarily applied thick and powerful, to produce any effect on the glaring lines of the surrounding surface.

The salary of the artists, who are not a numerous class, rarely exceeds the wages of any ordinary artizan.

Music.—Music, as at present existing in India, has received a great portion of the more affected variations from the Mahomedans, under the patronizing influence of the Emperors of Delhi; but the airs are originally Hindoo, and many are simple and melodious.

From early time, the Hindoos have been notorious for their love of music; their philosophers considered the art as the fifth Veda. There are frequent instances of large fortunes having been dissipated in its enjoyment, and at nightfall in every hamlet of Kolhapoor the favourite chaunt, accompanied by the rude Toontoonee, is to be heard rising from the assembled group.

There are many Sanscrit treatises extant on the art, and particularly the Pingul Shastra, which is reckoned the great authority; but so many unnecessary classifications have been introduced, and an absurd attempt made to an embodiment or personification, that the little knowledge formerly possessed on the subject has been successfully enwrapped in mystery, through which, no ordinary talent and perseverance are required to penetrate.

In Kolhapoor the professional singers are divided into two classes, and employed to sing either in the temples before the idols at the time of worship, or at private houses for amusement.

The first class consists indiscriminately of Mahomedans and Hindoos, who sing only Hindustanee and Persian songs; they are gaudily dressed in the Tooman (trowsers) and the coloured muslin Peshwaj, trimmed with gold lace, and generally dance whilst they sing. The cost of this entertainment varies from Rs. 10 to Rs. 25, whilst the singing without the accompaniment (dancing), called Bythuk, is only remunerated with half the above sum.

The second class consists exclusively of Hindoo females, who sing sitting what are usually styled Murathee Lownees, and a set receives from Rs. 5 to Rs. 12 a night.

* In the Kolhapoor Native Library there is a copy of the Bhagwutgeeta, valued at several hundred rupees on account of the illustrations, which are said to have been executed by Kolhapoor artists, and which are very far superior to any of the modern specimens of art now produced.

The accompanying musicians to both classes are generally three men—one who plays the Tubla (a pair of tom-toms,) and two play Sarungees (fiddles).

The Tubla player receives 3 annas, and the Sarungees 2 annas each, of every rupee given for the performance.

In Kolhapoor there are twenty-five professional singers, fifty dancing girls, and twenty-five Lowneewalees.

The following is a selection from the numerous songs of Kolhapoor, which derive their interest from pure local association, but the generality refer to religious themes, and to the battles of the Hindoo deities:—

मोठे कठिण दिवस आले मनुष्य मांजले सारे उदिमदाराचे दरोबस्त राहिले.
जरी धंदा करावा कांहीं आंत घबाई जरी कर्जे काढूं सावकार दिमात कांहीं.
मनुष्य करतो हैहैई आमून सत्तार अन्न वस्त्र मिळेना मनुष्यांत जीव नाहीं.
एक पैशाचादीं जीव देई मिळेना पै एक पैशांत चार जिनस पैशाच नाहीं.
चाल ॥ अशीरे करवीर तशीच समई कोणीकडे दिसेना शेई बेबरकत अस नाहीं.
घेणे देणे करतोस सूख खबाडी न चाले ॥ १ ॥ ध्रुपद.
मेली मेली दाणीची दाड पथर थरकाप जाला ढबका आला त्याणे कैद मोमाचो डेप.
चौकडे सातारी माप हुकुम आदाला माप एकच माप एकच धारण पडली दाबाप.
कोणा कोणी घेतलं नये मपचोप जकात केली माफ गांव मध्यांत सोडे केले येउ नये झोंप. चाल ॥
मात तव्या मळ्या दोरी मेजल्या मेजल्या दिरी मेजल्या सारे राज शिवारे मजुन ताळा घातल्या घातल्या ताळा घातल्या.
पै इमले लोटुन अर घराप घोपचा दिल्या आदेा दिल्या घोपचा दिल्या.
शिवगणींत शंख फुकले चाक फिरविलें चाक फिरविलें ॥ २ ॥
मल्या मल्याचे घाले फाकांड घेतो त्याला दंड रंगजी बाचेची मामुल फौरले शेडे.
माडी रुपया मकुटा प्रचंड नाहीं घर धंड मेला घराक सोनार परिक्षेस आचे घोंड.
सूख बाळ कुणाची रांड पोटापाई माडधिली पैसा तामडी व्याजवर आंवड. चाल ॥
रंगज बाद्दर असा माजला माजला असा माजला चौमुलकी तंबोर वाजला वाजला तंबोर वाजला.
मनादेची मक्षी त्याजला त्याजला मक्षी त्याजला तोन कोने सदो केले राज्य मिळविलें राज्य मिळविलें ॥ ३ ॥
बाणी उदमी आदाले गुंचीत मजुरी करतात मजुरी करतात नाहीं तसा राबीलो कवनाची रंगजीत.
कितीक उपाशी मरतात सुखी नाहीत सुखी नाहीत अन्न अन्न वस्त्र पुढें करजशी म्हणतोस वस्त.
आजपासून सवाशें वर्षांत घात दिवसांत कांहीं शेरास शें पुढे यमा सुखी खुशीत चाल ॥
खाकडाची डोरली करतोस करतोस डोरली करतोस.
चांदयाचे दाम फिरतोस फिरतोस दाम फिरतोस.
अन्नाशीणे मनुषें मरतोस मरतोस मनुषें मरतोस.
सखाराम तेली बोले समेसधीं घुले समेसधीं घुले सारे उदीमदाराचे दरोबस्त राहिले.
मोड पारेड दिवस आले मनुष्य मांजले मनुष्य मांजले सारे उदीमदाराचे दरोबस्त राहिले ॥ ४ ॥

Liberal Translation of the foregoing Murathee Song.

In woe I sing that evil times
Have stooped on Kolhapoor;
The days for trick and cheaterie
Are gone for evermore!

And bankers will not lend their cash
At simple six per cent.;
So how can luckless wights exist
Who live beyond their rent?

The pleasures of the trade are gone,
And people loudly say
That Kolhapoor will soon become
As moral as Bombay!

The child can now attend a shop,
Whilst men of cunning sit
Bewailing talents unemployed,
And useless stores of wit!

Hark to the groans from dealer wrung
In dismal dark despair;
A standard measure is enforced,
And weights must now be fair!

No longer can the wax be used,
Or stones to weigh the grain;
And purchasers must have their worth,
Or else they sure complain!

The village youth, arrayed with clubs,
Now meet at evening close,
And spend the night in watch and ward,
Instead of sweet repose!

The tanks, and wells, and garden fields,
Are entered in a book;
Accounts are kept of ruined walls,
Of every jungle nook!

And all lament that joy is flown,
And money very rare;
And whilst the stomach is not full,
The back is getting bare!

Our Chiefs are smarting under press
Of penalties and pains,
For British rule enthralls the land—
Her flag waves o'er the plains!

Her coin is current in the mart,
  Displaying to the eye
A human head, without the trunk,
  Cut deeply in the die!

The goldsmith now may leave his craft—
  No touch-stone is required;
And skill to test the silver ore
  No longer is desired!

Traders and dealers now must work
  To earn their daily bread,
And quit the life of luxury
  Which formerly they led!

For having conquered half the world,
  The English now come here,
And none live happy under them—
  Their rule is one of fear!

And mortals suffer hungry pangs:
  Alas for Kolhapoor!
The days for tricks and trickery
  Are gone for evermore!

But listen to my words inspired:—
  A greater change will come,
When twelve score years and seven days
  Have come and passed and gone:

The Dorlee will be made of wood,
  And leather pass for gold;
For riches will have passed away,
  As the tale of things of old!

For the end of all must come at last,
  And the well at length run dry;
And when the money flies away
  All men will starve and die!

मनुजा सत्वर सुखकर श्राकर श्रीकरवी पुराला जावें ।
यन्माहात्म्ये सप्तपुरी बदरिका श्रमेला जावें । ध्रुपद ।
जेथे त्रिगुणात्मिका तुरिया श्री जगदंबा साजे ।
जीचा नमना येती सदानर भाविक राजे ।
स्तविति जिला विधि शंभु विष्णु मुनी पुर्वित नवसाजे ।
गदाखेट मातुलिंग पानामत्र विराजीक राजे ।
दर्शन घेतां निज भजकाचें नाशितसे रिपु साजे ।
बहु हा जिचा योनी लिंग नागालंकृत मस्तक राजे ।

जीचा सन्मुख तो विघ्नाधिप ज्यातें कविगण वर्णी ॥
उत्तरेस मनकर्णिका महाकालिकांच नवर्णी ॥
दक्षिणभागीं सरस्वती आणि मारुती नैष्ठी वर्णी ॥
काशीविश्वेश्वरादि देवही भवताले पुजावे ॥ मनुजा ॥ यान्मा
१ ॥ जाचा पूर्वे कडे उज्वलांबा त्र्यंबुली हि आहे ॥
कोटी तीर्थ गणपती जयंती अति निर्मल ती वाहे ॥
दक्षिण भागीं गोकुल यमुना कृष्णनाथ तो राहे ॥
नदी गोमती आणि कात्यायनी देती सकल वराहे ॥
पश्चिमेस रंकाळें ज्याचे साम्यन सार न लाहे ॥
तीर्थ विशाल सिद्ध बटुक शिव तारीती मनुजाला हे ॥
उत्तरेस केदार नांदतो रत्नागिरिचा शिखरीं ॥
वडणग्यांत मूर्तमंत सेश्वर पार्वती नांदे चिखरीं ॥
ती पंचगंगा नदी वहतसे जी पापातें विखरी ॥
तारक सर्व मथुरागस्ति तीर्थ स्नानासी जावें ॥ यन्मा ० ॥ २
कपिल तीर्थ कपिलेश्वर जेथे कार्तिकेय संध्याले ॥
रुद्र गया रुद्र तीर्थ फलगु कोटेश्वर टांकाळे ॥
एक वीरा कालरात्री मोकांबिकाणी पद्मावती ती ॥
प्रत्यंगिरा कमलजाणि महाकाल्यनुगामिनी वसती ॥
गजेंद्र लक्ष्मी नव दुर्गा या दिग्विदिशेला असती ॥
तरु सिकतो पलजलरूपी सुरमुनी हरिहर ॥ उमजावे यन्मा ॥
३ ॥ कृष्णातीरीं ओखांडी क्षेत्रीं अमरेश्वर वसतो ॥
कोपेश्वर वीरभद्र खिदरापुर येडूरी दिसतो ॥
संकेश्वरी सांख्येश्वर भोगेश्वर भोगावी असतो ॥
वाटे गावीं वाटेश्वर वाह्यामधि रामेश्वर तो ॥
संगमेश्वरहि कृष्णा वरुणा संगम जेथे वाहतो ॥
पूर्वेपासून आठ दिशेला हे शिवयात्रिक पाहतो ॥
कालभैरव प्रयाग चारि भागीं जलशायिहि
चतुःषष्ठी योगिनी पाराशर चवनेव्यासा श्रमहि.
कुशावर्तसर सहायोजने क्षेत्र कलयुगीं पाहि.
किती सांगु करवीर महत्मी पाहूनया समजावे ॥ यन्मा ॥ ४ ॥
जेथे काल रात्रीं तयीं सारे जाति श्री सदनाला ॥
जाउन काय कमानी वैदिक करती श्रुती गदनाला ॥
वंदिति नाचति किती पूजिति मागति धन संतानाला ॥
जेथील जन बहुदा तृत्वाने लाजवी संतानाला ॥
चहुकडे अराम दिसती जे हासति शक्रवनाला ॥
गजरथ पति अगणित जेथिल हाय पवनाला ॥
इंद्रसदनसे राजगृह दिसे खंदकसेजल ॥
निधिवाणि सुचिरस्तेपण्यविधिका ॥
वसति घनदसे वाणी ॥
गगचुंबि प्राकार घरोघर मधुर नळाचे पाणीं ॥

श्री शंकर गुरुमठ जेथे जे संकटी चिनत्य जावे ।
कवीसांगे मनी भक्ति चतुर्विधिमुक्ति दसतत भजावे । यन्मा । ५ ।
शिवसांबाचा हावर तक्त करवीर आहे जाहीर राज मंडळ.
बाबा साहेब महाराज चीमणा साहेब कनया दयाळ,
दक्षिणेंत करविर शहर आजब बे भार नीत्य बाजार माहीत जन लोका.
सत्तावीस पीढ्याचें राज्य गर्जतो डंका.
जगदंबा अंबाबाई सदोदीत घरें नीवंत नाहीं दौलत पैका.
श्री क्षेत्र करवीर शहर जैसी लंका.
बाबा साहेब महाराज धणी चिमा साहेब गुणी प्रसन्न भवानी आहे अंबिका.
लहु अंकुशाची जोडी सकळ जन देखा.
पाहा चंद्र पौर्णीमे दिवशीं प्रभा आहे तैशी सगुण गुणराशीं शोभे जरी पटका.
असें राज्य नाहीं श्रीष्टींत सौख्य सकळीका.
रवी सोम मंगळ बुधवार भरे बाजार नित्य व्यापार वेळो वेळ ॥ १ ॥
धृपद बाबासाहेब महाराज चीमणा साहेब कनया दयाळ.
पाहा वद्य चैत्र माशीं कृष्णपक्षीं अष्टमी दिवशीं यात्रा भरली.
उछाहा पांच दिवस पालखी फिरली.
ठांई ठांई बागशाई थंड अंबराई सातारा बांईची यात्रा उतरली.
असी हवा पाहातां तान भुक विसरली.
नित्य येती प्रभुची स्वारी गर्दी होती भारी गंगेचे तीरीं येउनिया ठरली.
स्वारी पाहातां जनलोकाची आसोशी पुरली.
अशी यात्रा भरपुर भरती गंगेतीरीं ठरती गर्दी खुब होती शहरामध्यें झुरली.
कुणी राहिले लंकेस्तव नजीक उरली.
दिल्हे मंडप देव द्वारीं वस्त्रें जरीतारी जळती रात्री पुढे दीपमाळ । २ ।
धृपद । बाबा० ॥ २ ॥
खूब घंटा आजब स्वारीची तरा सैन्याची लोक लोकांची कोरबंदीचे.
चालले पत्करण दुले शिव बंदीचे.
जरी पटके झुलती पुढें डंके चौकडे झडती चौघडे हौदे चांदीचे.
गजदंत अंबारीचे मस्तधुंधीचे.
मानकरी तयार जाले सारे चाले बरोबर पत्क न्यारी न्यारी अर्बसींदिचें.
चमकती कोतवाल तेजी भरचंदीचे.
जासुद आणि माहालदार पुढें चोपदार करती पुकारा माहात्म गादीचें.
निर्मळ चालले जळ गंगानदीचे.
आशी स्वारी नित्यानी येऊन दर्शन घेऊन गंगातिरी राहून जसे घननीळ । ३ ।
धृपद । बाबा० । ३ ।
लंकेचा अवाज फारघटाव बेभार पाहायास्तव शहार आले नर आणि नारी.
सरबत्ती झाली तोफेची गर्दी भारी.
ठाईं ठाईं चंद्र जोती म्हतापलाविती बाणसोडिती.
अतीत बेतन्यारी दीड प्रहर झाली गंमत देवद्वारी.
ठांइ ठांइ डेरे दिल्हे पाहारे बसविले अप आपले मध्यें हुशारी.
झाली लंकास्वारी परतून आली माघारी.

लंकेचा गाइक छंद बीकट कटी बंद डफावर बंद तु राजर तारी.
झाले इभाम बस्ताद प्रसन्न बुध्द दिली सारी.
गोविंद राव तंबर ख्याली गातो नव्या चाली शंभु म्हणे भ्याली नागेश बोळ.
॥ ४ ॥ बाबा साहेब माहाराज चीमणा साहेब कनया दयाळ ॥ ४ ॥

Free Translation of the above Murathee Ode, composed by a Muratha.

Who has not heard of Kolhapoor, the city bright and fair,
And Rajamundul's pleasant fields, producing crops so rare ?
For Shiva, when he made the gift, proclaimed in thundering tone —
That twenty-seven potent kings should sit upon the throne !

There long live Baba Saheb Maharaj,
His brother Cheema too ;
For princely are their beauteous forms,
Their hearts are mild and true !

Her battlemented walls enclose the great Bhowanee's shrine,
And, circling round her massive towers, the sprigs of wealth entwine ;
For precious as the golden soil of holy Lunka's grove —
The Goddess Ambabaee endowed this city of her love !

Bright as the glorious glowing moon the brother princes stand,
Like Low and Koosh, these men of war, unrivalled in the land ;
And as the teeming mine yields forth the costly ore,
From truthful hearts of honest worth the streams of virtue pour !

Here pleasant groves and mango topes, with foliage dark and deep,
Woo the faint traveller to enjoy a soft refreshing sleep ;
The pangs of hunger and of thirst are speedily forgot
By all who rest amid the shade of this enchanting spot !

Translation of the foregoing Murathee Poem, composed by JOSEE RAO.

O man ! go speedily to that comfort-giving city of Kurweer (Kolhapoor), whose glory puts the seven cities (1) and Bhudrika (2) Shram to shame.

There Jugdumba (3) the fourth principle, which produced the three principles (4), gracefully shines.

To pay obeisance to whom always come believing kings and men.

(1) The seven cities alluded to are Ayodhia (Oude), Muthoora, Maya (Hurdwar), Benares, Kanchee (a city in the Carnatic), Aojein, and Dwarka. These are considered very sacred places amongst the Hindoos.

(2) This is a jungle situated on the Himalaya mountains, called after the trees of Budree (or Jujube tree), abounding there. It is supposed to have been a resort of ancient gods and sages.

(3) The Mother of the Universe, a name of Maha Luxoomee.

(4) The three principles here alluded to are Bramha, Vishnoo, and Shiva, or the creating, preserving, and destroying principles. Bramha, Vishnoo, and Shiva are said to have been produced from Maha Luxoomee.

Whom Vidhi (5), Shumbhoo, Vishnoo, and sages praise, and who gratifies the the desires of all.

Whose hands with Guda (6), Khet (7), Matuling (8), and drinking vessel, are ornamented (9).

Whose very sight destroys the six enemies of her votaries (10).

Whose head with the figures of a Yonee, a Ling (11), and a serpent is adorned.

Opposite to whom sitteth Vighnadhipatee (12), whom all the poets invoke.

On whose (goddess') north are Munkurnika (13), and gold-complexioned Mahakalee.

On whose south are Suruswutee and Marootee, who in the performance of religious ceremonies is regular.

Around whom are Kashi, Wishweshwur, and other gods: all these should be worshipped.

On the east of this city are Oojwul Amba (14) and Triumboolee.

And the Kotetirth, Gunputee, and the pure flowing Juyuntee (15).

On the south exist Gokool (16), Yumoona (17), and Krushnunath (18).

And the river Gomtee and Katyanee, whose miraculous powers grant the requests of those who look up to them with a wishful eye.

On the west is the Runkala Tank, which the Ocean itself cannot match.

And the Vishaltirth (19), and Sidh Butook, and Shiva, who save mankind.

On the north shines Kedar (20), on the peak of the mountain of jewels.

And at Wudunga resides Mahadeo and Parwutee in their proper persons.

And flows the river Punchgunga, possessed of powers of washing away the sins of mankind.

(5) A name of Bramha.

(6) Mace (weapon). (7) Shield. (8) The fruit of *Citrus medica*.

(9) The goddess has four hands, in each of which she hold these things.

(10) The six passions, viz. Kam (lust), Krodh (anger), Lobh (avarice), Moha, (allurement), Mud (pride), and Mutsur (Envy).

(11) Modesty forbids me to translate these words, but as the figures representing them are visible on the head, Sanscrit words mentioned in the poem have been retained.

(12) Vighna (difficulties), Putee (master), remover or master of difficulties. It is a name of Gunputee or Gunesh.

(13) The name of the reservoir of water to be found in the temple of Ambabaee.

(14) The goddesses commonly called Oojlaee and Temblaee.

(15) Commonly called Jeeteecha Odha.

(16) Commonly called Gokul Seergaon.

(17) The name of the brook near Gokul Seergaon.

(18) A name of Krishna.

(19) The Punchgunga at Shignapoor.

(20) Commonly called Joteeba Mahadeo.

Ye mankind wash your persons in the sacred Taruk (21), Surva Muyoor (22), and Agustee Tirthas (23).

O Man ! go speedily to the comfort-giving city of Kurweer (Kolhapoor), whose glory puts the seven cities and Budrikashram to shame.

HEALTH AND DISEASE.

During my residence in this country since the year 1847, I have been particularly struck with the little variety of disease exhibited, as, with the exception of cholera, fever, dysentery, and small-pox, few other forms of disease presented themselves to my notice ; and I may be permitted to suggest the possibility of the correctness of this observation being apparently contradicted by future experience, and that a greater variety of disease will have to be described in succeeding reports ; and this arising, not merely from the changes which are known to take place in the sanatory condition of many localities, when brought under the influence of British rule, but from other causes, which I will enumerate.

In this country of Kolhapoor small-pox and cholera have been hitherto annual and dreaded visitants, and probably swept away in their train the weakly and debilitated, and many who were liable to other diseases, thus thinning out the population, and leaving few but the healthy and robust.

By the measures introduced by the Political Superintendent,—the widened streets, the newly formed drains, the enforced cleanly habits, the improved supply of wholesome water, by the influence of vaccination, as evidenced by the annexed return, and, may I add, by the introduction of the European practice of medicine,—these two terrible diseases no longer devastate the country as in times gone by, and, consequently, the opportunity will be afforded for the display of those other and divers ills to which the human frame is heir, and the attacks of which have hitherto been masked under those of their more formidable rivals.

That this opportunity should be afforded is much to be desired, as with the more varied forms of disease we are fortunately more able to cope with probability of success.

The cantonment at this station has been occupied by troops, both European and Native, of the Madras and Bombay Presidencies.

By the annexed return from 1845 to 1850, a very favourable impression must

(21) These are parts of the Punchgunga river. Taruk means saving from sin, &c. Surva means all—all the sacred waters are comprehended in it.

(22) Mayoor, a name of the son of Shiva. The water of the Punchgunga river is called after Mayoor's name.

(23) Agustee, a sage, who is fabled to have drunk the ocean at one draught.

be produced of the excellence of the climate, and its fitness for Native troops. The years 1845 and 1846 were, it is true, distinguished by a considerable number of deaths, but considering them as periods when cholera was universally fatal, and that the men were harassed by the duties incident upon the war, and also considering the want of accommodation for the troops, the per-centage cannot be looked upon with surprise.

From that time a gradual and satisfactory improvement has taken place, as will be evident from the return; and although regiments have arrived direct from Sind with necessarily debilitated constitutions, the number of deaths has annually decreased.

The same observations will apply to the European troops, among whom the number of treated as respects strength must be considered large, but not unusually so, as compared with other stations.

The very defective accommodation provided for the Europeans in barracks and hospitals at this station contributed in a great degree to the production of disease, and to this cause I attribute the larger amount of sickness which obtained amongst them than with the Native troops; yet still the per-centage of mortality cannot be considered as unusually large in comparison with other stations.

The irregular corps of infantry are quartered at the civil station of Bowra, about two miles from Kolhapoor. By the accompanying return the ratio of mortality will be found exceedingly low, never amounting to one per cent., and in 1850 no death occurred. Looking at the number of treated, this may occasion some surprise, but is to be explained by the circumstance of one-fifth of the admissions being occasioned by guinea-worm, a disagreeable affection, which rarely interferes with life.

General Abstract Return of the Sick of the European Troops of the Madras and Bombay Armies, stationed at Kolhapoor during the Six Years from 1845 *to* 1850.

Years.	Strength.	Treated.	Deaths.	Per-centage of Treated to Strength.	Per-centage of Deaths to Strength.	Per-centage of Deaths to Treated.
1845 ..	1,108	506	11	122·921	1·543	1·256
1846 ..	60	248	5			
1847 ..	221	257	1			
1848 ..	99	287	2			
1849 ..	94	374	5			
1850 ..	102	398	2			

General Abstract Return of the Sick of the Native Troops of the Madras and Bombay Armies, stationed at Kolhapoor during the Six Years from 1845 *to* 1850.

Years.	Strength.	Treated.	Deaths.	Per-centage of Treated to Strength.	Per-centage of Deaths to Strength.	Per-centage Deaths to Treated.
1845 ..	3,848	2,348	44	75·116	0·993	1·360
1846 ..	2,861	3,759	70			
1847 ..	4,716	2,462	15			
1848 ..	1,870	1,501	16			
1849 ..	1,509	1,653	11			
1850 ..	1,661	664	6			

Kolhapoor Infantry.

	1847.	1848.	1849.	1850.
Strength of the corps	566	542	567	564
Number of treated..	591	491	344	477
Number of deaths	4	4	3	..
Ratio per cent. of treated to strength ..	104·417	83·210	60·670	84·785
Ratio per cent. of deaths to treated ..	0·676	0·814	0·872	..
Ratio per cent. of deaths to strength ..	0·706	0·738	0·529	..

Return showing the Proportion of Admissions into Hospital for Guinea-worm to the Strength of the Corps during the Years 1846 *to* 1850.

Years.	Strength of each Caste.			Admissions of Cases of Guinea-worm of each Caste.			Per-centage of Admissions of each Caste.		
	Purdéseos.	Mussulmans.	Marathas.	Purdéseos.	Mussulmans.	Marathas.	Purdéseos.	Mussulmans.	Marathas.
1846	23	63	334	2	12	37	8·694	19·47	11·77
1847	41	108	416	12	36	110	29·268	33·333	26·447
1848	69	112	363	3	15	47	4·347	13·392	12·947
1849	85	114	371	31	28	65	36·470	24·649	17·520
1850	74	114	366	27	24	13	36·486	20·52	17·702
Total for five years..	292	511	1850	75	115	272	25·675	22·465	11·702
Average strength, &c. for year.	58	102	370	15	23	54	25·862	22·529	14·594

The origin of guinea-worm is involved in mystery, and although I have taken some considerable pains in the investigation, I can offer but negative

statements with anything like certainty. From the foregoing return it will at first sight appear that the Muratha suffered more than the Mussulman or high caste Hindoo, but by reference to the column of strength, the contrary will be found to be the case.

The admissions of Murathas will be found to be not more than one-seventh, those of Mussulmans less than one-fifth, whilst those of the Purdésees are more than one-fourth. By careful inquiry I found, also, that the cases were not confined to any particular age, the prime of life seeming to be the most susceptible period, and youth and old age the least.

A remarkable preference, however, seems to be given to the male sex, not one person in a hundred of those attacked being female, although I am not aware that this circumstance has before been noticed by any writer.

It appears certain that the affection spares neither age nor condition, rather preferring men of high caste; and from this we can infer that no peculiarity of diet, or constitution, causes the development of this curious animal in the human frame.

By its being invariably found in the external tissues, we are also certain that it can have no internal origin, or serious constitutional disturbance would be occasioned, and such effects are never seen to accompany guinea-worm.

I am disposed to think, from much observation, and its being found almost entirely upon those parts of the body upon which water drips upon the person when carrying it in vessels from the well, that the germ is at such time deposited, (the water drying by the influence of the sun and the exercise of the person,) and thus finds its way into the pores of the skin.

The difference in the number of males attacked can thus be accounted for. Women almost invariably carry the vessel upon the head, and the drippings are caught in a fillet of cloth placed to protect the head from the pressure, and the additional vessel sometimes also carried by women is borne upon the hip, when the legs are protected by the dress usually worn.

The water then rarely falls upon the legs of females in this country, as is the case generally with men, and women almost invariably wash their persons periodically in warm water, which must be considered as protective against the deposit of the germ of the animal.

Another curious fact is also established, viz. that the water-carriers, after any length of service, seem to acquire an immunity from the attacks of this disease.

The best treatment I have found to be a poultice of tar, spread on bread, as an application in the inflamed stage. This remedy seems to possess a remarkable power in diminishing the pain and swelling, and also appears to diminish the period which elapses before the discharge of the worm.

As a means of prevention, I should recommend great attention to cleanliness,

and rubbing the person dry after bathing; also, for reasons previously described, I believe that if the wearing of some clothing were made imperative upon sepoys, the affection would be in many cases prevented.

The general health of the Kolhapoor Infantry Regiment, as demonstrated in the return, must be considered as remarkably good.

The following return exhibits the state of health of the prisoners in the Kolhapoor Jail since the 3rd June 1848, at which period the building was completed; but until very lately no distinct hospital accommodation could be afforded, and by the confusion incident upon this want of arrangement many cases doubtless escaped medical notice :—

	1848.	1849.	1850.
Total number of prisoners	597	378	400
Total number treated	174	173	213
Total deaths	6	4	5
Ratio per cent. of treated to strength	29.145	45.740	53.250
Ratio per cent. of deaths to treated	3.448	2.310	1.877
Ratio per cent. of deaths to strength	1.5	1.58	1.

By the return, however, it will be observed that a very small number of prisoners, as compared with the actual number in confinement, came under medical treatment, which speaks well for the healthy state of the Jail. When it is borne in mind that persons of advanced age and debilitated constitution are not unfrequently admitted into the Jail, the per-centage of deaths cannot be regarded as heavy.

It is also worthy of notice, that no fatal cases of cholera have occurred in the Jail, although the city in which it is situated has frequently been visited by the disease, and that scurvy has never yet shown its appearance within its walls.

A liberal supply of excellent water constantly flowing into a tank in the square of the Jail contributes, in my opinion, very materially to the healthy condition of its inmates, and their immunity from surrounding disease.

In addition to these observations on the return of registered sickness, I will offer a few remarks upon some of the more prominent features of disease which have been brought to my notice in the city and districts of Kolhapoor, and will preface them by stating that in my intercourse with the people I have been particularly struck with the unusual degree of ignorance prevailing amongst them with regard to the uses of medicines, many of which are procurable in their bazars, and grown in their country.

In the hands of their Hakeems, simple intermittent fever is frequently attended with fatal results, and they do not even make any attempt to resist an attack of cholera. A person seized is immediately surrounded by his

weeping relatives, the depressing effect of whose loud lamentations contributes to aggravate the disease, and to produce a fatal result.

In the year 1849 the cholera very remarkably confined itself almost entirely to children. The disease not being of a virulent character, the recoveries were numerous. Among the cases few were found above the age of puberty, whilst in 1850, on the contrary, scarcely a young person was attacked, adults only appearing to suffer.

I will merely suggest as a probable theory to account for this circumstance, that in 1849 the contagion of the mild form of the disease was resisted by the adult constitution, although capable of affecting the young and the feeble, and it may be probable that in 1850, the adults only were exposed in their necessary occupations to the causes producing the disease.

Of this we are certain, that in Kolhapoor, cholera is not at the present time so rapid in its action, or so uniformly fatal, as in former years. Whether this arises from an alteration in the type of the disease, or from a more rational system of treatment, is a problem which still remains to be solved.

The treatment adopted here has been to encourage the patient to swallow large draughts of water, which appears to fatigue the stomach, and thus allay the vomiting. Warmth is applied to the whole surface of the body, in a vigorous manner, not suffering the patient to sleep ; and small doses of calomel and opium, and sometimes diffusible stimulants, are given, such as ammonia and camphor. An active aperient is given immediately the vomiting and purging are stopped, continuing the incessant warmth and rubbing, which, if intermitted even for a short time, is liable to be attended with a fatal result. Cholera reminds me frequently of cases of poisoning by opium: excitement by continual friction and cheerful conversation seems to tend materially to a favourable result.

Civilization, we know, exercises an important influence upon the character of many forms of disease, but I am disposed to attribute some portion of the change to the abandonment of the ancient system of giving large quantities of stimulants and narcotics, and to express my belief, that cholera *per se*, has never slain so many victims as the brandy and the opium administered for its relief.

These observations apply necessarily only to treated cases of the disease, as in some parts of the districts this frightful malady upholds its former fatal character, thus strengthening the opinion that the change alluded to is attributable to treatment, and not to alteration of type.

Cholera is supposed by all classes of Natives to depend upon supernatural origin, and, consequently, to be only capable of relief through the same agency. In this belief they very naturally neglect the use of any description of remedy, when death is the unvarying termination of such seizure.

Experience has fortunately proved to us that such mortality is not invariably consequent upon the attacks of this disease, and that even in its most severe form, by judicious treatment, many lives may be preserved.

Further intercourse with Europeans is, however, eradicating the Native traditions on this subject; and by showing them how care and attention, with the use of medicine, is frequently attended with success, we may hope to induce them to add exertion in the use of alleviating and curative means to the prayers they so uniformly offer up on these occasions.

Several cases of dropsy, occurring in young children, have been brought to my notice, in consequence of the success which attended an operation for tapping, in a child of two years of age.

Further experience is not, however, in favour of pursuing this practice; and the best and safest plan appears to be to endeavour to produce absorption, which takes place rapidly in a young and growing child. The disease seems to be one of weakness, and a liberal diet effectually contributes towards recovery.

In the year 1848 a typhoid species of scarlet fever prevailed in the districts of Bowra and Vishalgur. The colour of the Native renders the detection of this disease very difficult, and until ulceration of the throat supervened, many unfortunate persons did not even apply for assistance. Some of these cases terminated horribly by suffocation, and in others death was produced by the ulceration extending to the large vessels of the throat, when fatal hæmorrhage ensued.

When medical treatment could be supplied at an early stage, these fearful consequences were in many cases prevented by the use of antimonials and bark.

This peculiar malady (which in its latter stages much resembles a disease sometimes very destructive in this country to cattle) appeared to be confined to the hilly country, where the fall of rain, as previously alluded to, is comparatively severe. I am disposed to attribute its origin to distress, occasioning the people to subsist upon scanty and unwholesome food, at a period of the year when they have to contend with cold and moisture.

This cause of the disease being admitted, the remedial measures will be obvious; and I will merely add, that when the malady cannot be prevented, quinine is a very useful ally in its treatment.

Vaccination.—Up to the year 1848 Kolhapoor suffered severely from the ravages of small-pox, natural as well as introduced by inoculation.

A large proportion of maimed and disfigured objects are to be seen in every village throughout the country, and more particularly towards the Ghauts, where the disease appeared to exist in a more virulent form than elsewhere.

After long and persevering efforts, the bulk of the people have been at length persuaded of the milder effects of vaccination, and several of the feudatory chiefs have agreed to support a small establishment for the introduction of the ameliorating system.

The employment under my superintendence of additional Native vaccinators in the districts of Kolhapoor has lately been sanctioned by Government.

This will enable me to receive earlier and more accurate accounts of the outbreak of such diseases as I have just described; and I confidently anticipate that the supply of medicine and advice which I shall thus be enabled to distribute will not only tend to ameliorate the condition of the people, but dispose them to offer less resistance to the system of vaccination now about to be more extensively introduced into the territory.

The following statement shows the result of the labours of these vaccinators, which are exerted under the immediate superintendence of the Civil Surgeon :—

Years.	Number of Persons vaccinated.	Remarks.
In 1847 ..	205	Average cost of individual case in England from 1*s.* to 1*s.* 8*d.* Average of individual case in Kolhapoor from 4¼ annas (6½*d.*) to 5 annas (7½*d.*).
In 1848 ..	896	
In 1849 ..	1,408	
In 1850 ..	2,680	
In 1851 ..	2,600	
In 1852 ..	6,115	
Total..	13,904	

Perhaps the most striking peculiarity observable with reference to the people of this portion of the Southern Muratha Country is their excessive liability to diseases of the skin; and this tendency is also exhibited among European residents, as depression of the vital energies, whether constitutional or climatic, is frequently accompanied by affections of the epidermis, not usually met with among the same classes in Europe.

These diseases are not frequently severe in character, nor, generally speaking, difficult of removal by ordinary medical treatment, but are liable to such constant return as to lead the unfortunate sufferer to suppose himself labouring under some incurable malady.

The forms most usually seen are those termed vesicular, and classified under the names eczema and scabies, or in familiar language known as "baker's itch," "grocer's itch," &c.; also a variety so closely resembling the common itch of the north (psora,) that it is often difficult to pronounce, upon a first inspection, as to the true nature of the complaint.

This last named disease differs principally from the European form in its not being easily communicated by contact, but seems to be self-productive, and idiosyncratic to the population.

The Natives attribute the origin of such affections of the skin to their diet, inducing irregularity in the action of the bowels; and I am disposed to coincide in this opinion, as I am aware that individuals who for any considerable time (even in a European climate) exist upon grain, or any other food containing a scanty supply of nourishment, are prone to affections of a similar nature.

The only remedy likely to benefit the mass of the people will be found in the extension of the means of education, which, by enlarging the mind, will in time induce them to throw off the trammels of caste, and dispose them to partake of that food, which the carnivorous formation of the human teeth so evidently points out as designed for the consumption, and necessary to the well-being of man.

Europeans, also, when suffering from these affections of the skin, and labouring under climatic and other depressing causes, seem to derive more benefit from alteration and improvement in diet, and attention to the alimentary system, than by the use of local remedial applications.

In fevers of both remittent and intermittent form, whether of bilious or malarious origin, the Natives of this country pursue but one undeviating mode of treatment; as they labour under the erroneous impression that some evil wind has been the *fons et origo mali*, they invariably confine the victim of fever in a close, and dark room; he is starved for four-and-twenty hours, and aperient medicine is administered.

They are also acquainted with the beneficial action of bitter medicines, such as bark, which, if judiciously employed, exercise so well-known a curative influence in this class of diseases; but they give these remedies during the accession of fever, without discrimination, or any attempt at examination whether some local affection of the head or other organ would render such medicine hurtful or even dangerous.

As may naturally be supposed, under such treatment many valuable lives are annually sacrificed; local congestions of the brain, liver, or lungs, so frequently accompanying attacks of fever, remain undetected and unrelieved; and the patient, if fortunate enough to survive, frequently retains through life a permanently disordered system.

Those who have had opportunities of watching the action of medicine upon the Natives of India must necessarily become aware that they are equally susceptible of benefit from medical treatment as ourselves, and that light, cleanliness, and pure air are as necessary for their recovery from sickness.

These views, however, are diametrically opposed to the opinions in which this priest-ridden people are educated, and until they become emancipated from this thraldom, a common attack of fever can never be otherwise than a very formidable and dangerous enemy.

EDUCATION.

During the latter troubled state of Kolhapoor society, when the influence of the village system existed in its original purity, when the village dispute was settled *viva voce* by the Patel and the Punchayet, when a free career was only open in the struggles of war and rapine, and when her isolated situation and constant fighting shut out even the late innovation in foreign parts, the simple knowledge of the father was considered as ample for the child,

education was neither thought of, nor attended to, by the mass of the people, and the few exceptions acquired the rudiments of learning merely to secure a scanty means of maintenance.

On the introduction of British management the grossest ignorance pervaded all classes: few of the Sirdars could sign their names, and many of the Government scribes were unable to compose and indite a common letter.

In the midst, however, of this general ignorance, a few seminaries were preserved among the Bramins, where a glimmering of knowledge was to be obtained, but the exclusive nature of the rendered instruction precluded the possibility of any general ameliorating influence being exercised over the mass, more especially as the higher branches of learning, with the exception of astrology, consisted in an initiation into the system of the Hindoo religion, and instruction in the licentious history of the Hindoo gods.

Throughout the entire principality, containing 446,156 inhabitants, a portion of only 400 was returned as being under tuition. Since the restoration of general tranquillity to the country, the prospects of education have assumed a more favourable aspect: the Government have provided a certain share to the public stock, and numerous private schools have been opened on speculation in all the large towns and villages. Still the elements of knowledge received in these establishments are sought after, rather as being more immediately requisite for the common concerns of life, than as the means of developing the mental powers. The course of instruction consists in a tolerable knowledge of reading and writing Murathee in the Balbodh and Modee characters, and of practical arithmetic, and on the attainment of this modicum of proficiency, the pupil is considered to have finished his education, and to be prepared for the active business of life.

The acquirements of the masters conducting these schools, who, in many instances, have not received a systematic education, are extremely limited, and do not embrace any of the higher branches of science or literature. They are generally Bramins, and their emoluments, which rarely exceed Rs. 4½ per mensem, are dependent on periodical presents of money and grain, and on the monthly fee taken from the boys, which varies from 2 to 8 annas.

With the exception of Bhoodurgur, Bowra, and Vishalgur, adjoining the Ghauts, and containing a wild race, the private schools are equally distributed throughout the country, their aggregate number being 122, and affording instruction to 1,828 scholars, which number would give an average of only 15 boys to each school, and who may be arranged as follows with regard to caste:—

Bramins	491
Shenvees	33
Purbhoos	7
Goluks	2
Panarees	8

Goozurs	14
Wanees	277
Jains	249
Sonars	58
Simpees	112
Kasars	15
Shoodras	468
Jingurs	6
Mahomedans	88
Total.. ..	1,828

Altogether, the education given in the private schools is very meagre, and little calculated to enlarge the mental faculties—indeed, the value of an education is still to be learned; but measures are being gradually introduced to diffuse knowledge over the face of society, and to advance the condition of moral and intellectual happiness.

Besides one English and one Murathee school in the capital, Government institutions have been established at each of the principal towns of the eight districts. They are periodically visited by an inspector, and the surveillance is entrusted to the master of the English school at Kolhapoor. A tuition fee of ½ anna is exacted in these vernacular schools, and in the English seminary the fee varies from 8 annas to 1 rupee, according to the circumstances of the parents and guardians of the pupils.

List

List of Government Schools in the Kolhapoor Territory.

Stations of the Schools.	Masters. Caste.	Masters. Pay.	Caste of Pupils. Bramin.	Purbhoo.	Sheuvee.	Sonar.	Wanee.	Lingnet.	Ataree.	Muratha.	Simpee.	Tailee.	Jain.	Panaree.	Kostee W.	Musulman.	Rajpoot.	Koosmbhar.	Pareet.	Kasar.	Jingur.	Kolee.	Jungum.	Goozur.	Sootar.	Goavee.	Khaikee.	Koolalee.	Total in each School.	Studies.
Kolhapoor English School..	Purbhoo.	100	47	5	7					6		1				3					1							1	71	Literature, History of England, and Marathee Geography, Grammar, Geometry, Arithmetic, and Algebra.
Kolhapoor Vernacular ditto.	Bramins.	30	46			3				4	1	3								2									59	
District Schools. Punala	Bramins.	12	27			3		1		7	1			1															40	
District Schools. Kagul..	Bramins.	8	14	2	2	1		4		7			2		1	3	1	1	1										39	
District Schools. Bowra	Bramins.	12	8			3				2						1													14	
District Schools. Sherole	Bramins.	12	14			1				6	1									1	1	2	1						27	
District Schools. Gur Ingluz	Bramins.	12	33		1	1	30	1		3		2	1			3							3	3	2	1	1		85	
District Schools. Bhoodurgur	Bramins.	12	14	3	1	3		3		3											1							1	29	
District Schools. Alte	Bramins.	12	38																										38	
District Schools. Mulkapoor	Bramins.	12	32			2	17	3	1	3	4	1	1																64	
Total.. ..			273	10	11	17	47	12	1	41	7	7	4	1	1	10	1	1	1	3	3	2	4	3	2	1	1	2	466	

Out of the 336 boys attending the eight district Government schools, 180 are Bramins, and this condition would evince the backwardness of the other castes to avail themselves of the means of instruction afforded by Braminical teachers, as in the other schools this great difference is not so apparent.

Measures, however, are in progress, to make the educational establishment equally beneficial to the population at large, by the entertainment of popular teachers, the formation of school and local committees, and by granting diplomas of acquirement to entitle the recipient to Government service.

At present the return altogether exhibits an indifferent result in the number of 2,294* boys, which number, though an increase of six-fold during the last eight years, would only form one-nineteenth of the total number of male children in the State.

Kolhapoor in ancient days was held in high repute for the learning of her Pundits, but amidst the desolations occasioned by continued war, the spirit of the times proved unfavourable to the votaries of learning, and whilst in other portions of the country science was lighting up the ancient obscurity, its complete isolation tended to enwrap this little State in comparative darkness.

Eclipses are, however, still calculated, and almanacs are published, and the following list contains the names of 104 original works which have been contributed by the learned men of Kolhapoor:—

List of Works written in Sanscrit and Pracrit.

Nos.	Names of the Works.	No. of Distichs.	Written A. D.	Explanation.
	By Raojee Josee Rao.			
	Sanscrit.			
1	Gunesh Stotra ..	9	1817	A panegyric on the god Gunesh or Gunputee.
2	Gunputee Ung Stootee.	12	1823	Ditto on the different members of Gunputee.
3	Ditto Manus Pooja.	73	1823	Mental devotion, or abstract contemplation of Gunputee.
4	Ditto Chando Mala	42	1827	A poetical work on Gunputee.
5	Ditto Sejartee ..	10	1828	A panegyric on Gunputee, to be recited on the occasion of his going to bed.
6	Ditto Chee Kankud Artee.	10	1828	Ditto ditto ditto getting up in the morning.
7	Ditto Ché Upradh Stotru.	4	1828	Ditto ditto, and a declaration of one's faults.
8	Ditto Ché Bhujun.	21	1829	Adoration of Gunputee.
9	Gunesh Chumpoo ..	123	1820	A work on Gunputee, partly poetical and partly prosaic.
10	Ditto Pud	4	1823	A poetical piece in honour of Gunputee.

* Namely 1828 in private schools, and 466 in the Government schools.—Vide pages 194, 195, and 196.

Nos.	Names of the Works.	No. of Distichs.	Written A. D.	Explanation.
11	Gunesh Sphoot Shloke.	21	1824	Detached pieces about Gunputee.
12	Gunputee Chia Artya .	8	1821	Panegyrics on Gunputee.
13	Jugdumba Ung Stootee.	46	1823	Ditto on the different members of the goddess Jugdumba.
14	Jugdumba Alunkar Mala	67	1841	A figurative work on Jugdumba or Ambabaee of Kolhapoor.
15	Kurweeravureel Shamlabhan.	3,000	1826	A poetical work on Kurweer (a play).
16	Chund Sar	65	1818	The outlines of Sanscrit prosody.
17	Alunkar Sar	..	1818	Ditto of the figures of speech.
18	A poetical work on Shivajee the Great.	3 chapters.	1843	
19	Wurgrasheeche Mool Kadhimiache Sadahurn Sootré.	7	1843	A work on mathematical astronomy.
20	Koondawureel Grunth. .	..	..	Rules for the performance of certain religious rites.
21	Nurseo Suruswutee Ushtuk.	8	1823	Poetical pieces on Nursoba's Wadee.
22	Cheetambur Ushtuk ..	8	..	Ditto on Cheetambur Dixit, a celebrated religious personage, who is said to have flourished at Moorgoor, in the Southern Mahratta Country, about 40 years ago.
23	Gunga Ushtuk ..	8	..	Ditto on the Ganges.
24	Maha Maryashtuk ..	8	..	Ditto on the goddess of cholera.
25	Punchayutun Ushtuk . .	8	..	Ditto on the five deities, Shiva, Vishnoo, the Sun, Gunputee, and Devee.
26	A poetical piece on Nurseo.	40 distichs in all.	1823.	An incarnation of Vishnoo.
27	Ditto Shiva ..			
28	Ditto Gunga ..			The Ganges.
29	Ditto Ambabaee ..			
30	Ditto Suruswutee ..			Goddess of arts.
31	Ditto Bharut ..			A great sacred epic poem of the Hindoos.
32	Ditto Venktesh ..			The celebrated Geeree Venkoba, in the Madras Presidency.
33	Ditto Marootee ..			
34	Ditto Punchayutun.			Vide No. 25.
35	Ditto Shunkurachaarya.			The original Swamee, said to have flourished 1100 years ago.
36	Nadee Wulu Yuntru ..	46	1842	A work on astrology.
37	Vyshnuwu Ekadushee Neermuga.	6	1844	Rules for finding the date of the fast Ekadushee, observed by most Hindoos every fortnight.
	Praerit.			
38	A poetical work on Gunputee.	1,500	1828	In the Arya metre.
39	Ditto on a Pooranic king named Soodhunwa.	207	1825	Ditto ditto.

Nos.	Names of the Works.	No. of Distichs.	Written A. D.	Explanation.
40	Seeta Swuyunwur Arya.	9	1823	On the choosing of a husband by Seeta, the wife of Rama.
41	Duttatruya Junmukal Arya.	37	1831	Duttatruya was an incarnation of Vishnoo.
42	Ditto do. Shloke.	25	1847	In the Shloke metre.
43	Aryas about Damajee Punt.	75	1841	A celebrated religious personage; he flourished about 125 years ago, in the reign of the Emperor Beder.
44	Ditto Chundrangud, a Pooranic king.	78	1845	
45	Ditto King Gopeechund.	282	1827	
	By Baba Maharaj.			
	Sanscrit.			
1	One thousand names of Rama.	300	1843	
2	A work on Prosody ..	75	1825	
3	Prateeshakhya Jotsna ..	500	1817	A commentary on certain rules for the study of the Vedas.
4	Ashta Khshuree Bueet Pureebhasha.	..	..	A glossary on the Vedas.
5	Koondeudoo	..	1809	Rules for the performance of certain religious ceremonies.
	Praerit.			
6	The Geeta in the Abhang metre.	..	..	
7	Ashta Wukru Sumushlokee.	..	..	A panegyric on the deity.
	By Nana Maharaj.			
	Sanscrit.			
1	Shrowtanteel Duxeen Dwar Neernuya.	..	..	Rules for the performance of certain Vedan ceremonies.
	By Bapoo Maharaj.			
	Sanscrit.			
1	Biography of Seedeshwur Maharaj.	..	1828	The grandfather of Raojee Maharaj, and the Gooroo or spiritual guide of the royal family of Kolhapoor.
	By Raojee Maharaj.			
	Sanscrit.			
1	Bhurut Chumpoo Teeka	..	1849	A commentary on the play Bhurut Chumpoo.

Nos.	Names of the Works.	No. of Distichs.	Written A. D.	Explanation.
	By Dajeeba Josee Rao.			
	Sanscrit.			
1	Chetoveenod	1,600	1823	An account of the religious institutions and temples to be met with while going from Kolhapoor to Benares.
2	Cheetanund	4,300	1826	An account of some of the principal gods of the Hindoos.
3	Moduk Yumuk Yootarya	..	1828	A panegyric on Gunputee.
4	Rameshwur Yatra ..	1,000	1828	An account of the religious institutions and temples to be met with while going from Kolhapoor to Rameshwur.
5	Luximia Lunkar ..	175	1829	On the goddess Ambabaee.
6	Luxmee Wurnun ..	150	1830	Ditto ditto.
7	Karteek Swamee Yatra.	850	1830	An account of the religious institutions, &c. to be met with while going from Kolhapoor to Karteek Swamee.
8	A panegyric on Gunputee.	900	1832	
9	An account of the Gods round about Ambabaee.	50	..	
10	A work on the Figures of Speech.	700	1825	
11	Joteeling Yatra ..	675	839	An account of the religious institutions, &c. to be met with while going to certain pagodas of Shiva.
12	Veeshwa Goonadursh Teeka.	5,000	1842	A commentary on a certain play.
13	Aryas on Ambabaee ..	..	..	
14	Gokurn Yatra	225	1842	An account of the religious institutions to be met with while going from Kolhapoor to Gokurn.
15	Usht Venayek Yatra ..	2,000	1840	Ditto ditto from Kolhapoor to the temples of the principal eight Gunputees.
16	A panegyric on the different members of Ambabaee.	..	1844	
17	A commentary on the Kurweer Muhatmya.	10,000	1850	
18	Mental Devotion of Ambabaee.	..	..	
19	Boodheebul Kavya ..	..	..	The powers of the intellect (a play).
20	Rules for finding good and bad omens.	..	..	
21	Yogeeneedusha.. ..	..	..	An astrological work.
	Praerit.			
22	Kurweer Muhatmya ..	8,000	..	
23	Mullaree ditto ..	385	1843	An account of the god Mullaree (Khundoba) at Jejooree.

Nos.	Names of the Works.	No. of Distichs.	Written A. D.	Explanation.
24	Karteek Muhatmya ..	79	1839	Account of the god Mullaree (Khundoba) at Karteek.
25	Galow Akhyan.. ..	87	1833	An account of a Rishee by name *Galow*.
26	A panegyric on the Deity	40	1830	
27	Veerbhudra Muhatmya in the Arya metre.	456	1828	An account of the god Veerbhudra. There is a temple at Khedrapoor dedicated to this god.
28	On the birth of Seeta ..	44	1836	Seeta, the wife of Rama.
29	Ekadushee Muhatmya..	300	1842	The advantages of observing the bi-monthly fast of Ekadushee.
30	An account of Soolochuna.	100	1833	The daughter-in-law of Rawun, famed for her affection towards her husband.
31	Aryas on the marriage of Shiva, with Parwutee.	125	1843	
32	Ditto dispute between Marootee and Bulram.	90	1832	
33	Veerbhudru Muhatmya.	774	1829	(In the Vovee metre.) Vide No. 27.
34	Aryas on the interview between Unjunee and Rama.	54	1835	
35	Aryas about Chopdayee and Joteeba.	43	1840	
36	Ditto on Kristndan ..	65	1833	
37	Ditto on Aheerawun Muheerawun.	99	1833	[affection towards her husband.
38	Ditto on Wutsula ..	174	1829	A Pooranic character, celebrated for her
39	An account of a Pooranic King named Muyoordhwuje.	75	1831	
40	Ditto of King Shreeal..	49	1850	
41	Ditto of the Pooranic King Chundruhas.	134	1832	
42	Aryas on Ambabaee ..	15	..	[ploits of Rama.
43	Udbhood Ramayun Arya	701	1837	The great epic poem containing the ex-
44	An account of Marootee	..	..	
45	Aryas on Lava and Ankoosh, the sons of Rama.	331	1834	
	By Babajee Shreekundey of Bhoodurgur.			
	Sanscrit.			
1	A commentary on figurative language.	3,000	1828	
2	A commentary on Prosody.	400	1830	
3	A commentary on the Play Boodheebul(powers of the intellect).	200	1833	
4	On the figures of speech	100	..	

With the exception of the Kurweer Muhatmya, which is ascribed to a writer of the eighteenth century, the extant literature of Kolhapoor is entirely modern, and the authors have sprung into existence only since British influence succeeded in the year 1812 in allaying the fierce feud and turmoil which during the last century had kept the country in a state of utter confusion. The chief portion of these Sanscrit works have been produced within the last thirty years, but chiefly on matters of Hindoo religion, and although a biography has been compiled of one of the great spiritual directors of the principality, and an attempt made at a description of various temples in foreign lands, the authors are few, and confined to one or two families, who have never passed the confines of the State, and whose natural talents have been in no way whatever either fostered or cultivated.

The following translated essay on the origin of Europeans may serve as a specimen of former enlightenment, the document having been produced during his course of examination by one of the Kolhapoor aspirants for a Government situation :—

Pleased with the conduct of his followers, the monkeys, while at war with Rawun, King of Lunka (Ceylon), Rama wished to give them a banquet ; but as the monkeys possessed no sense of taste to appreciate the feast, he created two lakes, one having power to transform the monkeys, on bathing, into human beings, and the other to restore them to their original shapes.

Eighteen leaders or chiefs of the monkeys, however, after the change, objected to their original forms, as they preferred remaining human beings ; and to elude Rama's resentment, they had recourse to Seeta, his wife, who left them afloat on the great sea on eighteen Drones (leaves formed into round platters,) and gave them her blessing that they should be supreme lords of whatever coast they might reach. The descendants of twelve of these transformed monkeys are now enjoying great power in the lands they respectively reached, and the Drones were formed by them into hats, which they now wear on their heads.

Their names are—

1. The Seikhs.
2. The Macosee.
3. The Purutkal.
4. The French.
5. The Alle.
6. The Dutch.
7. The Firungee.
8. The English.
9. The Poortakésee.
10. The Moguls.
11. The Chinese, and
12. The Máh Chinese.

Charitable Institutions not Educational.—The necessity of public charitable institutions is partially avoided by the Government aid, which was formerly very liberally supplied to individual distress in small grants of land, for the loss of life of the working members of the family, and in the reception and care of illegitimate children, which were nurtured by the State, and also by

Statement showing the Deductions and Diminution Allowances assigned for Religious and Charitable Purposes

No.	Particulars	Deductions: No. of Inscriptions comprising Grants	Deductions: Proceeds of Villages, Lands, &c.	Deductions: Payment in Cash	Deductions: Total	Diminutions: No. of Inscriptions comprising Grants	Diminutions: Proceeds of Villages, Lands, &c.	Diminutions: Payment in Cash	Diminutions: Total	Total Number of Inscriptions	Amount
	From Khalsa or Government.		Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.
1	From the State Treasury	207	4,811 3 4	27,043 4 4	31,874 8 8	205	2,829 3 3	9,704 0 5	11,522 3 10	412	43,396 12 6
2	Pota Kurseer	1,676	8,206 2 7	2,140 4 9	11,456 7 5	3,189	24,694 3 10	403 2 8	25,097 6 6	25,079	36,553 13 9
3	Ditto Pooda	1,112	8,614 14 1	1,916 4 4	10,561 2 5	982	8,373 6 4	445 7 8	8,818 14 0	2,053	29,180 0 5
4	Ditto Bhoodargut	998	2,913 10 0	1,792 3 6	7,705 13 6	697	11,991 11 1	255 3 9	12,246 15 1	1,695	19,792 9 7
5	Ditto Alve	608	6,163 13 6	1,833 10 8	8,029 6 2	452	17,452 2 3	265 8 8	17,717 10 11	960	27,747 1 1
6	Ditto Shevda	815	6,171 10 6	2,793 1 3	7,316 11 9	502	20,285 14 6	312 14 8	21,598 13 2	957	29,215 8 11
7	Ditto Gor Inglee	397	2,294 3 9	1,089 2 8	4,353 6 6	827	11,737 13 7	473 4 9	12,211 3 1	1,409	16,566 9 7
		5,232	88,317 9 9	39,569 14 4	92,907 9 1	4,744	99,221 10 6	12,151 9 1	1,18,423 2 7	8,918	1,31,339 10 8
8	Attached possessions	498	2,999 2 0	949 4 10	5,939 7 10	401	5,297 2 1	228 0 6	5,499 8 7	899	6,329 0 5
	Total	5,730	88,316 12 9	39,539 3 2	88,946 13 11	5,145	1,04,519 12 7	12,379 14 7	1,23,923 11 2	18,883	1,39,668 11 1
	Jaghiredars.										
9	The Estate of Vishalgur	87	1,314 6 4	500 13 4	1,814 3 8	64	1,107 14 5	133 12 0	1,241 10 5	151	3,215 14 1
10	Ditto Bowra	446	2,745 1 7	4,780 3 10	6,525 5 5	255	4,661 13 7	813 2 7	5,412 0 2	701	6,942 5 7
11	Ditto Kagul	557	2,221 5 9	1,900 9 9	7,128 2 9	190	6,781 9 8	324 14 9	7,112 14 9	732	14,242 4 6
12	Ditto Walwa	84	694 1 0	2,095 2 5	2,789 3 5	117	616 10 3	249 13 0	866 9 3	211	3,659 12 8
13	Ditto Narayen Rao Saheb Ghatgay	158	414 3 6	342 11 3	801 13 3	89	393 5 0	75 6 6	376 11 6	224	1,190 0 3
14	Ditto Kapsee	111	646 0 0	2,279 13 3	2,725 13 3	127	1,724 8 0	89 5 0	1,813 13 0	238	4,539 10 3
15	Ditto Dulwar	9	228 7 3	160 11 0	389 2 9	30	421 4 0	34 7 3	455 11 3	39	844 14 0
16	Ditto Tongul	106	793 13 6	1,667 14 0	1,461 13 6	201	8,242 3 6	721 0 0	4,963 3 6	809	6,313 1 0
17	Ditto Sankeshwurnanee	121	524 6 2	783 2 0	1,307 8 2	179	2,113 10 7	163 1 0	2,276 11 7	310	3,614 3 9
18	Ditto Bowjee Maharaj	39	161 0 0	273 14 3	437 4 3	46	594 7 6	29 4 6	623 12 0	74	1,061 0 3
19	Ditto Tuljo Maharaj	52	208 13 9	297 14 9	506 14 6	80	429 10 6	103 4 0	532 14 6	117	1,039 12 6
20	Ditto Raj Oopadhye	23	216 10 6	294 8 3	511 2 9	19	367 2 6	101 10 6	468 13 0	42	979 15 9
21	Ditto Jeaw Rao	7	64 12 0	57 8 3	122 4 3	6	14 10 6	8 0 0	22 10 6	13	144 15 3
22	Ditto Bheem Bukadoor	179	2,223 5 6	606 1 6	1,829 7 0	406	3,053 3 9	190 13 0	3,244 0 9	615	5,072 13 9
23	Ditto Chief of Ogulewagee	35	102 9 2	280 4 9	383 12 2	69	986 2 3	202 12 0	1,071 14 3	104	1,455 10 7
24	Ditto Bheem Bukadoor	31	43 4 3	84 3 10	127 7 1	28	192 3 10	11 11 0	204 0 10	43	331 7 11
25	Ditto Sankeshwur	68	409 11 6	330 11 6	1,140 6 6	107	3,796 6 6	62 0 0	3,260 6 6	175	4,400 13 2
26	Ditto Jobrun Moolk	31	153 2 6	132 11 3	285 13 9	30	459 5 1	8 8 0	467 13 1	61	753 10 10
27	Petty Inamdars	1,993	2,797 6 1	6,341 10 3	14,119 5 4	1,574	11,378 9 3	3,149 0 9	14,527 10 0	3,457	28,646 15 10
	Total	4,009	22,432 0 9	22,464 3 3	44,896 3 3	3,944	39,594 11 2	4,663 9 4	43,958 4 6	7,937	87,554 7 9
	Grand Total	9,739	88,948 12 9	61,794 6 5	1,30,843 3 2	9,093	1,39,718 7 9	17,243 7 11	1,56,961 15 8	18,813	2,87,503 2 10

the extensive ideas prevailing on private charity, which precluded the departure of the beggar from the door without the reception of alms.

The Dhurmadao and Dewusthan allowances, which have been assigned for religious and charitable purposes, have now become in Kolhapoor, as in other countries, hereditary Wutuns in the family of the original recipients. Kolhapoor is celebrated for liberality, notwithstanding her limited means, and the annexed statement shows the amount paid for the above purposes.

Charitable Institutions.—The annual feast called Gosavee Jewun, given to Gosavees, Byragees, and other beggars, was established about 135 years ago by his late Highness Sumbhajee Maharaj, in honour of his favourite deity Shiva, and has ever since continued to be attended by crowds of mendicants.

The expenses incurred on the occasion of the feast in 1836 amounted to Rs. 5,655-3-7, and the people who assembled to 11,256 souls, 4,000 Gosavees, 1,000 Byragees, and 6,256 beggars; and the average amount of annual expenses and attendance taken for the last seven years are Rs. 5,839-8-0, and 14,260 men, consisting of 4,060 Gosavees, 1,668 Byragees, and 8,532 beggars.

During the year 1851, however, when the sun entered the constellation of Capricorn, the season being held particularly sacred by the Hindoos, large crowds (in all 16,520 souls, 4,776 Gosavees, 1,100 Byragees, and 10,644 beggars) attended, and the expenses incurred amounted to Rs. 8,629-6-1.

The recipients sit in bands in the great square before the palace. The food for the Gosavees is prepared and served out by Hoozrias and other Murathas; ghee only is served out by Bramins. The food for Byragees is prepared and served by persons of their own class, and no other persons are allowed to interfere in its preparation.

The Muhunts and Nungas (naked) are attended to by the Raja personally, the remaining Gosavees, &c. by servitors, and presents are made by the Raja personally as follows:—

Muhunts, &c. from Rs. 2 to Rs. 50 each, with a corresponding proportion of Punchas (small Dhotees) and Shelas.

Gosavees, &c. 1 rupee and a Puncha to each man.

Eight annas and a Puncha to each woman.

Four annas and ditto to each child.

The beggars are granted the following presents:—

One measure of Khichree (rice and pulse mixed together), weighing about Rs. 50, and 4 pice in cash to each person, whether male or female.

One measure ditto ditto, and 2 or 3 pice to each child.

The Gosavees, &c. who are granted Rs. 2, receive a Shela in addition to a Puncha. Those who get more than Rs. 2 receive an additional Shela, at the rate of one Shela for every Rs. 2.

DHURMSHALAS.—On the introduction of British superintendency the buildings usually set apart for the traveller, the merchant, and the mendicant, were found to be entirely in ruins. The revenues of the country were not sufficient to support the licentious dissipation of the Court, and the stranger, unless under the Royal favour, was forced to seek shelter below the trees.

A great change, however, has been already effected: there is hardly a village throughout the State which cannot now offer a cover to the passing traveller; and in the town of Kolhapoor, besides twenty-two smaller buildings, erected at a cost of Rs. 7,000, two large Dhurmshalas have been erected for the Hindoos and Mahomedans, at an expense of Rs. 4,000 respectively, and chiefly by voluntary subscription, capable of containing 4,000 people.

Besides the smaller places of resort in each village, there are six travellers' bungalows for European travellers along the line of road to Belgaum and the sea coast, and measures are in progress to complete the necessary accommodation on all the lines which are at present deficient in accommodation.

STATE OF LITIGATION AND CRIME.

Hereditary land, Wutun and Jageer, and their respective shares, form the most fruitful subjects of litigation, with the usual petty dealings among merchants and money-lenders, together with compensation for damage, and suits for maintenance and heirship to service.

Application for redress was formerly greatly repressed, chiefly from the entire absence of any separate court of civil justice, and from the prevailing system of bribery and corruption which pervaded the administration, and which precluded all appeal from wrong, unless the aggrieved party was well supplied with funds.

Four courts are now instituted for the administration of civil justice—those of two Moonsiffs, where cases to an amount of Rs. 5,000 are disposed of, that of the Sudur Ameen, who receives cases to an amount of Rs. 10,000, and that of the Political Superintendent, who receives suits above that sum, together with appeals from all the lower courts. The following return shows the number of Civil suits, the amount of property disposed of during the last five years, together with the amount of appeals received by the appellate from the decisions of the lower courts:—

Year.	No. of Suits.	Amount Involved.
		Rs. a. p.
From 1846 to 1852..	4,360	8,11,849 7 6

Appeals received from the Lower Courts.

Years.	No. of Appeals.	Amount Involved.
		Rs. a. p.
From 1846 to 1852..	290	1,25,925 7 7

The annual expenses of the various establishments are as follows, together with the average annual amount of fees which are received :—

Names.	Principal Officers.	Karkoons.	Peons.	Sundee.	Annual Cost.	Amount of Fee received.
					Rs. a. p.	*Rs. a. p.*
Appeal Court	1	2	1	..	.....	969 0 0
Sudur Ameen	1	5	11	9	4,541 14 8	3,755 7 11
Moonsiff	2	11	6	40	6,030 12 7	4,957 12 5
Nazir	..	1	4	20	454 11 3	.....

In money transactions, a greater amount is to be observed generally than elsewhere of usurious cupidity. The debtor, after remaining a few years in the books of the Sowkar, is hopelessly involved, even according to the terms of his own bond, and forgery, false accounts, and lying evidence, are frequently resorted to on both sides.

In cases of Wutun dispute the Mahar and lower castes are the most inveterate, and inclined to litigate, regarding the property which during a course of years has become subdivided into very minute portions; and in cases of application for maintenance, old ladies who have lost their powers of fascination and young spendthrift sons are the chief applicants, for, generally speaking, the nation is proverbially kind to poor relations, even of very distant kin, and the quarrel is seldom commenced by the head of the family.

The civil business is carried on, and decrees are executed in the usual manner, in accordance with the spirit of the Bombay Code of Regulations, by distraint of property, with the exception of houses, and the implements of husbandry and trade.

Personal restraint, however, has not been introduced for debt, and generally, as the transactions occurred under a very different system of rule, attention in all settlements is paid to the previous custom and usage of the country.

Private arbitration is encouraged in every possible manner; the courts which have been established are found sufficient for the wants of the nation; and cheap justice can be now obtained by the most humble individual in the land.

State of Crime.—In former days Kolhapoor was notorious throughout Western India for the prevalence of piracy and pillage, together with all the

minor crimes and evils consequent on a mercenary Government, and a total absence of police arrangement; and the territory still presents a return in excess of the adjacent countries.

The present generation was nurtured in very strange ideas with regard to plunder, wholesale and retail: many are alive who followed the Kolhapoor banner in all its devastating progress on every side of the little principality. The late Raja is reported to have entertained his own private band of desperadoes, and offered a glaring example of evil. The successful attempts beyond the boundary at private pilfer and gang robbery form the exulting theme of their evening tale; and although by stringent police measures the evils have considerably abated, the roving spirit of appropriation is by no means entirely subdued. The nation altogether, and more especially that unsettled portion who are usually found to be engaged in crime, are reckless and licentious, accustomed to a very capricious treatment,* and difficult to be dealt with by ordinary rule, and the crimes committed are those chiefly which indicate a disregard to control, and which result from fierce unchecked passion.

The administration of the former Government has also created a very great confusion of idea with regard to the principles of abstract right and wrong, and by the predominant system of a commutation of all punishment into a money fine, the prevention of the offence was at variance with the personal interests of the authorities, no check was placed on the predatory tribes, and a large turbulent body of ill-paid military retainers was permitted to imperil the peace of society.

From various returns it would appear that morality decreases from the wild and uncultivated parts of the country about the Ghauts to the more civilized villages on the plain: in the former the return does not exceed the rate of one per cent. of the population, whilst in the more wealthy districts on the north and east, which, however, border the Putwurdhun estates and the Satara country, and where it is more difficult to preserve a due surveillance, the return in the more heinous offences may be computed at eight per cent. of the population.

The Braminical class sustains an unenvied notoriety in the register of crime, and forms one-sixth of the total number of apprehensions. Old offenders and

* During all investigations under the former Government, torture was usually applied, and prisoners and witnesses were altogether very grossly maltreated.

In more trivial cases, whipping and beating until the victim fell senseless were usually resorted to, or exposure to the sun with heavy stones on the head; and in the latter practice a refinement in cruelty was exercised—a small piece of stone being in the first instance placed upon the skull, the weight of the large fragment was thus concentrated on one point, and the suffering greatly increased.

In more heinous offences individuals were suspended from trees with their heads downwards, red hot pincers were applied to the more tender parts of the body, and hides filled with raw flesh were bandaged to the stomach, and left attached to the sufferer until mortification ensued.

females also form a similar proportion, and of the remaining number about one-sixth may be apportioned to juvenile, and two-sixths to middle-aged offenders.

The following return gives a contrasted statement of the more heinous offences which were committed throughout the principality during the period from 1846 to 1852:—

Statement

Statement showing the Number of Cases tried by the Nayadhish, Mamlutdars, &c. from the Year 1846 *to* 1852.

Number.	Offence.	By the Political Superintendent and Nayadhish.								By the Mamlutdars, Karbharees, Kotwal, and Jageerdars.							
		For 1846.	For 1847.	For 1848.	For 1849.	For 1850.	For 1851.	For 1852.	Total.	For 1846.	For 1847.	For 1848.	For 1849.	For 1850.	For 1851.	For 1852.	Total.
1	Murder	6	6	10	4	12	3	7	48	..	..	..	..	..	..	..	..
2	Insurrection	12	2	..	4	..	1	..	19	..	..	1	..	..	..	..	1
3	Gang robbery	25	7	4	3	2	..	1	42	..	..	1	..	..	..	..	1
4	Simple robbery	90	44	43	35	51	20	29	312	..	369	380	458	580	540	566	2,893
5	Jhansa	14	2	2	..	1	5	1	25	..	..	..	3	..	..	2	5
6	Highway robbery	4	6	2	..	..	15	16	43	..	..	..	..	..	4	6	10
7	Adultery	18	6	4	3	3	1	..	35	..	38	62	83	62	52	82	379
8	Abortion	3	11	10	4	4	4	10	46	..	..	2	5	4	..	3	14
9	Administering poison	5	4	4	4	..	2	2	21	..	1	2	2	..	4	3	12
10	Traga	14	8	8	13	2	3	3	51	..	25	44	45	54	46	40	254
11	Forgery	8	7	12	22	7	1	8	65	..	..	..	1	7	2	..	10
12	Uttering a base coin	4	7	2	6	..	2	..	21	..	3	1	7	8	3	4	26
13	Assault with violence	21	6	2	1	5	5	8	48	..	..	..	..	..	..	2	2
14	Perjury	5	6	11	2	8	2	4	38	..	..	..	3	1	..	..	4
15	Using false weights and measures	4	4	2	..	6	2	1	19	..	..	..	1	..	4	..	5
16	Arson, &c.	11	8	13	14	8	5	8	67	..	15	39	37	61	5	2	159
17	Appropriation of another's property	15	..	..	1	..	7	11	34	..	29	..	17	..	9	16	71
18	Bribery	22	14	16	19	28	4	17	120	..	1	1	5	2	3	6	18
19	Neglect of duty	10	1	..	..	..	1	3	15	..	..	..	..	..	..	..	..
20	Concealment of crime	9	9	5	11	3	2	3	42	..	..	..	10	5	2	1	18
21	Disobedience of orders	5	2	6	9	13	1	..	36	..	25	126	243	421	419	376	1,610
22	Return from banishment	5	7	9	7	10	8	10	56	..	..	..	..	..	..	..	..

23	Failing to produce bailed prisoners	2	1	3	1	3	3	6	19	..	..	..	..	..	1	..	1
24	Interrupting Magisterial investigation..	1	..	..	..	..	..	..	1	..	..	2	..	..	..	..	2
25	Injuring another's person and feelings	4	4	5	3	4	3	4	27	..	1	2	1	4	5	5	18
26	Menacing	4	..	..	..	..	..	..	4	..	..	8	3	2	..	2	15
27	Slave trade	2	..	..	..	..	1	..	3	..	..	..	..	..	..	..	..
28	Giving refuge to criminals ..	1	..	..	..	..	3	..	4	..	..	..	1	..	..	..	1
29	Escape from custody ..	2	5	3	..	6	7	4	27	..	..	..	..	2	..	..	2
30	Receiving stolen property ..	1	8	3	4	5	2	2	25	..	6	3	8	18	4	5	44
31	Seduction	1	..	..	..	..	..	..	1	..	3	2	2	..	..	..	7
32	Using force in the realization of revenue..	1	3	1	..	..	4	..	9	..	..	1	2	..	3	..	6
33	Contempt of the court ..	1	1	..	..	..	1	..	3	..	..	..	..	..	10	..	10
34	Neglect of duty by servants..	1	1	..	..	..	..	..	2	..	..	1	2	1	6	..	10
35	Attempts at rape	5	..	7	7	8	10	1	38	..	..	1	6	4	3	2	16
36	Robbery, with force.. ..	..	28	7	16	36	..	..	87	..	..	..	15	25	..	..	40
37	Appropriation or destruction of another's property ..	..	4	14	10	2	..	2	32	..	2	7	15	11	7	32	74
38	Embezzlement	..	17	25	19	37	2	29	129	..	..	..	1	2	2	3	8
39	Assuming the appearance of a Government servant, and threatening	..	8	..	..	..	..	..	8	..	..	..	..	..	..	..	..
40	Attempts at murder.. ..	..	2	..	1	7	..	1	11	..	..	..	..	3	..	1	4
41	Appropriation of property found on the road ..	..	7	3	3	..	5	4	22	..	5	..	..	8	19	21	53
42	Illegal re-marriage	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
43	Disrespect	..	1	4	1	..	1	..	7	..	7	11	12	2	..	8	40
44	Breach of ordinary procedure	..	2	3	..	1	..	..	6	..	5	10	9	5	11	5	45
45	False accusation	..	1	1	..	..	2	..	4	..	..	..	2	1	..	..	3
46	Receiving presents	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
47	Exacting money in excess of the revenue	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
48	Destroying public papers ..	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..

Number.	Offence.	By the Political Superintendent and Nayadhish.								By the Mamlutdars, Karbharees, Kotwal, and Jageerdars.							
		For 1846.	For 1847.	For 1848.	For 1849.	For 1850.	For 1851.	For 1852.	Total.	For 1846.	For 1847.	For 1848.	For 1849.	For 1850.	For 1851.	For 1852.	Total.
49	Locking up	..	2	1	..	..	..	..	3	..	..	..	..	..	..	..	..
50	Illegal sale of opium ..	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
51	Extortion of documents ..	..	2	..	..	..	..	..	2	..	2	..	..	..	..	..	2
52	Homicide	..	2	3	..	1	4	2	12	..	..	..	..	..	..	..	..
53	Irregular conduct in the jail.	..	1	4	1	4	..	..	10	..	..	..	1	..	..	..	1
54	Exacting money in excess on account of cess	..	3	..	3	..	..	1	7	..	..	..	..	..	..	..	..
55	Abuse of authority	..	2	6	3	4	..	..	15	..	3	..	1	2	3	2	11
56	Appropriation of public property	..	1	4	3	..	..	..	8	..	..	..	..	..	..	..	..
57	Simple assault	..	..	1	1	1	3	..	6	..	556	663	932	928	910	968	4,957
58	Breach of religious law ..	..	..	2	2	..	..	..	4	..	..	1	1	..	22	..	24
59	Assault, with homicide ..	..	..	1	..	..	..	2	3	..	..	..	..	..	..	..	..
60	Intercourse with convicts ..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..
61	Neglect of duty by public servants	..	..	4	4	..	..	..	8	..	..	2	..	..	..	..	2
62	Concealing stray cattle ..	..	..	2	..	1	..	..	3	..	8	18	..	3	4	5	38
63	Concealment of unclaimed property	..	..	..	4	..	2	..	6	..	..	..	..	2	..	1	3
64	Pressing coolies	..	..	..	2	..	..	..	2	..	..	..	..	..	..	..	..
65	Producing false accounts ..	..	..	..	11	22	14	13	60	..	..	..	..	..	..	4	4
66	Infraction of police rules ..	..	..	..	..	3	..	..	3	..	..	..	..	8	..	..	8
67	Child-stealing	..	..	..	..	1	..	..	1	..	..	..	..	..	1	..	1
68	Illegal sale of poisonous drugs.	..	..	..	..	1	1	..	2	..	..	..	..	..	..	..	..
69	Defaming another's character.	..	..	..	..	1	..	..	1	..	..	..	..	1	..	..	1
70	Abusive language	..	..	..	..	..	..	..	..	..	96	122	200	238	237	241	1,134

71	Witchcraft	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	1
72	Dhurna	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	1
73	Threatening	..	..	..	..	..	..	..	..	..	1	..	..	..	8	..	9
74	Dirtying public roads ..	..	..	..	..	..	..	..	..	..	5	..	..	..	..	..	5
75	Breach of faith	..	..	..	..	..	2	..	2	..	2	..	..	..	..	..	2
76	Irregular conduct	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	2
77	Destroying boundaries ..	..	..	..	..	..	..	..	..	..	..	..	6	9	5	7	27
78	Concealment of stolen goods.	..	..	..	..	..	..	..	..	..	..	..	..	1	2	..	3
79	Appropriation of land ..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	6
	Total..	336	278	273	261	311	164	213	1,836	..	1,210	1,515	2,140	2,491	2,356	2,421	12,133

During the same period six executions took place for capital offences, and the loss of life by accidental causes amounted to 637, and by suicide to 202.

In 1851, 482 prisoners were placed on trial before the Native Judge for the more heinous offences, of whom 146 were acquitted, and 336 were convicted and sentenced as follows :—

Imprisonment above 2 years	13
Ditto for 1 to 2 years	18
Ditto 9 to 12 months	6
Ditto 6 to 9 ditto	11
Ditto 3 to 6 ditto	40
Ditto 3 months and under	74
Flogged and discharged	1
Fined	171
Banished the Kolhapoor territory	2
Total	336

In 1852, 429 prisoners were placed on trial before the Native Judge for the more heinous offences, of whom 184 were acquitted, and 245 were convicted and sentenced as follows :—

Imprisonment above 2 years	5
Ditto for 1 to 2 years	12
Ditto 9 to 12 months	6
Ditto 6 to 9 ditto	12
Ditto 3 to 6 ditto	47
Ditto 3 months and under	18
Flogged and discharged	1
Fined	144
Total	245

The Jail, which can accommodate 200 prisoners, was built in the year 1848, at an expense of Rs. 12,000. The city aqueduct supplies a never-failing fountain in the interior square. There is a separate ward for females, together with a separate hospital for the sick, and the locality has hitherto proved remarkably healthy,* the annual return of mortality being under one per cent. The male prisoners are employed in making roads, clearing streets, &c. and the female prisoners in grinding grain; the annual cost of feeding and clothing a prisoner amounts to a sum of about Rs. 15-12-0.

In 1851, of the 175 prisoners in confinement, 135 were males, and 40

* Vide page 189.

females; 131 were unable to read and write, and 44 had been educated. One prisoner was under the age of 15 years, 4 under 20, 69 under 30, 64 under 40, 24 under 50, and 13 prisoners above that age.

In 1852, of the 142 prisoners in confinement, 109 were males, and 33 females; 136 were unable to read, and 6 had been educated; 7 prisoners were under the age of 20 years, 65 under 30, 51 under 40, 14 under 50, and 5 prisoners above that age.

The following statement shows the amount of property stolen, and the amount recovered, during the years 1846 to 1852.

Years.	Value of Property stolen.			Value of Property recovered.			Value of Property not recovered.		
	Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1846	1,545	11	3	701	6	0	844	5	3
1847	14,183	6	5	6,427	9	3	7,755	13	2
1848	11,369	6	3	3,345	12	5	8,023	9	10
1849	5,070	6	7	1,132	14	5	3,937	8	2
1850	9,394	5	1	2,238	8	1	7,155	13	0
1851	13,155	6	6	4,925	8	5	8,229	14	1
1852	19,294	2	9	5,056	1	6	14,238	1	3
Total	74,012	12	10	23,827	12	1	50,185	0	9

A large quantity of liquor is consumed by the Mahomedans, Murathas, and lower castes of Hindoos. The vice of drinking, however, existed in full force before British superintendence was introduced, both in the capital and throughout the rice districts: this is the result in the former locality of licentiousness, while in the districts, liquor is regarded by the cultivators as necessary for their health, when engaged in their avocations among mud and wet.

It would appear that out of a population of 24,216, 600 individuals are in the daily habit of drinking, and out of this number 5 individuals exceed daily, and double that number at least four times during the month, until they become totally insensible. The usual quantity taken is about a pint, costing from 2 to 3 annas. Crime, however, does not appear to be increased in consequence, and great allowances are always made in cases where drunkards are engaged.

The 24 Jageerdars, 6 Mamlutdars, and the City Kotwal, are respectively entrusted with criminal powers to settle minor cases, and award punishment to an extent of three months' imprisonment with hard labour, and a fine of Rs. 50; and besides these minor authorities, there are two courts for the administration of criminal justice, whose powers are limited to three and seven years' imprisonment, the Nayadhish Native Judge, and the Superior Court, which consists of the Political Superintendent, assisted by Native Assessors; all capital sentences, and sentences of imprisonment beyond the term of seven

years, are submitted for the review, and confirmation or amendment of the Governor in Council.

The Political Superintendent also hears appeals from all the inferior courts.

The expenses of the various Courts of Criminal Justice are as follows :—

Courts.	Principal Officers.	Karkoons.	Peons.	Sundee.	Annual Cost.
					Rs. a. p.
High Court	1	2	4	..	.. ..
Nayadhish	1	12	33	7	6,829 6 9
Mamlutdars	6	26	106	85	12,804 9 0
Patels	693	..	..	1,528	37,937 3 5
Kotwal	1	4	116	27	7,015 9 7
Nazir	1	3	110	58	8,454 14 6
			Total ..	..	73,041 11 3

Amount of Fines levied during 1851.

Nayadhish Court	Rs.	2,249	7 1
Mamlutdars		4,870	5 11
Kotwal		950	0 1
Total	Rs.	8,069	13 1

Considering the indifferent character of the large population of Kolhapoor, and the former very lax mode of administration to which the inhabitants from their youth have been accustomed, the latter state of crime may be considered as satisfactory; and whilst in some parts of the country the inhabitants still cling with fond tenacity to their ancient custom of raising the wall, and digging the breach, and encircling themselves with defences, which contributes little to the preservation of their property, and is likely to produce evil to the state of their health, in other portions of the territory, and more particularly in the immediate vicinity of the capital, the inhabitants appear to be fully embued with a feeling of perfect security.

Individual farms and holdings are beginning to be erected in the outlying fields, the daily toilsome trudge for man and beast is avoided, the cultivation can be more carefully attended to, and on the spot where, previous to our connection with Kolhapoor, no person was safe after night-fall from depredation, the ryots with their families now repose in peace in their separate houses, at a distance of some miles from any protecting force.

Police.—The system of rural police is well adapted for the required purposes. In every village there are a certain number of Shetsundee militia, both horse and foot, who formerly rendered martial service for their small hereditary grants of land. The land has been continued, and the police duties have been entrusted to this class, under the Police Patel of the village.

A certain portion sleep at the Chowree during the night, and take the nightly guard; others line the roads on bazar days, protect passes and jungly wastes, and assemble when called out in mass, whilst detachments of trained horse and foot are stationed at the head quarters of each district.

Orders are issued by the Police Patel, who has also the charge of mustering the predatory tribes, of granting them passes, without which they cannot leave their villages, and of keeping a general supervision over the villagers, and over all strangers who may make their appearance.

A Shaikdar has the surveillance over a certain number of villages, and the Mamlutdar superintends the district generally.

Should a disturbance of any description occur, the village horsemen are despatched with the intelligence to the Mamlutdar. The report is taken in turn by the horsemen of the nearest localities, whose Shetsundees assemble, and when the Mamlutdar approaches, a very respectable force ought to be in readiness for tracking and pursuit.

In each district a Police Karkoon, attended by a party of 10 horsemen, is continually moving about during the season from village to village, to superintend the general arrangement, to report on the efficiency of the police agents, to obtain intelligence, and to afford any assistance which may be required.

The total number of Shetsundees employed on rural police duties is as follows:—

No.	Description.	Bergas.	Value.		
			Rs.	*a.*	*p.*
241	Horse militia	5,905	30,031	4	0
1,705	Foot ditto	8,525	32,090	4	4
365	Ditto Itlak	....	15,054	8	0

The annual average proceeds of each individual employed on police duties are as follows:—

No.	Description.	Annual Expenditure.		
		Rs.	*a.*	*p.*
294	Trained horse	76,923	0	0
596	Ditto infantry	52,000	0	0
693	Police Patels	11,086	7	1
15	Visiting Karkoons	2,349	0	0
62	Shaikdars	6,720	10	9
6	Mamlutdars	7,200	0	0

Independent of the rural police, each district is furnished with a body of Seebundee, amounting altogether to 3,056, and receiving a monthly pay of Rs. 4,128-8-0, who are armed with sword and shield, and are generally stationed at the head quarters of the district for any emergency.

A small body of policemen has been also organized for the protection of the city, and a further party is stationed at Punala, which in former days was notorious as the head quarters of depredation. The former amounts to 1 Naik and 29 men, the latter to 2 Naiks and 25 men.

Formerly gang robberies, burglaries, and petty thefts were very numerous, but of late years they have been greatly discontinued.

The recovery of stolen property, depending considerably on accidental circumstances, hardly affords a fair criterion to judge the efficiency in the police, but the return of one-third having been recovered during the seven years of its existence, out of the large amount of Rs. 74,000 carried off, would at least evince activity, and indeed there have been very few cases hitherto which have entirely baffled the sagacity of the establishment.

Crime of the more heinous descriptions is decidedly on the decrease. This, perhaps, may be attributed also to other causes, but the comparative number of apprehensions and punishments may be fairly taken as a proof of zealous endeavour; and the Kolhapoor police establishment may be altogether considered as tolerably efficient. It will improve by experience, and is even now perfectly capable of performing the duties involved, especially if retained under the influence of active and intelligent agents.

COMMERCE.

Manufactures.—The manufactures of Kolhapoor are confined to coarse cotton cloth; woollen Cumblees, and Numdas; Goor and sugar; oil, paper, snuff, liquor and perfume; baskets and mats; carpets; Goonpat, and cotton thread; pottery, glass, and lac ornaments; charcoal; leather; and iron.

Cloths.—The principal articles of cloth manufactured in Kolhapoor are Khady or Sarees; Dungury or Pugrees; Joté or Shelas; and Puncha or Dhotars; but all these fabrics are of the coarsest description.

Khady, Joté, and Punchas are manufactured by Koshtees of two castes, the Hindoo and Lingaet.

The Lingaet Koshtee manufactures Sarees and other cloths, in which coloured thread is used, and the coloured thread is furnished by a class of dyers called Rungar, who use castor oil and Soorungee root in their dye, which accounts for the oily appearance and the very unpleasant smell of those fabrics.

Turbans and Shelas are made by a class of Mahomedans termed Momeens.

The average number of cotton cloths of all descriptions annually made may be reckoned at 233,421, of the aggregate value of Rs. 3,37,422: of the entire number of cloths manufactured, 197,972 are consumed in the country, and 35,449 pieces are exported to the estates of the Putwurdhun, and the sea-port of Rajapoor. The total number of working looms is 1,642.

Statement showing the Quantity of Cotton required for the Manufacture of each Cloth, and the Price at which it is sold.

Number.	Particulars.	Quantity of Cotton required for each Cloth.				Sundry other expenses.			Current Market Price.			Dimensions.
		Weight.		Value of Material.								
		Seers.	Tols.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	
1	Pair of Dhotees (for Bramins) ..	2	..	0	6	4	0	6	0	1	8	0	20 cubits long, and 2 or 2¼ cubits broad.
2	Loogre (or female cloth)	1	40	0	4	6	0	5	0	1	8	0	13 cubits long, and 1¾ or 2 cubits broad.
3	Dunguree (a coarse kind of cloth) ..	2	40	0	7	11	0	4	0	1	0	0	12 cubits long, and 3 or 3½ cubits broad.
4	Jotes (a particular kind of cloth) ..	2	..	0	6	4	0	4	0	1	6	0	Vide No. 3.
5	Pair of Punchas (small Dhoturs) ..	1	..	0	3	2	0	0	9	0	5	9	12 to 14 cubits long, and 1¾ cubit broad.
6	Carpets	1	40	0	4	6	0	8	0	2	8	0	4 cubits long, and 2 cubits broad.
7	Puddum (a kind of broad tape) ..	..	39	0	1	6	0	2	0	0	9	0	16 cubits long, and a span in breadth.
8	Handkerchiefs for covering the loins ..	..	8	0	0	3	0	0	3	0	1	3	1¼ cubit square.
9	Kachias (used for girding the loins) ..	..	20	0	0	9	0	1	6	0	8	0	8 cubits long, and a span in breadth.
10	Patuls (a kind of female cloth) ..	..	40	0	1	7	0	4	0	1	2	0	7 or 8 cubits long, and 1¾ span broad.
11	Pair of Buchkanees (small Dhotees) ..	..	60	0	2	4	0	3	0	0	14	0	16 cubits long, and 1¾ span broad.
12	Pair of Dhotees for Koonbees	1	..	0	3	2	0	3	0	0	11	0	12 cubits long.
13	Turbans for ditto	1	..	0	3	2	0	3	0	1	0	0	40 cubits long, and ¾ span broad.
14	Shelas (sash)	1	..	0	3	2	0	4	0	1	1	0	24 cubits long, and 1¼ span broad.

Woollen Cumblees.—The Kolhapoor cumblee is generally 9 feet long, and 3½ feet wide.

The wool required for a fine cumblee costs 6 annas, and for a coarse or common one 4 annas and 6 pies.

A paste, prepared by boiling dried tamarind seeds in water, is in the first instance applied with a brush, to render the worsted smooth and straight. This is done in the open air, after the worsted thread has been cut and sorted of the required length, and stretched, and on becoming dry the cumblee is made by the usual process of weaving. The general price given for a cumblee is from 13 annas to 1 rupee.

The actual cost is as follows :—

Wool	6 annas.
Sundry articles	2 „
Wages	4 „
Total.. ..	12 annas.

Cumblees are in much request among the lower classes, and, combining usefulness with cheapness, are considered to be absolutely necessary for the preservation of the health of all those persons, more particularly cultivators and shepherds, who are constantly exposed to cold and rain. The higher classes use the more expensive article, which is imported from the Carnatic.

Cumblees are manufactured by Sungurs, of whom there are about 5,180 families. The worsted thread is furnished by the Dhungurs or shepherds, who not only tend the flocks, but also spin the thread.

The number of cumblees annually manufactured is about 100,000, valued at Rs. 1,00,000, which amount, after deducting the cost of the raw material, Rs. 33,333, would allow a sum of Rs. 54,667, or an annual sum of about Rs. 11 to the expenses, and a sum of Rs. 12,000, or Rs. 2 as the net annual profit to each loom engaged in this manufacture.

Numdas.—Numdas, varying in size and quality, are made in Kolhapoor, chiefly by Mahomedans, although at times also by the Hindoo Pinzarees.

The following materials are required to manufacture a Numda of medium quality, and of the following dimensions—6½ feet in length, and 5½ feet in breadth :—

Wool, 3 pukka seers, value	Rs.	0	8 0
Refuse of the nuts of the Kurunj tree (Galedupa arborea) after the oil has been extracted, 64 ounces..		0	0 5
Country soap, 1 ounce and 6 drachms avoirdupois		0	0 3
Total.. ..	Rs.	0	8 8

The wool is first sorted into packs of black, white, and grey, and combed separately. A piece of thick Dunguree cloth, of a larger size than the intended Numda, is then spread on an even floor, and sprinkled with water,

and a thin layer of white wool is laid on the cloth, according to the depth required for the border; and the inner space is filled in with black wool. A thick solution obtained from the refuse of the Kurunjee nuts is afterwards thrown over the mass, and grey wool is then spread over the entire surface, when a further quantity of soap solution is plentifully applied. The ends of the Dunguree cloth protruding on each side are now folded over, so as to overlap the entire Numda. The cloth is then carefully rolled up, tied at each end, and submitted to pressure. It is unrolled and reversed, and again pressed, and this process is continued, commencing from every side, until all the portions of wool have subsided smooth and even.

It is then taken out of the cloth, and placed for a day to dry in the sun.

Two men can make one Numda in a day, and the cost is as follows:—

Value of articles as stated above	Rs.	0	8 8
Wages of 2 men for 1 day		0	3 4
Total.. ..	Rs.	0	12 0

The bazar price of the medium Numda is 13 annas, thus leaving 1 anna as profit to the manufacturer.

In the manufacture of figured Numdas, coloured wools, according to the proposed pattern, are in the first instance spread on the Dungaree cloth, and upon these the Numda is formed by the same process as explained above.

Eighty-four candies of wool, valued at Rs. 1,800, are annually manufactured into Numdas. The bazar value of the manufactured article is estimated at Rs. 3,600, leaving, after a deduction of Rs. 1,440 for the expense of labour, a net profit of Rs. 360, or about Rs. 25 annually, to the small number of manufacturers.

Goor or Jagree.—The mill at present used in Kolhapoor for expressing the juice of the sugar-cane consists of two vertical rollers, about 4 feet in circumference, 4½ feet in height, made of baboul wood, having near their upper ends deep spiral screws, so fitted into each other that both the rollers revolve when a rotatory motion is applied to either. These rollers are mounted in a strong wooden frame, the whole being fixed by piles driven into the ground. The bottom of the roller rests on a wooden block, placed in the centre of a pit 8 feet long, 6 feet broad, and 3 to 4 feet deep. One of the rollers is prolonged about 2 feet above the frame-work, on which a beam 14 feet in length is fixed, and to this four bullocks are yoked to turn the mill. In some parts of the Alte Peta the remains of stone mills are to be seen, but since the introduction of the wooden vertical mill, these have been abandoned. The stone mills consist of a large stone with a cavity in the centre, resembling a mortar, in which the canes are crushed by the rolling motion of a pestle, which rests in an inclined position against the side of the mortar, and is worked by bullocks yoked to a horizontally connected bar. The expressed

juice runs off into an earthen pot, through a hole bored obliquely in the lower part of the stone cavity. In using these mills, the canes were required to be cut into very small pieces, and thus the refuse was rendered useless for fuel.

The process of expressing the juice and boiling it into Goor is always carried on during the night, the juice being highly susceptible of fermentation, and, during the heat of the day, becoming sour in the space of an hour after leaving the mill.

Fifteen men and sixteen bullocks are required daily to work one mill, and to tend the boiler. Four men, called the Phurkurees, are employed in cutting the cane and stripping off the leaves; and this operation must be adjusted to keep pace with the action of the mill, so that the canes may be ground while fresh.

Two men, called Moolkias, are employed in conveying the cane from the Phud or plantation to the mill.

One man, called the Kandkia, is employed in dividing the sugar-cane brought from the plantation into pieces of about a yard in length. The top portion, with the joints, is reserved for seed, whilst the other pieces are tied up in bundles, and carried to the mill. The upper sprouts of the cane are also used as food for the cattle.

Five men are employed at the mill: one, called the Bhurkowlia, applies the cane in a regular layer to the opening between the rollers, which seize and compress the canes as they pass; the second, called the Haindkowlia, sits opposite to the feeder, and receives the cane as it passes between the rollers, an operation which is repeated three several times, so that on leaving the roller the third time the canes are reduced to the form of dry splinters, which are called Chipad, and used as fuel in boiling the juice. The other two men are employed in driving the bullocks yoked to the mill, and are termed Pathakias. The fifth man is employed in conveying the juice, which falls into an earthen vessel fixed at the foot of the rollers, to the boiler.

The next process after the juice is expressed is that of separating the sugar, which is effected by boiling the juice in an open iron boiler, termed a Kahil. This boiler is placed over a stove, and heated by a long flue. The heat is kept up until the juice begins to boil, and the proper heat is indicated by the scum rising in bubbles, and breaking into white froth.

With the scum which rises during this operation, all impurities are thrown up, which are carefully removed with a bamboo sieve.

A handful of ashes made from the stem of the Agada is added to the juice whilst boiling, for the purpose of clarification.

When the juice is sufficiently evaporated, it is removed into a wooden trough to cool, and from thence put into moulds made in the ground, and in these it settles into a dark brown coloured mass called Goor or Jagree, in which state it is brought to the market.

To ascertain whether the juice has attained the requisite consistency, a few drops of the syrup are taken between the thumb and forefinger, and made

into a ball: should the syrup adhere to the finger, it has reached the proper point of boiling.

Two men are employed at this work, one called the Gool Randea, who tends the boiling, and the other, called the Chooljalea, who attends to the fire at the stove. The latter is generally the work of village Mahars, who receive for their labour payment only in kind.

The best Jagree is obtained from the red cane juice; that from the white and striped is apt to melt if exposed to the air, and to ferment if kept much confined.

About 4,296 candies of Jagree, valued at Rs. 1,20,539, are annually manufactured in Kolhapoor; the average expense is estimated at Rs. 90,406, leaving a net profit of Rs. 30,133 to the manufacturers.

Oil.—Oils in Kolhapoor are extracted by two castes, the Lingaets or Pandra Tailee, and the Kunada or Kala Tailee: both are votaries of Mahadeo, and the Kala Tailees are the only people who will carry away the carcass of a dead elephant.

The oils generally used for lights or consumption, and which are always procurable in the market, are extracted from—

The Kurdee seed (Carthamus).

The Korta or Karala seed (Vernonia anthelmintica).

The Bhooeemoog (Arachis hypogea).

The Ambadee seed (Hibiscus cannabinus).

The Khobra (dried kernel of Cocus nucifera).

Oils are also extracted from the following seeds, but only when there is a demand for any particular kind.

From the Til seed, sesamum seed, used for lights as well as eaten.

From the Mhowrea, mustard seed (Sinapis racemosa), used for preserving pickles.

From the Juwus seed, linseed (Linum usitatissimum), used by painters.

From the Kureed Kangonee, heart pea (Cardiospermum horticocolum), used medicinally.

From the Tumbakoo seed, tobacco (Nicotiana), used for burning.

In extracting oil from most of the above seeds, the Kurdee is invariably mixed in equal quantity, in consequence of its containing a greater portion of unctuous matter.

The average quantity of oil extracted from the above seeds, together with the cost and profit, are estimated as follows:—

Ambadee Oil.—Ambadee seed, Kailee, 1 maund, or 48 pukka seers, mixed with a similar quantity of Kurdee seed, will produce 17¼ pukka seers of oil, and 5 maunds of Paind, or oil-cake.

17¼ pukka seers of oil are worth	Rs.	3	0 11
5 maunds of Paind ditto		0	12 0
Total.. ..	Rs.	3	12 11

Expenses :

2 maunds of Kurdee and Ambada are..	..Rs.	2	2 3
Feeding the man and bullock during the extraction		0	3 11
Total..	..Rs.	2	6 2
Leaving a profit of..	..Rs.	1	6 9

Bhooeemoog Oil.—Bhooeemoog Kailee 1 maund and 2 pylees, or 54 pukka seers, and Kurdee seed same quantity, will produce 17 seers of oil, and 5 maunds of Paind.

17 seers of oil are worth	..Rs.	3	0 2
5 maunds of Paind ditto		0	12 0
Total..	..Rs.	3	12 2

Expenses :

2 maunds and 2 pylees of Bhooeemoog and Kurdee seeds are about	..Rs.	2	0 6	
Labour and feed of bullock		0	3 11	
				2 4 5
Total profit..	..Rs.	1	7	9

Korta or Karala Seed Oil.—Korta 14 pylees, or 42 pukka seers, and Kurdee 1 maund and 2 pylees, or 54 seers, will produce 24 seers of oil, and 5 maunds of Paind.

24 seers of oil are worth	..Rs.	4	4 0
5 maunds of Paind ditto		0	12 0
Total..	..Rs.	5	0 0

Expenses :

1 maund and 2 pylees of Kurdee and 14 pylees of Korta	..Rs.	2	7 2	
Labour and feed of bullock		0	3 11	
				2 11 1
Total profit..	..Rs.	2	4	11

Khobra or Cocoanut Oil.—Cobra or dried kernel of the cocoanut, 2 maunds, or 24 pukka seers, will produce 1 maund of oil and 1 maund of Paind.

The price of 1 maund of Khobra oil is	..Rs.	4	0 0
Ditto of 1 maund of Paind ditto		0	2 6
Total..	..Rs.	4	2 6

Expenses :

2 maunds of Khobra	Rs.	4	0 0	
Labour and feed of bullock		0	0 6	
				4 0 6
Profit on every maund..	..Rs.	0	2	0

To extract 1 maund of Khobra oil consumes the labour of half a day.

Oil is also extracted from the Kurunjee seeds (Galedupa arborea) towards the Konkun, and used only for lights.

The Koonbee women also extract oil from the following seeds :—

Yérundea, or castor oil seed (Ricinus communis), used for lights and as physic.

Peola Dhotra (Argemone Mexicana), Jamaica yellow thistle, used as ointment for cutaneous diseases.

Monglee Yerundee seed (Jatropha Curcas), angular-leaved physic nut, used for lights, as well as medicinally.

The oil-mill of Kolhapoor is very simple in construction. It consists of a wooden trough, which holds the seeds, and a wooden cylinder about 4 feet high, fitted upright into the centre of the trough, with a heavy cross-beam on the top in a standing position, one end of which rests about a foot from the ground. A semi-circular block of wood is attached to the lower part of the trough, with a piece of wood projecting, and forming a right angle, with the upper beam at the end nearest the ground. On this piece of wood a large stone is placed, and communication with the upper beam is effected by means of ropes playing on a pulley, and as the ropes are tightened, and the block rises, the pressure of the cylinder is increased. A bullock, blind-folded, is yoked to the upper beam. The bullock goes round the trough, and by the revolving of the cylinder the seeds are crushed, and formed into a mass, and by the pressure of the cylinder the oil is squeezed out, and falls to the bottom of the trough, while the residuum forms into a solid mass round the sides of the trough as oil-cake.

In some villages a hand oil-mill is used, which consists of a flat stone, about 5 or 6 feet square, with a hole in the centre, in which a stone pestle is made to fit upright. The seeds are put into the hole, and the pestle is turned with the hand. In the hand-mill the oil rises to the top, and runs out on the sides into a pot.

The quantity of seed held by one of the bullock mills at a time varies from 2 to 6 pylees, and the cost of a mill may be estimated from Rs. 20 to Rs. 25.

Four thousand candies of oil are annually expressed, valued at Rs. 1,20,000, which sum, after deducting a sum of Rs. 1,00,000 for expenses, and the price of the raw material, would afford a net profit of about Rs. 7 annually to each manufacturer.

Paper.—Paper is manufactured in Kolhapoor by a class of Mahomedans called Kagdees.

The article manufactured is of coarse texture, but strong and glazed.

There are 18 paper-mills constantly at work in Kolhapoor, which afford daily employment for 666 individuals, being at the rate of 37 men to each establishment.

Paper is manufactured from hemp and gunny-bags. The fibrous material is in the first instance cut into small pieces, and after being cleansed is

immersed in water, previously saturated with chunam. It is then reduced to a pulp in a machine called a Dung.

This apparatus consists of a heavy wooden lever, to which a ponderous wooden pestle is attached. The lever is fixed by axles on two upright posts driven into the ground. At the end of the pestle nearest the ground two heavy iron teeth are fixed, each weighing about 10 lbs., the whole weight of the pestle being about 50 lbs.

The object of this apparatus is to pound the fibrous material into a pulp, to effect which two men are employed in alternately raising the pestle, and allowing it to fall with a heavy blow on a stone slab 2½ feet square, firmly fixed in the ground, with a terraced floor round it.

Three men are required to work the Dung, two at the lever, and one to introduce the hemp, or Gunny, between the stone and the pestle.

From the tedious motion of the pestle, twenty hours are consumed in reducing 4 maunds of Gunny into a coarse pulp.

The pulp is then washed in a river or tank, by placing about half a maund in a piece of Dunguree gathered up at the corners, and tied to the waists of two men. These labourers stand in the water up to the waist, and keep continually stirring the mass, by which means all dirt and impurities rise to the surface, and are carefully removed. To wash 4 maunds of pulp takes three hours.

The pulp is then brought to the land, and the water allowed to drain off, after which about a quarter of a seer of Papur Khar (carbonate of soda) and 1 seer of chunam (lime) is added, and it is again pounded in the Dung during three successive days, for about ten hours each time, after which it is again washed, and 1 seer of country soap, and 1 seer of chunam are added. Four men are now employed to tread the pulp on a terraced floor for several hours. It is then made into large lumps, and left for four days to bleach and putrify, and on the fifth day it is again for the third time put into the Dung, which it leaves this time in the shape of a thin pulp.

The bleached and putrescent mass is now put into a chunam tank filled with water, 4 feet square and 4 feet deep. The mass is then well stirred with a bamboo, and the process of making paper commences.

The gelatinous mass is received on a mould called a Kasee, which consists of a wooden frame 3 feet long, 2½ feet broad, and 1½ inch deep, with cross iron bars at intervals of 3 inches. Over this frame is placed a matting, called a Chupree, made from the blade of the Kowal grass, woven with horse-hair. Over this matting another thin frame of wood is fitted close to the mould, this second frame being used to retain the stuff on the mould, and to limit the size of the sheet.

A man now sits with this mould in his hand on the edge of the tank, and, inclining the mould a little towards him, dips it into the tank, and lifts it again horizontally, giving it a shake to distribute the stuff equally on the mould. This is repeated three or four times, until a sufficient quantity of the pulp settles on the mould. The Chupree or matting is then taken off the mould,

and placed on a terraced floor called a Buksar. On depositing it on the Buksar, the side on which the paper is formed is turned towards the floor, and pressed with the hand to squeeze out the water, after which the Chupree is carefully taken up, and the sheet of paper remains deposited on the floor. Sheet after sheet is thus taken off and laid one over the other in a pile, until the pulp in the tank is exhausted.

The pile is then introduced between two stout boards, over which a couple of heavy stones are placed, and a man keeps stamping on the board with his foot to squeeze out the superfluous water. The sheets are then carefully separated one by one, and plastered to dry on the house walls, which are in the first instance washed with white mud and water. As the water is absorbed the paper dries and falls to the ground. The paper at this stage is called Rusth. It is then again hung up in the sun for a short time to dry, after which it is made into a large pile, and pressed with great force, to render the sheets flat and smooth.

The paper now requires finishing, by being sized and polished. The size used in Kolhapoor is made of rice conjee mixed with pounded Toortee (alum), which is laid on both sides of the paper with a brush, and allowed to dry.

The next operation the paper undergoes is that of being polished, which is performed by placing it sheet by sheet on an even board, and drawing over it smartly a smooth flint-stone or shell, until it assumes a glazed appearance.

It is then transferred to the Ginger (a class of people who work in leather, horse-gear, and binding books, &c.) for the purpose of being cut, and the edges made even. This operation, on account of caste prejudice, the Kagdees are precluded from performing. After the paper is cut, it is counted into Dustas of twelve sheets, each folded and packed into Guddees of ten Dustas.

Three descriptions of paper are made at Kolhapoor, of different sizes, strength, and finish.

The first sort, called the Wahchey Kagud, is 18 inches long and 12 inches broad, and it sells at from Rs. 2-12-0 to Rs. 3 a Guddee of ten Dustas, each Dusta containing twenty-four sheets or Pans.

The second sort, called the Khurchee Kagud, and for which there is the greatest demand, is 14 inches long and 12 inches broad, realizing from 12 to 14 annas per Guddee of ten Dustas, each Dusta containing twelve sheets or Pans.

The third and inferior sort, called the Rusth, is neither sized nor polished. This paper is used as a wrapper, and is sold at from 8 to 10 annas per Guddee of ten Dustas, each Dusta containing twelve sheets or Pans.

Of the quantity manufactured, the annual consumption in the public offices of the State is valued at Rs. 5,000; the inhabitants purchase to the amount of Rs. 2,000, and the remainder is exported to Meeruj, Sanglee, and the adjoining Putwurdhun States.

An amount of Rs. 12,000 worth of paper is annually sold, which, allowing a sum of Rs. 2,500 for the value of the raw material and Moturfa tax, would

allow a sum of Rs. 9,500 as the amount of expenses and profit of labour, which, among the individuals employed, would yield an annual sum of about Rs. 15 to each individual.

SNUFF.—Two and a half seers of snuff can be prepared out of 5 pukka seers of tobacco, and the article is sold at the rate of Rs. 1½ per seer; but the price depends greatly upon the care bestowed on the preparation, and if labour be neglected, the value of the snuff becomes less.

Mode of preparing Snuff.—The tobacco, after being dried in the sun, is beaten to powder, and sifted through a piece of cloth, and then washed in pure water in an earthen vessel called Chundungee, after which five limes, four plantains, citron or lime leaves, and mango leaves are mixed with the wet powder, which is rolled into balls of the size of a cocoanut, and placed into a bamboo basket, upon which Goonpat is placed in order to preserve a sufficient heat. After ten or twelve days the balls are taken out and dried in the shade; they are then placed in strong earthen pots, and rubbed and strained three or four times successively, and the refuse thrown away.

The snuff prepared in Kolhapoor is not so good and rich as the Wurtukee, which is prepared at Poona, or the snuff prepared at Sanglee.

The actual cost of preparing the above quantity of snuff is as follows:—

Wages of 1 man for 5 days for rubbing the tobacco, at Rs. 4 per month	Rs.	0	10 0
Ditto for 3 days for straining ditto, at Rs. 3 ditto		0	5 0
Cloth for a sieve, 4 yards		1	0 0
Tobacco, and sundry things		1	5 0
Total	Rs.	3	4 0

Statement showing the Consumption of Snuff in the Kolhapoor Territory, with the Profit derived on the Sale.

Quality.	Amount of Quantity in Candies.	Rate per Candy.	Value.			Sale of the Snuff in Kolhapoor.		
			Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*
First or best sort	1½	180	270	0	0	337	8	0
Second or middle sort	3	100	300	0	0	375	0	0
Third or inferior sort	1½	60	90	0	0	112	8	0
	6	..	660	0	0	825	0	0
						660	0	0
Profit arising in the sale of snuff				Rs.		165	0	0

A sum of from Rs. 400 to Rs. 600 is annually realized by the State from the contract of the monopoly for the sale of this luxury in the territory, which sum is included in the retail dealings.

Liquor.—The Abkaree or liquor contract of Kolhapoor annually realizes from Rs. 11,000 to Rs. 13,000, and the privilege of distilling spirituous liquor for consumption is held by one contractor, from whom the retail vendors obtain their supplies. The contract for the different Petas is sub-let by the contractor to the highest bidder, and the following may be taken as an average of the annual realization from each Peta:—

Petas.	Number of Distilleries.	Average Amount paid to the Contractor.		
		Rs.	*a.*	*p.*
Kurweer Peta	60	1,535	0	0
Sherole ditto	28	490	0	0
Bhoodurgur ditto	29	1,444	0	0
Gur Ingluz ditto	12	215	0	0
Punala ditto	42	1,308	0	0
Alte ditto	50	1,439	0	0
Total ..	221	6,431	0	0

In the town of Kolhapoor there are about 30 retail shops, and in the British and civil camps 6 shops, to which liquor is supplied by the contractor.

The annual consumption in the town of Kolhapoor and the two camps may be estimated at about 9,600 gallons of liquor, valued at about Rs. 18,000.

Liquor is made in Kolhapoor from Jagree and the bark of the Heewar by the common process of fermentation and distillation, the following being the proportion of ingredients used, and produce:—

Four maunds of Jagree, mixed with 8 seers of Heewar bark, will produce 13 gallons of liquor, called by the Natives Rasee, of specific gravity 993,* and 13 gallons of Doobara, or double distilled, of specific gravity 982.*

The liquor called Rasee Daroo, being the product of the first distillation, is of very inferior quality, containing little alcohol; and is sold at the rate of 4 annas per quart bottle.

The Doobara or double distilled liquor has been found by experiment to contain in 720 grains Troy weight about 420 grains of alcohol, and 300 grains water, and is nearly as strong as brandy procurable in this country, sold at 8 annas per quart bottle.

There is a third sort of liquor made in Kolhapoor, called the Lal Daroo, or red liquor, of specific gravity 979, obtained by a third distillation, containing in 720 grains Troy about 540 of alcohol, and 180 of water, and is much stronger than brandy, sold at 10 annas per quart bottle.

Besides these descriptions of liquor, there is another intoxicating drink sold in Kolhapoor, called Painda or Boza, much used by the Mahomedans, and the lower castes of Mahars and Mangs.

* Taken at a temperature of degrees.

Painda is made by steeping the grain of the Jowaree (*Holcus Sorghum*), which is first ground into a coarse flour, with Nachnee (*Cynosurus corocanus*). When well mashed, it is put into an earthen pot, and allowed to stand and ferment for three days. On the fourth day it is strained, and the following ingredients are added in small quantities : Bhang (flower of hemp), Koochla (*Nux vomica*), and the leaf of the Bhooee Nimb (a species of *Melicæ*), when it is ready for sale.

The vendors of Painda pay annually from Rs. 250 to Rs. 275 to the liquor contractor.

The following statement may be taken as a fair calculation of the expense and profit of the contractor :—

Amount realized by sale of liquor in the town of Kolhapoor, and the British and civil camps, per annum	Rs.	18,000	0	0		
Amount realized by the sale of Peta contract..		6,431	0	0		
Amount realized by sale of Painda or Boza contract		250	0	0		
					24,681	0 0
Deduct expense:						
Cost of material for the distillation of 9,600 gallons of liquor, including tear and wear of Still, &c.		1,484	9	9		
Annual cost of establishment of Karkoons, Peons, &c.		600	0	0		
Interest at 5 per cent. on Rs. 2,000, deposited as security		100	0	0		
Premium to security, at 5 per cent. per annum, for Rs. 13,000		650	0	0		
Amount of contract paid to Government..		13,500	0	0		
					16,334	9 9
Balance.. ..	Rs.				8,346	6 3
From this deduct the sum allowed by the contractor to the liquor vendors as profit, at the rate of one bottle on every gallon purchased by them					276	14 9
Leaving a balance of.. ..	Rs.				8,069	7 6

But the customers in this trade being the most dissipated characters of the community, a deduction of 25 per cent. may be made from the sum of Rs. 8,069-7-6, and further loss is suffered on account of bad debts. The value of the raw material is also very fluctuating, so that if a profit of 20 per cent. is made, the contract is considered as having been highly advantageous.

PERFUMERY.—The principal articles of perfumery produced in Kolhapoor

are Abeer or Booka (a kind of odoriferous powder), Oodbutees and Augurbutees (sticks coated over with scented substances), and Oodel (oil of frankincense).

The substances required for preparing Abeer are as follows :—

Names.	Weight in Company's Rupees.	Price.		
		Rs.	*a.*	*p.*
Burmee	20	0	0	4
Dried flowers of rose	20	0	1	0
Kuchora (dried root of the Zedoary plant Curcuma Zerumbet)	20	0	0	3
Sandal-wood	20	0	1	0
The dried flowers of the Ghonesuree	20	0	1	0
Juta Mowsee, a scented drug	20	0	1	0
Nagur Motha (the bulb of the Cyperus juncifolius or Cyperus pertenuis)	20	0	0	4
Wala roots of the grass Andropogon muricatum	20	0	0	3
Krishnagur black sanders	20	0	1	0
Nukh, a fragrant substance, apparently some species of dried shell-fish	2	0	1	0
Kosht (a kind of Costus, Costus Arabicus)	20	0	0	6
Putruj, a particular plant	20	0	0	4
Gowla, an odoriferous substance	20	0	1	0
Deodar wood (a species of pine, Pinus devodura)	20	0	1	0
Shilarus, (Gum Benjamin, or olibanum)	2	0	1	0
Total.. ..	264	0	11	0

All these substances are reduced to a fine powder, by being beaten in a stone mortar with an iron bar. The powder is sifted through a cloth, the coarser grains being again ground, beaten in the mortar, and sifted.

In this process substances of the weight of about 40 rupees are wasted.

The following substances are mixed and reduced to the consistency of paste, by being beaten in a mortar :—

Substances.	Weight in Tolas.		Price.		
			Rs.	*a.*	*p.*
Spirit of frankincense	21		0	7	0
Sandal-wood Uttur	2		0	8	0
Rosel oil, obtained from spice grass	20		0	6	0
Uttur of roses	¼		0	8	0
Uttur of Pach, an odoriferous plant	¼		0	8	0
Musk	1/16		1	15	0
	Tol.	Goons.			
Total.. ..	43½	6	4	4	0

This paste is mixed with the fine powder above alluded to, and the whole is again rubbed in the mortar with a crow-bar. The result is Abeer of a superior quality, which is sold at Rs. 4 per seer weighing eighty Company's rupees.

In the preparation of Abeer of an inferior quality, spirit of frankincense and rosel only, without the other substances just now enumerated, are used; it is sold at the rate of 14 annas per seer.

The total quantity of Abeer produced in the Kolhapoor State is 2 candies and 9 maunds, valued at Rs. 1,008; and as it is sold for Rs. 1,260, a profit of Rs. 252 is thus secured.

Oodbutees and Amburbutees.

Substances.	Weight in Company's Rupees.	Price.
		Rs. a. p.
Burmee	20	0 1 0
Dried rose flowers	20	0 1 0
Wala roots of the grass Andropogon muricatum	20	0 0 3
Deodar wood	20	0 1 0
Frankincense	80	0 3 0
Juta Mowsee	20	0 1 0
Nagur Motha	20	0 0 4
Sandal-wood	20	0 1 0
Nukh	40	0 4 0
Bdellium	160	0 1 6
Kosht	20	0 0 6
Putruj	20	0 0 4
Krishnagur	20	0 1 0
Shilarus	80	0 8 0
Dugud phool	80	0 1 0
1 seer, or „ 2 seers, or 1 seer, or „ Total 8 seers, or	640	1 8 11

These substances are reduced to a fine powder, in the manner already described, one-fourth of a seer being wasted in the process. To the powder are added musk one-twelfth of a tola, worth Rs. 2-6-0, solution of the charcoal of the Shenda or milk-bush (*Euphorbia Antiquorum*), 1¼ seer.

The mixture is then reduced to a paste, by being beaten in a mortar. Small pieces of thin sticks are then coated with this paste. Sticks of a superior quality are sold at the rate of Rs. 3 per seer.

In the preparation of the sticks of an inferior quality, no musk is made use of. These are sold at the rate of 6 annas per seer.

The total quantity of sticks produced is 1 candy and 18 maunds, valued Rs. 804; and as they are sold for Rs. 1,005, a profit of Rs. 201 is secured.

The spirit of frankincense is prepared in the following manner:—

Substances.	Weight in Seers.	Price.
		Rs. *a.* *p.*
Frankincense	1	0 3 0
Oil of the sesamum seed	2	0 1 6
Total.. ..	3	0 4 6

Frankincense is burnt, and the extracted oil is mixed with the sesamum seed oil; the result is Oodel (spirit of frankincense).

The total quantity of Oodel produced in the Kolhapoor State is 3 maunds 1¼ seer, valued Rs. 188. It is sold for Rs. 235, leaving a profit of Rs. 47.

Abstract of the above.

No.	Names.	Cost.			Value.			Profit.		
		Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1	Abeer	1,008	0	0	1,260	0	0	252	0	0
2	Oodbutees	804	0	0	1,005	0	0	201	0	0
3	Spirit of frankincense ..	188	0	0	235	0	0	47	0	0
	Total.. ..	2,000	0	0	2,500	0	0	500	0	0

Basket and Mat-making.—Bamboos are first split into thin slices, about half an inch in breadth, and from these various articles of domestic use are woven by the lower castes, the manufactory giving employment to individuals of every age and sex. The straw of the Boorud grass is also used in the finer description of baskets, but of these a very limited quantity is prepared.

The following table exhibits full particulars regarding the articles made of the bamboo :—

No.	Names.	No. manufactured.	Cost.			Price.			Profit to the Manufacturer.		
			Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1	Kungas, or large baskets	15,000	1,200	0	0	2,343	12	0	1,143	12	0
2	Mats	15,000	3,750	0	0	5,625	0	0	1,875	0	0
3	Winnowing fans, called Soops	30,000	300	0	0	600	0	0	300	0	0
4	Doondia, or small baskets.	30,000	1,200	0	0	1,875	0	0	675	0	0
5	Haras, or large baskets ..	60,000	600	0	0	1,275	0	0	675	0	0
6	Thabdee, or bamboo dishes.	60,000	300	0	0	637	8	0	337	8	0
7	Bootia, or smaller vessels..	15,000	75	0	0	150	0	0	75	0	0
8	Sieves	15,000	150	0	0	300	0	0	150	0	0
	Total.. ..	240,000	7,575	0	0	12,806	4	0	5,231	4	0

CARPETS.—Carpets are in great demand, chiefly, however, among the higher classes. The Kolhapoor manufactured articles are not of a superior quality, and are entirely used for home consumption. The best description of carpets are imported from the adjacent towns Kagul, Hooblee, and Belgaum.

Mode of Preparation.—Rolls of white, red, and blue cotton thread are in the first instance procured: the white thread is twisted by a spindle into long thick twine, and transferred to a loom, being intended to form the warp. Pieces of raw red and blue thread are then woven with the white thread, so thickly as to conceal the latter. The loom is worked sometimes perpendicularly, and sometimes horizontally.

The following table exhibits the number, &c. of carpets manufactured at Kolhapoor:—

Particulars.	No. manufactured.	Cost of each.	Price.	Profit to the Manufacturer.
		Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*
First sort carpets	8	3 0 0	5 0 0	2 0 0
Second ditto	200	2 4 0	2 12 0	0 8 0
Third ditto	200	1 12 0	2 4 0	0 8 0
Total ..	408	7 0 0	10 0 0	3 0 0

The total cost of 408 carpets is Rs. 825, and they are sold for Rs. 1,040, leaving Rs. 215 as profit to the manufacturers.

GOONPAT.—A great demand exists for Goonpat, a coarse kind of hempen cloth, which is used in making sacks for the conveyance of grain and other articles by pack carriage. The material forms a large portion of the housings, &c. of elephants and camels. Money bags and screens are also made of it, and combining the advantages of durability and cheapness, the stuff is considerably used among the lower classes of the people.

Mode of Preparation.—The fine fibres of hemp, after being well washed with water, are beaten, then twisted, and formed into twine, which, after being dyed (if necessary), is woven into a Goonpat web, which is generally from 6 to 8 inches wide, and 28 or 30 feet long.

The cost is as follows:—

Hemp, about 7½ seers, price	Rs.	0	8 0
Wages of 1 man, employed for 4 days in making thread, at 1¼ anna per diem		0	5 0
Ditto of 2 men, employed in weaving Goonpat for 2 days, at 1¼ anna each per diem		0	5 0
Total	Rs.	1	2 0

A Goonpat web is worth from 1 rupee to 1 rupee and 8 annas.

Generally the manufacturer works himself, and thus receives the price of labour. Goonpats manufactured in Sunkeshwur are sold for from 11 to 14 annas, and those at Rajapore from 15 to 17 annas each; both kinds are, however, of an inferior quality.

About 500 Goonpats of the best quality are woven throughout the Kolhapoor State, at the cost of Rs. 562-8-0; they are sold at 1 rupee 12 annas each, making in the aggregate Rs. 875, leaving Rs. 312-8-0 as profit to the manufacturer.

About 200 of a superior and 300 of an inferior kind of Goonpats are imported into the Kolhapoor territory from Rajapore and Sunkeshwur; the value of the former is 1 rupee 4 annas, and they are sold at 1 rupee 6 annas each; the value of the latter is 12 annas, and they are sold at 14 annas each, leaving aggregate profits of Rs. 25 and Rs. 37-8-0 respectively to the manufacturer.

Cotton Thread.—The country cotton thread finds a ready market in the Kolhapoor territory, being used in weaving coarse cloths, in sewing, &c.

Mode of Preparation.—A quantity of cotton, weighing about 25 tolas, is taken, and, after separating the seeds, is carded and spun into thread by means of a spindle. On the completion of about 20 or 25 hanks, each about 1,000 feet in length, the ends of the threads are joined together, and a roll called Cheewut is made. The hank is sold at the rate of three per pice, and each Cheewut at from 1½ anna to 3 annas.

The number of rolls of cotton thread manufactured throughout the Kolhapoor State is about 13,000,000, and their value is estimated at Rs. 2,00,000. They are sold for Rs. 2,12,500, leaving a profit of Rs. 12,500 to the manufacturers, who are generally the wives of the cultivators.

Pottery.—The materials required by potters are as follow:—

A wheel of the shape shown, of the value of about 1 rupee; three pieces of wood, either of Babool or Khair, 4 inches in length, and in breadth 4, 3, and 2 inches respectively, each valued at 9 pies; a piece of stone 4 inches long, 2 inches broad, and having a handle let in; a stick 7 feet long, for turning the wheel; 13 pukka seers of black clay; 13 pukka seers of dry dust from ground well trodden by cattle; 6¼ pukka seers of horse-dung.

The clay and horse-dung are mixed together in water. At first the mixture is kneaded with the hands, and afterwards trodden with the feet. This is done twice, and the process takes two hours. The prepared clay is sufficient for the production of the following articles:—

20 water-pots called Ghagur.

40 smaller pots (Ghura).

6 larger water pots called Dera, each holding water sufficient to fill four Ghagurs.

100 Cheelums (the part of the Hooka holding the fire).

50 small drinking vessels, called Mogay.
100 dishes or coverings for pots.
50 very small pots, called Boodooklees.
10 cooking pots (Koondaley or Mandan).
40 Puruls, or shallow dishes.
100 small open drinking vessels, called Jams.

The potter's wheel is formed as follows :—

A flat piece of wood is cut into a circular form of about 8 inches in diameter, and a small flat circular stone, having a hollow in the middle, is fixed in the centre ; six thin sticks are inserted as spokes on the piece of wood, which serves as the nave. Afterwards three hoops are tied on the extremities of the spokes, with a thin kind of rope made of a variety of grass (*Saccharum manja*), and the circumference of the wheel is loaded with a mixture of clay and goat-hair to make it heavy. A stout wooden peg is buried, leaving three-fourths of a foot above ground. A pit is filled with water, and the wheel is placed on the peg, which rests in the hollow of the stone fixed in the nave. The potter then places a quantity of mud on the wooden nave, and turning the wheel by means of a stick fixed in a hole made for the purpose in the circumference, obtains a sufficient rapidity of motion. A piece of wet cloth is then taken in the fingers of the operator, and the required form is given to the mud, which is moistened with water during the operation. By continual manipulation, turning, and applying fresh mud, the pot is both enlarged and strengthened, and the requisite finish of shape is given. The pots are then dried, a solution of red earth in water is applied externally, and a string of smooth Kenjka seeds besmeared with oil is rubbed over to polish the outside. The pots are then baked in a kiln filled with rubbish. At the bottom of the kiln a quantity of rice husk is spread, and the pots are imbedded in regular rows among the husk, which is also plentifully heaped over the pottery. The kiln is set on fire from the bottom in the evening. By about 4 A. M. the next morning the whole kiln is on fire, and after the rubbish and husk are consumed the pots are taken out.

The price of these articles is as follows :—

Ghagur, 1 pice each.	Coverings for pots, 6 for a pice.
Ghura, 2 per pice.	Small Boodkoolees, 5 or 6 per pice.
Dera, 5 pice each.	Koondaley or Mandan, 1 for a pice.
Cheelums, 5 or 6 per pice.	Puruls, 3 per pice.
Mogay, 5 per pice.	Jams, 6 per pice.

The Mode of making Tiles.—Five bullock-loads of clay, five head-loads of horse-dung, and two head-loads of kiln ashes, are mixed together, in water, and reduced to thick mud. One man prepares the mud, another gives the requisite quantity to be placed on the whole, and the third turns the wheel, and prepares the tiles in the shape of a hollow cylinder, tapering towards one end. These cylinders are about 7 or 8 inches in length, and about 3 inches in diameter.

While wet, two cuts are made with a piece of stone or wood on each side of the cylinder, leaving it, however, joined together on the upper and lower ends. When dry, a solution of red earth is applied, and the cylinders are baked in the kiln. Baked cylinders are sold at the rate of 500 for a rupee. The purchaser divides them into two parts longitudinally at the time they are used. Tiles are sold at 1 rupee per 1,000. Three men make 400 cylinders, or 800 tiles, in a day.

There are other kinds of tiles, which are made in the following manner :—

Mud similar to the above is prepared, but with a greater portion of ashes. A quantity of the mixture is then placed over a mould, an oblong piece of wood, having its upper side convex, and tapering towards the end ; the mud is applied by the hand according to the length required, and the mould is then withdrawn, leaving a tile on the ground.

After the tiles are made in this way, they are baked in the usual manner.

These tiles are sold at the rate of 1,000 per rupee and a quarter.

Eight annas' worth of rubbish is required to burn 1,000 tiles, whether they are large or small. The potters are all Hindoos.

The following detailed statement contains the number and value of the pottery manufactured, together with profit left to the manufacturer :—

Pottery.

4,995,000 pots, worth	Rs.	99,900	0 0
Deduct estimated expense		87,412	8 0
Net profit..	Rs.	12,487	8 0

Bricks.

300,000 bricks, worth	Rs.	1,500	0 0
Deduct estimated expense		1,050	0 0
Net profit..	Rs.	450	0 0

Tiles.

89,910,000 tiles, worth	Rs.	1,79,820	0 0
Deduct estimated expense		1,21,128	12 0
Net profit..	Rs.	58,691	4 0

Abstract of the above.

Estimated value	Rs.	2,81,220	0 0
Ditto expense		2,09,591	4 0
Ditto net profit	Rs.	71,628	12 0

Glass Bracelets.—The custom of wearing glass bracelets is observed from the time a female child arrives at the age of three or four years. The bracelet, called Kakun, is one of the three signs of the married state of a

Hindoo woman, and is not worn after the demise of the husband. In Guzerat and the Upper Provinces bracelets of ivory are used, but in the Deccan glass is preferred.

The poorer classes in general cannot afford to purchase the glass bracelets imported from China, which, from their comparative cost, are more in demand among the wealthier part of the community. At the time of the marriage ceremony, however, the country-made glass bracelets are invariably put on the bride among all classes, however rich the parties may be.

There is a great consumption of these country-made bracelets, and the mode of making them as practised in Kolhapoor is as follows :—

The manufacturers procure large pieces of green and blue glass from a village called Godgiree, near Belgaum, where they are said to be imported from foreign ports beyond Bombay.

Blue glass fetches from Rs. 2-8-0 to Rs. 4 per maund; green glass is sold at the rate of Rs. 2-8-0 per maund, and broken pieces of glass bracelets, if available, are also procured.

The large blocks of glass are first exposed to heat, and water is then poured over to reduce them to small pieces, which are then placed on five small earthen dishes over the mouth of a circular furnace divided into compartments, and heat is applied from the inside of the furnace. A large cover is placed over the dishes, leaving openings at each dish.

After the heat has been continued for about six hours, the glass commences to melt, and the working man sits with his face towards the furnace, on a cumblee, or any other non-conductor of heat. He dips the point of a stick in the melted glass in the purl or dish before him; the stick is then turned round with both hands, when the glass forms into a small ball; the stick is then placed on a cross stone, and the man continues to beat the ball gently with a flat piece of wood until it assumes a perfectly round shape. A gentle blow is then given to the stick, which penetrates the ball, and makes the ring, which is enlarged by inserting a flat piece of wood. The ring is then transferred to an earthen mould, and is turned round to the requisite size by means of an iron spindle which is fixed in it.

The operation must be performed with great expedition, and when the entire mould is covered with bracelets they are removed.

Ten men thus employed melt and make bracelets of 1¼ maund* of glass in a day. The bracelets weigh 1 maund and 3 seers, 1 seer of glass being wasted in the preparation.

These bracelets, at the rate of Rs. 6 per maund, fetch Rs. 7-2-0.

* This is a maund different from the common one: brass, copper, and other metal utensils are bought and sold with this maund in this part of the country. It is composed as follows :—

80 rupees weight = 1 seer.
16 seers = 1 maund.

Costs.

1¼ maund of glass, at the rate of Rs. 4 per maund ..Rs.	5	0	0
Average daily expenses, including the wages of 10 men at 2 annas each, wear and tear of the tools, &c.	1	8	6
Total.. ..Rs.	6	8	6

Leaving 9 annas and 6 pies as net profit.

The entire quantity manufactured is estimated to cost Rs. 1,254-8-0, the receipts Rs. 1,800, and the profits, after paying all expenses, Rs. 545-8-0.

Lac Bracelets.—Lac is imported into Kolhapoor from the Konkun and the Carnatic. It is sold at from Rs. 4 to Rs. 4-8-0 per maund. This lac is commonly known by the name of Karee lac, and is obtained from the spice grass (*Andropogon Schœnanthus*), and the trees *Hibiscus populneordeus* and *Zizyphus jujuba*.

Karee lac is deprived of its natural dirty reddish colour in the following manner. A quarter of a seer of lac is reduced to fine powder, and mixed with water. To this is added successively 1 ounce of carbonate of soda, and a similar quantity of the paste of the bark of the tree *Morinda citrifolia*. The whole is then boiled in a seer weight of water, and the water, on being boiled down to three-fourths of a seer, is poured out into another vessel, leaving a deposit of lac, which is called Bhakuree (cake) lac.

Ready made cakes of lac are also obtained from Hooblee, in the Dharwar Zilla, and are sold at from Rs. 2-8-0 to Rs. 3 per maund.

The smaller particles of the Karee lac are kept in water for one night. The next morning the lac is well shaken, and after the water has been poured out, is dried in the sun, and the impurities removed. In this stage the lac is called Daney (grain) lac. It is then put in a cloth bag, secured at both ends. This bag is held by two men about two inches from a fire. The lac then melts, and when it commences to ooze out is scraped off the outer surface of the bag with the blade of a knife, and collected into a vessel, and the lac thus obtained is called the Chopree lac. About one-fourth of the lac is wasted during this process.

Three quarters of a seer of the water which has been obtained from the process of making Bhakuree lac is then taken, and a mixture of 2 ounces of alum, and a similar quantity of water is poured into it. The whole is allowed to remain undisturbed for about six minutes, when it attains consistency. The mixture is then tied in a double cloth, and hung up for one night, during which time all the water oozes out, leaving a thick colouring matter in the cloth.

Mode of preparing Red Lac.—A quantity of the Chopree lac is heated and fastened to one end of a stick; another stick of the same size is made use of to render it smooth. This is done by stirring up the lac while hot at the top of one stick with the other stick, and while the lac is hot a portion of the colouring matter above alluded to is mixed with it, and the whole is then kneaded

between two pieces of stone. This process is continued until an equal quantity of the colouring matter is mixed throughout the lac.

Yellow Lac.—Yellow lac is prepared by beating together on a piece of stone Chopree lac with double its weight of yellow orpiment. A further quantity of Chopree lac, equal in weight to the first portion, is put into the mixture, and the whole is then heated.

Blue Lac.—Blue lac is prepared in the manner just now described, by the addition of indigo instead of yellow orpiment.

Green Lac.—Green lac is obtained by mixing Chopree lac successively with yellow lac and indigo, in proportionate weights of 40, 10, and 2 ounces.

Yellow Shining Lac.—Yellow shining lac is prepared by heating together Chopree lac, Chore Hulud (a kind of turmeric), and Hiradeekun (a sort of sticky juice), in proportionate weights of 10, 5, and 1.

Green Shining Lac.—Green shining lac is obtained by melting the powder of green lac, Chore Hulud, and Chopree lac, in the proportionate weights of 1, ½, and 8.

Hingolee Lac.—Hingolee lac, or lac of the colour of vermilion, is obtained by combining Chopree lac and vermilion in the proportionate weights of 80 and 12.

Mode of Colouring the Tin or Tin Leaves used in the Manufacture of Lac Bracelets.—Tin leaves are imported into Kolhapoor from Poona and Satara, and are sold at the rate of Rs. 1-12-0 per seer of eighty rupees in weight.

A fire is prepared, and a flat piece of earthen pot or iron is placed over it, and after it has become a little hot a leaf of tin is placed on it. Yellow shining, green shining, or red lac, according to the colour required, is taken and tied in a piece of cloth, and the bundle is applied to the hot piece of earthen pot or iron on the fire, and then rubbed over the tin plate.

Mode of making Lac Bracelets.—Bhakuree lac is reduced to small particles, and dried by exposure to the sun for about three hours. A quantity of powder of baked bricks or tiles is put on an iron plate having fire under it, and after it has been heated, the lac is put into the plate, and the whole is then stirred with a wooden ladle, when a combination of the two substances is effected. The compound is then removed from the fire, and again stirred up briskly while it is hot, and made into sticks of the thickness of a forefinger, and about 2½ feet in length.

These sticks are coloured by a coating, while hot, of coloured lac. The sticks are then heated, and lengthened to the required size, by being placed, while hot, on a stone, and briskly turned round under a flat piece of wood. These sticks are then cut into pieces of one span in length, and, when hot, bent into the shape of a ring, both the ends being joined together. These rings are subsequently put on a piece of wood moulded in the shape of an arm, and rendered smooth and even, and then removed.

Patlees (flat bangles) are made by forcing this heated lac into a wooden mould of the desired shape, and the bangles are then placed on a piece of wood

moulded in the shape of an arm, and pieces of the tin leaf, of the required colour, are stuck on the surface, and rendered even by rubbing with a knife. Different figures are afterwards impressed by means of moulds.

Mode of preparing Liquids giving Silver and Golden Hues.—Silver Hue.—Tin leaf and a quantity of glue of half the weight of the leaf are beaten by two men on a stone for about six hours. On amalgamation, the mass is put into very hot water, when it crumbles into small particles. The water is then poured out into another vessel: if any sand or other rubbish is left behind, more water is added, and well stirred, and then transferred to another vessel. This is repeated eight or ten times, until the sand is discharged. The water, after having been heated to a boiling-point, is kept covered for one night. The next morning the colour is found deposited at the bottom of the vessel, when the water at the surface is gently poured off. A small quantity of solution of glue is mixed with the colour, and stirred up, and the result is the silver solution.

Gold Solution.—Gum myrrh is boiled in oil in the proportion of 40 to 48. The liquid is then strained through a piece of cloth, the sediment being thrown out, and the red oil placed aside. An earthen pot, having also a coating of earth at the bottom, and the mouth hermetically closed, is put on a fire, and when it becomes red hot the mouth is opened, and pieces of gum animi, equal in quantity to the myrrh, are introduced. The whole mass is then stirred with an iron instrument, and the mouth of the pot again closed. It is again heated, and the stirring and heating repeated three or four times, when the gum animi is reduced to a liquid state. The pot is removed from the fire, and the red oil mentioned above poured into it. The pot is again put over the fire, and the contents stirred up. The oil and gum animi then combine and form a sticky substance. The pot is removed, and the liquid strained through a cloth into another vessel becomes the required gold-coloured solution.

The silver colour is applied with brushes to the bracelets, which, after having been dried in the sun, are placed on a piece of wood, and strings of glass beads are rubbed over them, which renders them bright and smooth.

The gold colour is then applied to these bracelets with the fingers, and they are placed in the sun for three successive days.

Price of Materials.

Bhakuree lac, 1 maund	Rs.	3	0 0
Choprée lac, 2 seers		1	0 0
Yellow orpiment, weighing 20 rupees		0	3 6
Tin, weighing 60 rupees		0	12 0
Wages for working tin		0	12 0
Glue, one-fourth of a seer		0	3 0
Golden varnish		1	0 0
Charcoal		0	8 0

Wages for guarding the bracelets while drying in the jungle.	Rs.	0	3	0
Paper for covering the bracelets		0	2	6
Wages of the workman for making bracelets		2	13	0
Total.. ..Rs.		10	9	0

2,250 bracelets are manufactured from 1 maund of lac, and the manufacturers sell the bracelets in retail, at the rate of four per pice, or 1,000 for Rs. 5. A sum of Rs. 11-4-0 is thus realized, leaving a net profit, after paying the expenses, of 11 annas to the manufacturer, or seven per cent. on each maund of manufacture. Total of maunds manufactured, estimated at about 300, valued at Rs. 2,000, and the expense amounting to Rs. 1,837, would leave a profit of Rs. 163 to the manufacturers.

Charcoal. — Charcoal is made by burning the wood of the following trees, viz :—

1. Khair.
2. Bawa.
3. Kinjlee.
4. Woombee.
5. Hurka.
6. Jamblee.
7. Anjeen.
8. Dhaunin.
9. Jumboovunee.

A square pit about 2 feet deep is first excavated, and small pieces of dry wood are spread at the bottom. Large green faggots from any of the trees above-mentioned are then stacked to fill the pit, the dry pieces at the bottom are set fire to, and the whole allowed to burn until the upper layer of wood has become thoroughly ignited, when smaller faggots of the same description of wood are added to the heap, and the coals which roll down are collected together on the top of the stack by means of a pole, called a Lug, by the Dhawars. As soon as the entire mass is sufficiently ignited, a portion of dry earth is thrown over it; it is allowed to remain in this state during the night, and on the following morning the smouldering remnants are taken out of the pit with a pole, called a Rusole, by the Dhawars, and the fire is completely extinguished by rolling here and there on the ground the charred wood, which is then stored up as charcoal.

In order to prepare 4 maunds of charcoal, the labour of two men is required for a period of twenty-four hours. The wood is cut during the entire day, and in the evening the faggots are placed in a hole dug in the earth. The heap of wood is burned during the night, and one man constantly keeps watch, in order to prevent the wind from disturbing the operation, which is completed at 6 A. M. on the following day, and the prepared charcoal is then taken to Kolhapoor or Punala for sale. The rate of wages paid to labourers working for the twenty-four hours is 3 annas per man, so that the actual cost of 4 maunds of charcoal is only 6 annas, and for a candy 1 rupee and 4 annas, but the article when brought to Kolhapoor fetches about Rs. 4 per candy, and at Punala Rs. 2-8-0.

About 150 candies of charcoal are made in the State, valued at Rs. 625, and the expense, amounting to Rs. 475, would leave a profit of Rs. 150 to the Dhawars.

Leather.—Raw hides are purchased by the Dhores or tanners, from the Mahars, at from 8 annas to 1 rupee per hide, for the purpose of being tanned. The process is as follows:—The hide is at first macerated in lime and water for about twenty days, to induce a separation of the hair, the fat, and the fleshy parts: after it is well soaked, the Sip, a kind of scrape, is used to scrape off the hair, and the Rapa is applied to remove the fat and fleshy substance. The hide is then washed in a running stream, and immersed for three days in a solution composed of three parts of Babool bark, and four parts of Hurdee (the fruit of the *Chilbula myrobolans*). This process is repeated twice.

The hide is afterwards fastened together, and made into a bag, and hung up, filled with a stronger solution made as above, and left in the sun for three or four days. After this, it is again washed with clean water, and dried, and is then ready for the market, where it fetches from 1 to 2 rupees.

About 77,000 raw hides are purchased from the Mahars, and estimated as bearing a value of Rs. 57,500, and the number of skins of leather sold to the shoemakers and saddle-makers amounts to 25,500, bearing a value of Rs. 40,242, and leaving a profit to the tanner of Rs. 8,984.

One hide produces 8 pairs of shoes, sold at Rs. 6, and the entire number made of 200,000, together with 6,000 imported, would afford an annual supply to 154,375 inhabitants, who necessarily require them.

Iron.—Iron ore is found at the following places in the Kolhapoor territory:—

1. Panala.
2. Meerkoota.
3. Aenee, Peta Bhoodurgur.
4. Toomzaee Hill.
5. Oodgiree.
6. Munolee.
7. Kotolee.
8. Joteeba's Hill.
9. Pawunghur.

The ore is dug from the pits with crow-bars and pick-axes; the large pieces are broken by means of a hammer, and then subjected to the action of fire. When cold, they become brittle, and are pulverized on a slab of hard stone, and the powder thus prepared is then fit for being put into the furnace.

The best variety of the iron ore is called Borgale, the second Jheelga, and the third Totha.

The preparation of the tube called Moos appears to be one of the most difficult parts of the process. For this purpose, a quantity of flints is first submitted to the fire, and, to prevent accident, large stones are kept covering the pieces of flint to preserve the workmen from the fragments, which are apt to fly with considerable force from the fire. It is then reduced to an impalpable powder, and mixed up with fine clay and water. When sufficiently kneaded, and pliable, the mixture is made into a ball, and a round stick 16

inches in length, and about 1¼ inch in diameter, is put into the mass, which is worked with the hands to form a uniform coating on the stick. It is then exposed to the sun, and when dry the stick is removed, and over the tube thus formed a further layer of bits of flint and clay is added, and the tube is again dried.

For the furnace, a round hole is excavated in the ground, about 3 feet deep, and 1½ foot in diameter. One side is at first kept open, and the remaining sides are lined with a mixture of moist clay, and powdered flint, or iron ore. A circle is then made at the bottom, about 6 inches high, of powdered charcoal, mixed with water, and about 4 seers of small charcoal are next put in. The Moos or tube described above is now adjusted in a standing position from the open side of the furnace, so as to have one of its extremities in the centre of the hole. The open side is then closed up, lined in the same way as the rest of the furnace, and a sufficiency of charcoal is added to fill half the furnace. The noses of two large bellows are then adjusted in the outer end of the Moos, and the open space which is allowed to remain above the junction with the upper end of the Moos enables the workmen to see if any matter has been accumulating likely to obstruct the free passage of air. A ball of clay is kept in this open space, and is removed when required.

When all the above arrangements are finished, two men commence working the bellows, the duty of one being simply to labour at the bellows, and the other, in addition to blowing, feeds the furnace with charcoal and powdered ore in proper quantities, and at proper intervals. Beside this man is placed a maund of charcoal, a pylee of the powdered ore, and a long handled iron spoon to serve it out. He first puts a handful of ore into the furnace, and then fills up to the top with charcoal. Both the men set to work steadily at the bellows, and in the course of a short time an intense heat is produced, by which a fusion of the ore takes place without the intervention of any chemical substance. Powdered ore and charcoal are again and again added, and a continued blast is steadily kept up from the bellows, until the heap of ore is expended. Experience and skill are both required on the part of the workman to whom is assigned the task of feeding the furnace, to apply the materials, and to ascertain the moment of fusion. The miners, however, state that as long as the flame is of a reddish colour the ore is not reduced, and a white flame, on the other hand, indicates fusion to have taken place. The ball of metal which is at last formed at the bottom of the furnace is called, by the Dhawars of Kolhapoor, Mudga, and generally weighs from one-fourth to one-half of a maund. The time taken during the process is about three hours, and a maund of charcoal and a pylee or three-fourths of a maund of powdered ore are consumed in the production. The metal is allowed to cool gradually of itself, no water being thrown on it, and is eventually taken out of the furnace with a pair of pincers.

The hole excavated for the furnace serves for two or three occasions, but on each succeeding one it is necessary to line it throughout afresh, and to

make all the arrangements above described; and although the preparation of the Moos is tedious, the brittle tube never lasts for more than two operations.

The iron is afterwards well hammered, and it is then ready for being made into the different articles which are commonly manufactured in this part of the country.

Besides the two men who work at the bellows, there are two other labourers employed in supplying charcoal and water, and in repairing the furnace in the event of its accidentally giving way, and two men are further engaged in procuring and bringing wood from the jungle for charcoal, and the ore from the pits. Altogether one furnace gives full employment to six men.

The iron prepared by the Dhawars sells at the rate of from 1 rupee to 1 rupee and 4 annas per maund.

There are about 180 men in the Kolhapoor territory who follow this profession, and there would appear to be an ample field for double the present number.

The number of furnaces at present working in the Kolhapoor territory are stated to be 30, producing annually 225 tons of metal, valued at Rs. 9,000, and the expense amounting to Rs. 6,300, would leave a profit of Rs. 2,700 to the miners.

Miscellaneous Manufactures.—Sweetmeats.—The confectionery prepared and sold in Kolhapoor is of an inferior quality to that prepared in Bombay, Poona, and other rich towns. The number of shops is limited, and the chief demand exists in the palace, and residences of the Mankurees.

The sweetmeats prepared and usually exposed for sale by the Kolhapoor confectioners are comprised under the following items:—

Pedhas.	Sugared cardamoms.
Burphee.	Butasa.
Sugared gram.	Revdee, &c.
Ditto cashew-nuts.	

Pedhas are made of milk, and the following is the process of preparation:—

A large iron pan, made for the purpose, and containing a small quantity of milk, is placed over a fire-place. The fire-place is made of either bricks or stones, which are well plastered with mud. As soon as the milk is sufficiently boiled, it is stirred with a wide-mouthed iron ladle, called Kultha or Dowla, until it becomes thick, and is formed into a mass, which is called Khuwa.

The Khuwa is also sold ready made by the Gowlees to the confectioners, who prefer buying to the great trouble and care necessary in preparing the article, which from any excessive heat is apt to spoil.

Another wide basin is then placed over the hearth, and heated, when the Khuwa is sprinkled over the pan in small particles, to extract the contained ghee, and when quite dry the requisite quantity of sugar, with cardamoms and sugar-candy, is mixed. Balls of the size of about an inch in diameter are then formed, and flattened on both the sides, and these are called Pedhas.

Burphee.—Kolhapoor Burphee is prepared as follows:—

Fresh kernels of cocoanuts are scraped with an instrument called Kisnee or Khuonee, and exposed in the sun until the substance be partially dried. A requisite supply of white sugar is next put into a basin, together with some water, and boiled until the mixture becomes thick; and this preparation is called Punkh. The cocoanut scrapings are then poured into it, with cardamoms and other spices, and the mixture is allowed to collect into a mass, when it is removed from the hearth, deposited in dishes, and flattened into thick cakes, which are afterwards cut into small square pieces, and piled one above another when exposed for sale.

The process of preparing *Sugared Gram*, *Cashew-nuts*, and *Cardamoms*, is extremely simple. Clarified sugar is put into a basin, with a small quantity of water, and the mixture is boiled until it becomes a thick syrup, when a supply of any of the above-mentioned articles is added, and well stirred about with a stick. It is then removed from the basin, and spread on a mat to dry.

Butasa.—For the preparation of Butasa, sugar of superior quality is clarified, and put into a basin with a portion of water sufficiently boiled. The basin is then removed from the hearth, and placed over a fire to keep the syrup simmering. The liquid is afterwards beaten with sticks made for the purpose, and becomes by this process filled with air bubbles. It is then allowed to drop over a white cloth spread in the open air, and the pieces remain until they are cool, when they are removed from the cloth, and placed in small baskets. The Butasa is round, and hollow inside.

The *Revdee* is prepared without much trouble. A syrup of either sugar or molasses is made in the usual way, and a sufficient quantity of Sesamum seed is added. When the mixture has become thick, it is removed from the fire, and allowed to cool, when it is taken in small quantities, and balls are made of the size of a betelnut. The balls are then pressed with the hand, and flattened, and the article, under the name of Revdee, is thus ready for market.

The following table shows the names of various confections prepared in Kolhapoor, together with the names of the materials required, their actual cost, rate of sale, and the average profit derived therefrom by shopkeepers, &c. &c.:—

Number.	Names of Confections.	Substance required for the preparation of each Confection.	Amount of actual Cost.	Rate of Sale.	Average Profit.	How many of each sort weigh in a Seer.
		Per Kucha Seer.	*Rs.*	*Rs.*	*Rs.*	
1	Pedha	Milk .. .. .. Sugar .. .. .. Cardamoms .. .. Sugar-candy	3	4	1	About 5 Pedhas.

Number.	Names of Confections.	Substance required for the preparation of each Confection.	Amount of actual Cost.	Rate of Sale.	Average Profit.	How many of each sort weigh in a Seer.
		Per Kucha Seer.	*Rs.*	*Rs.*	*Rs.*	
2	Burphee ..	Cocoanut .. .. Sugar .. .. .. Cardamoms	3	4	1	About 5 pieces.
3	Sugared Gram ..	Parched gram .. .. Sugar	2½	4	1½	„ 130.
4	Do. Cashew-nuts.	Cashew-nuts .. .. Sugar	3	4	1	„ 80.
5	Do. Cardamoms.	Cardamoms .. .. Sugar	2½	4	1½	„ 120.
6	Butasa	Sugar	3	4	1	„ 60.
7	Reydee	Sesamum seed .. .. Sugar or molasses ..	1½	2	½	„ 110.

Datwun or Dentifrice.—Tooth-powder is used to a great extent in Kolhapoor, and particularly by females.

The article made in Kolhapoor is of two sorts, superior and common. The former fetches a high price, and finds purchasers only among the wealthier classes, while the latter, which is prepared of no very costly materials, can be purchased at a comparatively cheap rate.

The articles required for the preparation of the superior sort of tooth-powder are the following :—

Cloves.	Gall-nut.
Nutmegs.	Sulphate of iron.
Morchood.	Wild myrobolam.
Cardamoms.	Lochun.
Mace.	

Those required for the common kind are—

Gall-nut.	Lochun.
Morchood.	Sulphate of iron.

These ingredients are separately ground into coarse powder, and then mixed together and well pounded, great care being taken, in the best sort of Datwun, to make the powder as fine as possible.

Oil of Frankincense, or Olibanum.—The oil obtained from olibanum is considered to be of a very stimulating nature, and is used for anointing the person. It possesses a very powerful perfume, and is of a deep red colour. It is also used by females, who apply it to their hair, under the impression that it renders it soft and glossy. The inhabitants of Kolhapoor consume a large quantity in their families, and generally manufacture the article in their private houses.

The materials required are, olibanum of superior quality, called Lohbundee, or Kuvdia, and Ral, a species of resin, believed to be obtained from the Deodar, a kind of pine; and the process is as follows:—

The ingredients, which are procurable in every shop, are coarsely pulverized, and placed in a new earthen pot, having a small mouth. The mouth is covered with a flat piece of potsherd secured with cloth, and rendered air-tight, by applying a thick layer of clay, a small hole being left on one side of the earthen pot, in which a pipe is inserted. The pot is then placed over a moderate fire, and a metallic cup, or other wide-mouthed basin is deposited under the pipe, and the olibanum and Ral, on melting, pour out the essential oil through the pipe into the cup. The essence is then mixed and rubbed up with either Til, or cocoanut oil, and the preparation is the Oodel oil, which is sold by the shopkeepers at 1 tola weight per pice.

Country Ink.—The manufacturers of country ink are denominated Ruktwans, and although from the nature of the manufacture the profession of preparing and selling ink has been considered one of the lowest, very little aversion is displayed to it in Kolhapoor, and the Bramins even often engage in the trade.

Ink is made from various kinds of grain, particularly Nachnee, Bajree, and coarse rice, and the process of manufacture is as follows:—

A certain number of seers of any of the above grains are put into an earthen pot, which is placed on a hearth, and heated. One man is then engaged in turning the grain up and down with a wooden stick. As soon as the grain is sufficiently baked, a supply of water is added, and the mixture is kept on the fire for half an hour, after which the water assumes a brown colour, when the pot is removed. This raw ink is called Sheera, and as it costs very little, is used by children in writing exercises.

A quantity of lamp-black is put into a thin cloth closed at the end. The raw ink is then poured into a wide-mouthed dish, and the bundle is moved about, and rubbed against the bottom of the dish, until the entire quantity of the lamp-black dissolves, and the ink assumes the proper black hue, when it is poured into bottles, and sold either by wholesale or retail.

Lamp-Black.—A quantity of oil is put into a basin made for the purpose, and placed on the floor in a dark room, where the wind is excluded. Around this basin stones are arranged in a triangular form, similar to the Choola of the traveller, and a brass dish called Pitlee is placed over the stones, with some water in it. The lamp is then kindled, and kept in that state until the supply of oil in the basin is entirely consumed, and the lamp is extinguished. The dish is then removed, and the lamp-black, which is a very light powder, carefully scraped off the bottom of the Pitlee with a stick of a cocoanut leaf, and secured in paper.

Grain and oil, costing in the aggregate 4 annas, will produce about three bottles

of ink. Each bottle is sold for about 2 annas, which would give 6 annas as the total price of three bottles, thus leaving for the manufacturer a sum of 2 annas for his profit on the transaction.

Vessels &c. made of Cast Metal.—Worn-out brass and copper utensils, or broken pieces of the same, are used in making metal vessels. Brass utensils and fragments are sold at the rate of 10 annas, and copper at 1 rupee per pukka seer of 80 Company's rupees.

Zinc, which is obtained from Bombay, sells at Rs. 3-8-0 per maund of 16 seers of the above description.

Brass is prepared by melting together 53 rupees weight of copper and 27 rupees weight of zinc.

Mode of Casting Drinking Vessels, and other Hollow Pots.—A mould of the pattern vessel required is made in the first instance of red earth, and after it has been dried is rendered smooth by being turned on the country lathe.

A coating of wax of the requisite thickness is next applied to the mould, which is afterwards removed, and a coating of wet earth is given all over the surface of the wax, leaving, however, a small hole in a convenient place on one side. The mould in this state is then put into the fire, and after a sufficient degree of heat has been communicated, the wax in the mould melts, and escapes through the hole. The mould is then removed from the fire, and the melted metal is poured in through the hole. When it has become cool the mould is broken, and the required vessel is obtained. The vessel is, however, rough, and is polished by being turned on a machine called Churuk, of the form shown below:—

A B is a thick stick buried in the ground; C D is a cylindrical piece of wood, having an iron nail at one end, and resting on a crutch (E) at the other end of the cylinder; the vessel G is attached by means of lac. The point (N) of the cylindrical piece C D rests on the stick A B, and the cylinder is turned by means of the rope L M.

The workman sits near his work, and applies the point of an iron instrument to the sides and other parts of the vessel.

Other Solid Articles.—In casting images and other solid bodies an earthen mould is not required. A wax mould of the form is prepared, and carefully covered all over with fine earth; a hole, as in the former case, being kept open. The process already mentioned of extracting wax and pouring in metal is then observed. After the image is cast, it is polished by means of files and nails, but articles such as candle-sticks, &c. which admit of being turned, are rendered smooth on the turning machine.

FAIRS.—Besides the daily sales in every town and large village, there are five established periodical fairs at Nursoba's Waree, Kolhapoor, Joteeba's Hill, Singnapoor, and Temblace, at which may be had cloths of different descriptions, brass vessels, &c.

The following statement gives the details of the fair annually held at Nursoba's Waree, showing the number of shops, the amount and description of merchandize brought for sale, the estimated value of articles, &c. :—

No.	Names of Articles.	No. of Shops of each description.	Value of Merchandize brought for Sale.	Estimated Value of the Articles Sold.	Balance.
			Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*
1	Cloth	38	3,12,567 0 0	1,35,575 0 0	1,76,992 0 0
2	Brass and copper pots	30	24,597 0 0	13,184 0 0	11,413 0 0
3	Muneree, or haberdasher's articles ..	14	809 0 0	427 8 0	381 8 0
4	Glass bangles	17	1,459 0 0	655 0 0	804 0 0
5	Perfumery	7	357 8 0	161 8 0	196 0 0
6	Confectionery	9	613 8 0	512 0 0	101 8 0
7	Articles sold by Jingurs	3	102 0 0	97 0 0	5 0 0
8	Pearls	13	33,445 0 0	5,439 0 0	28,006 0 0
9	Grain of every kind ..	..	3,000 0 0	2,000 0 0	1,000 0 0
10	Vegetables, fruit, &c. .	..	1,000 0 0	700 0 0	300 0 0
	Total. . ..	131	3,77,950 0 0	1,58,751 0 0	2,19,199 0 0

The Government receipts on account of the market fees, exclusive of the duties on goods and tolls on the Ghauts, amount to .. ..Rs. 58 12 3

Deduct—Amount paid to Hukdars, &c. as shown below :—

Share of the Hukdars, viz. the Patel and Koolkurnee.. .. ..Rs.	10	12	8
Ditto Naik	5	6	4
Oil for the night guard, 1 maund	1	8	0
			17 11 0
Government net receipts .. ..Rs.	41	1	3

The number of people who visited the shrine during the whole month amounted to 46,646 souls; on the 5th, which is called Gopal Kala, and 14th, of Maghwud, no less than 15,000 individuals having come. The fair lasts for a whole month, but the greater number of shops and people continue only for about three weeks. Independent of the sum of Rs. 17-11-0 shown above, the following are the items of Government expenditure :—

Amount of salaries, &c. of detachment of foot and horse, &c. stationed for the preservation of the public peace .. .. ..Rs. 181 2 0
Ditto of expense on account of food given to Bramins .. 359 6 10*

Total.. ..Rs. 540 8 10

Statement of Goods brought for Sale to the Fair held on the Joteeba's Dongur, in the month of Chytra, April-May 1852.

No.	Names of Goods.	Value of Goods brought for sale.			Value of Goods sold.			Value of Goods carried back.		
		Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1	Cloth	1,463	0	0	424	0	0	1,039	0	0
2	Gold, silver, copper coins, &c.	2,775	0	0	2,725	0	0	50	0	0
3	Confectionery	546	0	0	390	0	0	156	0	0
4	Perfumery	119	0	0	67	0	0	52	0	0
5	Metal pots, &c.	2,557	0	0	471	8	0	2,085	8	0
6	Precious stones and pearls	7,000	0	0	425	0	0	6,575	0	0
7	Silken thread work, tassels, &c..	120	0	0	66	0	0	54	0	0
8	Glass bracelets	620	0	0	211	0	0	409	0	0
9	Miscellaneous articles, consisting of glass and metal wares, &c.	490	0	0	155	0	0	335	0	0
10	Cumblees..	225	0	0	160	0	0	65	0	0
11	Goopats	104	0	0	104	0	0	.....		
12	Oil, oil cakes, &c.	135	0	0	135	0	0	.....		
13	Sandal-wood, &c..	110	0	0	60	0	0	50	0	0
14	Betel leaves	85	0	0	80	0	0	5	0	0
15	Grain, ghee, &c. &c.	3,822	4	0	3,308	4	0	514	0	0
	Total.. ..Rs.	20,171	4	0	8,781	12	0	11,389	8	0

The amount of Government fees depends on the number of shops, the following statement giving the average amount:—

Amount of proceeds of Government fees, taxes, &c. ..Rs. 316 15 9
Deduct amount paid to Dewusthan, Dhurmadeo, Sundee sepoys, Ramoosees, &c. ..Rs. 152 7 9
Contingent charges 4 10 0
157 1 9

Total.. ..Rs. 159 14 0
Deduct on account of vexatious taxes which have been remitted 37 5 1

Leaving net proceeds for Government .. .. ..Rs. 122 8 11

Every means have been adopted in precautionary measures, and in providing for the security of persons and property, to encourage these fairs, but any impetus which may be given during one good season is liable to be neutralized during the succeeding one, through the ravages of epidemic diseases, which unfortunately are too apt to exhibit themselves, to the consternation and instant dispersion of the assemblage.

* This expense is defrayed out of the proceeds of the Inam land, yielding an annual sum of Rs. 150, and the allowance of Rs. 262-2-10 given from Mahalumpoor.

On the 6th of February of each year a fair is held on the bank of the river Punchgunga, which ends on the 10th April. It is held in commemoration of the death of His Highness Shivajee I. of Kolhapoor, and commences with several ceremonies. Lights are exhibited, a palanquin is moved about, and fire-works are discharged on the river. From 1,500 to 4,000 Bramins are feasted. About 2,000 individuals assemble every day, until the fair is terminated.

Items of Merchandize, &c. exposed for Sale.

No.	Names.	Value of Goods brought for sale.			Value of Goods sold.			Value of Goods remaining.		
		Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1	Metal utensils	5,000	0	0	2,000	0	0	3,000	0	0
2	Cloth	2,000	0	0	1,200	0	0	800	0	0
3	Glass and lac bracelets	400	0	0	200	0	0	200	0	0
4	Bracelets, beads, &c.	1,500	0	0	500	0	0	1,000	0	0
5	Perfumery	400	0	0	300	0	0	100	0	0
6	Confectionery	300	0	0	250	0	0	50	0	0
7	Pearls	2,000	0	0	1,000	0	0	1,000	0	0
8	Grain, &c.	5,000	0	0	4,000	0	0	1,000	0	0
9	Miscellaneous articles	175	0	0	100	0	0	75	0	0
10	Fruits, greens, &c.	1,000	0	0	800	0	0	200	0	0
11	Silken thread work	200	0	0	100	0	0	100	0	0
12	Grass	50	0	0	50	0	0	.....		
13	Poneys, cattle, &c.	1,000	0	0	600	0	0	400	0	0
	Total .. Rs.	19,025	0	0	11,100	0	0	7,925	0	0

On the last day of the month of January a fair is held near Singnapoor, which is about three miles from Kolhapoor. This fair lasts one day, and is called Vishalee fair, in honour of Vishal Tirth, a name given to the part of the Punchgunga adjoining Singnapoor. About 25,000 individuals assemble on this occasion.

Items of Merchandize exposed for Sale.

No.	Names.	Value of Goods brought for sale.			Value of Goods sold.			Value of Goods taken back.		
		Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1	Cloth	500	0	0	175	0	0	325	0	0
2	Metal utensils	500	0	0	250	0	0	250	0	0
3	Glass and lac bracelets, &c.	100	0	0	60	0	0	40	0	0
4	Ditto ditto for Hindoo women.	600	0	0	400	0	0	200	0	0
5	Perfumery	40	0	0	25	0	0	15	0	0
6	Silken thread work, &c.	200	0	0	100	0	0	100	0	0
7	Confectionery	1,000	0	0	400	0	0	600	0	0
8	Miscellaneous articles	150	0	0	100	0	0	50	0	0
9	Grain, &c.	100	0	0	40	0	0	60	0	0
10	Fruits, greens, &c.	100	0	0	100	0	0	.....		
11	Snuff	1,000	0	0	500	0	0	500	0	0
12	Grass	10	0	0	5	0	0	5	0	0
	Total .. Rs.	4,300	0	0	2,155	0	0	2,145	0	0

On the 5th September a fair is held in honour of the goddess Temblaee, whose temple is situated about three miles from Kolhapoor. About 15,000 individuals assemble on the spot on the occasion, where also His Highness the Raja goes in grand procession.

Items of Merchandize, &c. exposed for Sale.

No.	Names.	Value of Goods brought for sale.			Value of Goods sold.			Value of Goods remaining.		
		Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
1	Miscellaneous articles	100	0	0	40	0	0	60	0	0
2	Confectionery	500	0	0	200	0	0	300	0	0
3	Fruits, greens, &c.	50	0	0	25	0	0	25	0	0
4	Silken thread work, &c.. . ..	25	0	0	15	0	0	10	0	0
	Total.. Rs.	675	0	0	280	0	0	395	0	0

Statement

Detailed Statement, showing the Quantity, Value, and Net Profit of the Manufactures prepared in the Kolhapoor Territory.

Number.	Names of Articles.	Raw Produce.		Amount sold.	Expenses and Wages.	Profit.
		Quantity.	Number.			
		Cds. m. s.		*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*
1	Cotton	.....	233,421	3,37,422 0 0	3,30,000 0 0	7,422 0 0
2	Cumblees	.....	100,000	1,00,000 0 0	88,000 0 0	12,000 0 0
3	Numdas	.....	.....	3,600 0 0	3,240 0 0	360 0 0
4	Goor	4,296 0 0	.....	1,20,539 0 0	90,406 0 0	30,133 0 0
5	Oil	.....	.....	1,20,000 0 0	1,00,000 0 0	20,000 0 0
6	Paper	.....	12,050	12,000 0 0	9,600 0 0	2,400 0 0
7	Snuff	6 0 0	.....	825 0 0	660 0 0	165 0 0
8	Liquor	.....	.....	24,681 0 0	19,745 0 0	4,936 0 0
9	Perfumery	4 10 0	.....	2,500 0 0	2,000 0 0	500 0 0
10	Baskets, &c.	.....	240,000	12,806 0 0	7,575 0 0	5,231 0 0
11	Carpets	.....	408	1,040 0 0	825 0 0	215 0 0
12	Goonpats	.....	500	875 0 0	562 8 0	312 8 0
13	Cotton thread	.....	13,000,000	2,12,500 0 0	2,00,000 0 0	12,500 0 0
14	Pottery	.....	95,205,000	2,81,220 0 0	2,09,591 4 0	71,628 12 0
15	Glass bracelets	.....	1,080,000	1,800 0 0	1,254 8 0	545 8 0
16	Lac ditto	.....	667,000	2,000 0 0	1,837 0 0	163 0 0
17	Charcoal	150 0 0	.....	625 0 0	475 0 0	150 0 0
18	Leather	.....	77,000	1,23,984 0 0	1,15,000 0 0	8,984 0 0
19	Iron	225 tons.	.....	9,000 0 0	6,300 0 0	2,700 0 0
	Total Rs.			13,67,417 0 0	11,87,071 4 0	1,80,345 12 0

Abstract.

Amount sold .. .. ..Rs.	13,67,417	0	0
Expense	11,87,071	4	0
Net profit .. ..Rs.	1,80,345	12	0

CAPITAL EMPLOYED.—Possessing capabilities within her own boundaries to produce all the necessaries and all the usual luxuries required for Indian life, Kolhapoor has been long under the progressing efforts of a division of labour, though checked by constant wars and tyranny.

From ancient times, the alluvial plain has been set apart from the grassy eminence, the forest from the orchard land, and a mutual exchange of proceeds have somewhat benefited the respective tenants of each locality. In the absence, however, of any extended foreign commerce, or finer description of manufacture, and also of any individual costly requirement, the movement has not as yet progressed beyond that state of society where a mere maintenance is obtained by the lower classes, and where the superfluity of produce is wasted by the richer classes in providing for a host of idle dissipated retainers.

From the very simple and primitive nature of the machinery employed, and the premises used in country manufactures, a very limited capital is required.

The following statement exhibits the value of dead stock requisite in each of the principal manufactories, and the total amount invested under this item amounts, according to a rough calculation, to Rs. 3,11,671 :—

Cloth, &c. Weavers.

2	wooden poles, with lines fixed to them .. .. ..Rs.	0	14	0
16	chips of bamboo	0	3	0
1	brush	1	4	0
1	open earthen vessel	0	0	4
1	Peetara, or a kind of reel	0	0	8
8	sticks made of the betelnut palm	0	8	0
1	comb, made of the reed sticks	0	8	0
1	wooden Hatia, or a member of a loom	10	0	0
1	wooden Toon..	1	0	0
1	Wuyee, thread	0	5	0
4	pegs, one of them called Hummunt Koont..	0	4	0
1	wooden bar	0	3	0
3	wooden blocks	0	2	0
1	Dhotshuguntee, or a shuttle..	0	2	0
1	cotton rope, 30 cubits long	0	4	0
2	pegs of stone..	0	1	0
1	block of stone for beating the thread upon..	0	4	0
	Gungutey, or pieces of the Jowaree sticks for winding the thread on	0	1	0
2	wooden Belkees, *alias* Soolay	0	0	8
2	wooden Powtimia, or steps of a loom, with ropes	0	3	0

2 wooden wheels, with ropes complete	0	2	6
2 bamboo sticks, called Kadsuria	0	1	0
1 knife, common	0	1	0
2 Assaray, or wheels made of bamboo	0	2	0
2 large open earthen vessels	0	4	0
1 wooden wheel	0	4	0
1 iron whirler	0	1	0
1 open earthen vessel	0	0	4
Total.. ..Rs.	17	3	6

Sugar and Goor Makers.

1 large iron pan .. .. Rs.	15	0	0
2 bamboo dishes	0	1	0
6 large open earthen vessels	4	8	0
1 small open earthen vessel	0	1	0
1 bamboo Bajwan	0	1	0
3 earthen vessels for burning lamps in	0	0	6
4 small earthen vessels	0	0	4
7 sickles	0	14	0
2 large pieces of rope	1	4	0
4 leathern throat-bands	0	2	0
1 set of hoe, hatchet, pick-axe, and a pointed iron bar ..	2	4	0
2 bamboo baskets	0	2	0
2 large copper ladles, with perforations	4	0	0
8 coarse Dhoturs, or pieces of cloth	4	0	0
4 iron Khownees, or scrapers..	0	2	0
3 earthen open vessels	0	1	0
1 sugar-cane mill, complete	10	0	0
1 pole used in taking the pan off the fire	0	2	0
1 wooden hoe	0	1	0
2 earthen pots	0	1	0
1 piece of Dunguree cloth	0	8	0
2 wooden yokes	0	8	0
4 ropes and strings	0	2	0
2 hempen reins	0	4	0
1 pair of scales with beam	0	8	0
1 Tahta or mat made of sticks of the cotton plant	2	0	0
15 earthen vessels	0	15	0
1 Dawan, or a set of ropes for tethering the bullocks ..	1	8	0
1 Powl, or coarse thick sort of cloth used for carpeting ..	1	8	0
1 shed for the manufactory	3	0	0
16 bullocks, at Rs. 10 each	160	0	0
Total.. ..Rs.	213	9	10

Oil Makers.

1 oil-mill with its other adjuncts	Rs.	12	0	0
1 iron bar to take out the refuse of the seeds by		1	0	0
1 earthen pot to squeeze out oil into		0	1	0
1 small mill for grinding the seed of Carthamus		2	0	0
Measures of different capacities		4	0	0
Total.. ..	Rs.	19	1	0

Paper Makers.

1 large knife, used for cutting linen rags	Rs.	1	4	0
1 small reservoir or cistern		5	0	0
1 stone for placing at the bottom of the reservoir		3	0	0
1 apparatus for pounding linen rags		6	8	0
10 teak troughs for carrying the pounded linen rags to the washing place		1	0	0
1 large wooden frame for placing mats in		2	0	0
1 small ditto ditto ditto		1	0	0
1 large piece of mat for making paper on		1	4	0
1 small ditto ditto ditto		0	12	0
Cost of plastering a piece of wall to stick paper on ..		2	0	0
2 brushes for sticking paper on the wall by		0	2	0
4 pieces of teak planks for glossing paper on		4	0	0
4 pieces of smooth stones to polish paper by		1	0	0
Scissors for cutting paper		1	0	0
Total.. ..	Rs.	29	14	0

Liquor Makers.

1 large copper pan for boiling the substance which is to be distilled	Rs.	75	0	0
1 lid for the above		25	0	0
8 tubs to wet molasses in		24	0	0
4 casks to keep liquor in		12	0	0
2 hammers to pound the rind of Hever and Hirda (fruits of certain trees)		2	0	0
1 ox		15	0	0
1 pack-saddle for the bullocks		5	0	0
1 small reservoir		10	0	0
1 copper neck for pouring liquor into casks through ..		1	0	0
4 hatchets for cutting down boughs of trees		4	0	0
4 wood bills ditto ditto		3	0	0
1 leather bucket for pouring water on the above said lid ..		0	12	0
5 spouts joined to the above		1	0	0
2 earthen pots to hold or collect liquor falling from beneath the lid		0	1	0
Total.. ..	Rs.	177	13	0

Basket and Mat Makers.

1 wood bill	Rs.	1	0 0
2 knives		0	8 0
1 log of wood		0	2 0
Total.. ..	Rs.	1	10 0

Carpet Makers.

1 stand	Rs.	0	4 0
2 pieces of wood to tie the loom to		0	0 3
6 wooden rods to keep the cloth tight while being woven ..		0	1 6
6 ditto ditto for the comb-like instrument through which the warp is inserted		0	1 9
2 spindles to twist thread		0	0 6
Pieces of rope for tying, &c.		0	4 0
Punjhas		0	12 0
Total.. ..	Rs.	1	8 0

Potters.

1 wheel	Rs.	0	8 0
1 peg for supporting the wheel		0	1 0
1 stick for turning the wheel with		0	0 6
1 wooden piece for beating earthen-pots with		0	0 2
1 bamboo frame for bringing earth in upon bullocks.. ..		0	3 0
1 iron hoe		0	4 0
1 large bamboo basket for collecting horse dung		0	1 0
1 small bamboo basket		0	0 4
Total.. ..	Rs.	1	2 0

Tanners.

1 Rapee, an instrument to smooth skins	Rs.	0	4 0
1 Shimp, a shell-like instrument, for shaving hair off the skins		0	2 0
1 Rapee, an instrument for cleaning leathers after being dyed.		0	3 0
1 piece of plank to smooth leather on		0	8 0
2 iron spikes to sew water bags of leather by..		0	1 0
1 hone for whetting instruments		0	1 0
Total.. ..	Rs.	1	3 0

A further sum of Rs. 11,87,071 is requisite, for the purchase of the raw material used, together with the item on account of wages; and thus altogether a sum of Rs. 14,98,742 is annually invested as capital employed in the manufactories of the country.

It is a matter of fact that in Kolhapoor a portion only of 5 per cent. of the manufacturing body are men of any substance; the remainder borrow from the Sowkar, and make the best terms they can according to their talent and ability.

After paying the expense of labour, the assumed net profit of Rs. 1,80,345 would admit of a payment of nearly fifteen per cent.; but it is very problematical whether the bankers are contented with this return; and indeed they generally prefer extracting what they can, annually, on account, from the borrowing manufacturer.

Thus, although the mere means of maintenance are obtained on sufferance, the manufacturer, who is generally forced to be content with the market profit, allows himself to be dipped further in the Sowkar's books from year to year, on account of inordinate accumulating interest, and he can never hope to emerge from the condition of the hard-tasked journeyman.

The following statement exhibits the value of dead-stock requisite in the principal artizan occupations, and the total sum invested under this item amounts to Rs. 2,33,959 :—

Confectioners.

3	pans to refine sugar	Rs.	45	0 0
3	copper ladles for making sugar cakes		6	0 0
2	perforated ladles		1	8 0
2	scraping spade-like iron instruments		0	3 0
	Platters for making sweetmeats		20	0 0
4	pieces of wood for stirring sugar, &c.		0	1 0
12	wooden moulds for casting sugar toys		18	0 0
1	wooden hoe-like instrument		0	1 0
10	brass plates for the shop		20	0 0
10	small baskets for ditto		0	6 0
1	pair of scales		0	8 0
	Different weights		1	4 0
1	money chest		2	0 0
1	plate for putting on the above chest		1	0 0
	Total	Rs.	115	15 0

Shoemakers.

1	Rapee, an implement for smoothing leather	Rs.	0	8 0
1	Teradee, ditto for cutting leather		0	2 0
1	Khoorpa, a crooked instrument for stretching leather		0	1 0
	Blocks of wood formed into the shape of shoes		0	1 0
1	conical piece of wood for beating leather		0	4 0
1	Inga, an implement for smoothing leather		0	0 6
2	Tonds, an implement for bringing the inside of the shoes out		0	1 0
2	pieces of horn		0	0 6
2	wooden wedges		0	0 6
1	Dhurkia		0	0 3
1	Chatnay, an implement for making the point of a shoe		0	1 0
4	iron spikes		0	1 6
4	needles		0	0 9

1 hone for whetting instruments	0	4	0
1 flat stone to beat, roughen, and raise grains on leather ..	0	12	0
1 small pad or cushion for the shoemaker to sit on	0	2	0
Total.. ..Rs.	2	8	0

Carpenters.

1 adze .. ..Rs.	3	0	0
1 Patlee, a kind of chisel	1	0	0
1 Kinkray, ditto	0	8	0
1 Churnay, ditto	0	4	0
1 Samta, bore axe	0	4	0
1 Runda, plane	1	0	0
1 Goonia, right angle	0	4	0
1 Guz, a measure nearly equal to a yard	0	4	0
1 Gultha, the gentle curve into which the edges are moulded	0	8	0
1 saw	2	0	0
1 file	0	4	0
2 hammers, 1 large and 1 small	1	8	0
1 Rokhun, a kind of plane	0	4	0
Total.. ..Rs.	11	0	0

Blacksmiths.

2 large Sandus, or tongs .. ..Rs.	0	8	0
2 small ditto	0	6	0
1 large hammer	0	8	0
2 small ditto	0	4	0
1 Ghun, or a larger kind of hammer	2	0	0
1 anvil	4	0	0
1 Moos	0	4	0
2 iron tubes attached to the bellows	5	0	0
1 poker	0	4	0
1 large Shentolee, or chisel	0	3	0
2 small ditto ditto	0	2	0
1 iron globe, with a hole through centre	0	2	0
1 Choobuk, a nail for boring	0	1	0
2 files	2	0	0
1 pair of tongs	0	6	0
1 Sundian	3	0	0
1 pair of bellows	4	0	0
1 string	0	1	0
Total.. ..Rs.	23	1	0

Goldsmiths.

1 Potree, or cloth bag to contain scales, weights, &c. ..Rs.	1	0	0
1 large anvil	2	0	0

1 small anvil		0	8	0
2 large hammers		2	0	0
2 small ditto		1	0	0
1 ditto, called Ghatia		0	2	0
2 Gavees, or pairs of pincers		1	0	0
2 Sandus, or large iron tongs		0	4	0
3 Suwanas, or smaller kind of nippers		0	6	0
2 pairs of scissors		0	6	0
2 Phoonknees, or tubes to blow through		0	8	0
1 Shentolee, or chisel		0	0	6
1 pair of bellows		0	12	0
1 cylindrical iron tube fixed to the bellows		0	8	0
1 wooden box		0	8	0
1 file		0	4	0
3 Porous iron slips, or wire machines		2	4	0
1 Gudee, a kind of brass mould		1	0	0
4 Thusas, or stamping instruments		1	0	0
1 small pair of brass scales, with beam, and a wooden case..		1	0	0
1 Wutungee, a kind of nail		0	8	0
1 Jodawracha Mola, a kind of nail used for making Jodwa, or ring worn by married women		0	4	0
1 Aotee		0	8	0
1 Pugia..		0	8	0
1 Bagesree, or earthen pan for holding live coals or embers..		0	1	0
4 Mooshee, or earthen crucibles		0	1	0
100 small nails of sizes, both of iron and brass, required for stamping		1	8	0
Total.. ..Rs.		19	12	6

Sawyers.

1 large saw .. ..Rs.		8	8	0
1 adze		1	0	0
1 string		0	2	0
1 Guz		0	2	0
1 Paley, a wooden cup		0	1	0
1 chisel		0	4	0
Total.. ..Rs.		10	1	0

Coppersmiths as Blacksmiths.

Bricklayers.

1 plummet .. ..Rs.		0	8	0
2 large trowels..		1	0	0
2 small ditto		0	12	0
1 Goonia, right angle		1	0	0

1 Guz								0	4	0
1 hatchet								0	8	0
1 hammer								1	0	0
						Total..	..Rs.	5	0	0

The following statement exhibits the value of dead stock, exclusive of carts and bullocks, requisite in agriculture, and the total sum invested under this item, amounts to Rs. 28-11-6:—

1 plough							..Rs.	3	0	0
1 Pat, a plough to level the ploughed ground								1	0	0
1 Shewul, a kind of yoke								0	6	0
1 Koolow complete, an instrument used for levelling the ground								4	15	6
1 Kolpa, an instrument for out-rooting grass and weeds from fields								0	6	0
1 wheel of a Mote for drawing water from well								1	0	0
1 Moghuna, a tube with a seed cup, a drill-plough								0	3	0
1 Khiswun, a kind of Koolow, moved over the ground after the seed is sown								0	8	0
1 yoke..								0	8	0
1 Kooree complete, a drill-plough having six tubes								2	0	0
1 drill-plough, called Tiffun								1	0	0
1 Ghoota, a plank								0	4	0
1 ploughshare								1	8	0
1 Khoorpey, a curved instrument used in rooting out weeds								0	1	0
1 Koyuta, a small wood bill								0	4	0
1 hoe								0	8	0
1 crowbar								1	0	0
1 hatchet								0	8	0
1 Mote, a large bucket of a draw-well								6	5	0
1 Khoray, a kind of hoe								0	4	0
1 Nada, a rope made of leather, and attached to the Mote ..								2	8	0
1 coir reins								0	2	0
1 whip								0	4	0
1 Joopnee, yoke-tie								0	1	0
1 Saftee, a kind of yoke-tie								0	4	0
						Total..	..Rs.	28	11	6

The total aggregate amount of the capital employed throughout the State would therefore amount as follows:—

Manufactories							..Rs.	14,98,742	0	0
Handicraft occupations								2,33,959	0	0
Agriculture								14,92,857	0	0
							Total.. ..Rs.	32,25,558	0	0

Statement showing the Quantity of Goods, &c. Annually Imported into, and Exported from, the Kolhapoor Territory.

Number.	Particulars.	Imported. Quantity.	Imported. Amount of Value.	Imported. From what Places.	Exported. Quantity.	Exported. Amount of Value.	Exported. To what Places.
		Cds. m. p. s.	Rs. a. p.		Cds. m. p. s.	Rs. a. p.	
1	Rice in husk	160 0 0 0	6,001 10 3	Sanglee, Meeruj, Satara, Koorundwar, Gokak, Shahpoor, Poona, Nepanee, Sunkeshwur, Khanapoor, Uthnee, Beejapoor, Islampoor, Chikoree, Rajapoor, Kharey-patan, Malwan, Rutnageerry, Horchiry-Bunder, Sungueshwur, Satwulee, and Vingorla.	.....	.....	Satara, Sanglee, Meeruj, Koorundwar, Nepanee, Chikoree, Hookeree, Nurgound, Ramdoorg, Hooblee, Gokak, Jumkhundee, Terdul, Sunkeshwur, Uthnee, Belgaum, Rajapoor, Malwan, Kharcypatan, Sungmeshwur, Chipploon, Sawunt Waree, Rutnageerry, Hurchiry-Bunder, and Satwulee.
2	Ditto cleaned	.....	.....		1075 0 0 0	68,989 12 10	
3	Jowaree	489 0 0 0	18,917 8 0		.....	.....	
4	Naglee	.....	.....		1333 0 0 0	38,451 0 0	
5	Bajree	26 0 0 0	1,554 0 0		.....	.....	
6	Wheat	260 0 0 0	12,396 14 2		.....	.....	
7	Gram	404 0 0 0	17,851 14 0		.....	.....	
8	Pulse of ditto	1 0 0 0	55 0 0		.....	.....	
9	Toor	112 0 0 0	4,589 11 0		.....	.....	
10	Pulse of ditto	43 0 0 0	2,388 4 0		.....	.....	
11	Oorid (Phaseolus radiata).	.....	.....		7 0 0 0	4,686 4 0	
12	Moog(sort of kidney bean).	0 18 4 0	13 12 0		.....	.....	
13	Mutka (Phaseolus aconitifolius)	.....	.....		2 5 0 0	93 12 0	
14	Musoor (Ervun hirsutum).	.....	.....		28 0 0 0	1,089 0 8	
15	Watané (peas) ..	.....	.....		27 0 0 0	1,172 5 0	
16	Wurne or Paota ..	.....	.....		3 0 0 0	52 8 0	
17	Wuria	.....	.....		92 0 0 0	1,880 0 0	
18	Koolthia	.....	.....		34 0 0 0	945 0 0	
19	Ralé, and Sawé ..	.....	.....		22 5 0 0	565 0 0	
20	Salt	1397 0 0 0	77,139 5 6		.....	.....	
21	Khuplee (wheat) ..	.....	.....		6 0 0 0	100 6 0	
22	Hurik	.....	.....		10 0 0 0	250 0 0	

Number.	Particulars.	Imported. Quantity.	Imported. Amount of Value.	Imported. From what Places.	Exported. Quantity.	Exported. Amount of Value.	Exported. To what Places.
		Cds. m. p. s.	Rs. a. p.		Cds. m. p. s.	Rs. a. p.	
23	Sesamun seed, Karla, Korté	.....	.....	Sanglee, Meeruj, Satara, Koorundwar, Gokak, Shahpoor, Poona, Nepanee, Sunkeshwur, Khanapoor, Uthnee, Beejapoor, Islampoor, Chikoree, Rajapoor, Khareypatan, Malwan, Rutnageerry, Hurchiry-Bunder, Sungmeshwur, Satwulee, and Vingorla.	31 0 0 0	1,247 8 0	Satara, Sanglee, Meeruj, Koorundwar, Nepanee, Chikoree, Hookeree, Nurgoond, Ramdoorg, Hooblee, Gokak, Jumkhundee, Terdul, Sunkeshwur, Uthnee, Belgaum, Rajapoor, Malwan, Khareypatan, Sungmeshwur, Chiploon, Sawunt Waree, Rutnageerry, Hurchiry-Bunder, and Satwulee.
24	Ditto white ..	12 3 8 0	675 4 0		.....	.....	
25	Bhooeemoog pods ..	37 0 0 0	1,212 8 0		.....	.....	
26	Safflower seed	218 0 0 0	9,388 6 0		.....	.....	
27	Juwus	9 0 0 0	1,231 0 0		.....	.....	
28	Ambadee	6 0 0 0	147 8 0		.....	.....	
29	Castor seed	12 0 0 0	637 8 0		.....	.....	
30	Coriander seed.. ..	.....	.....		776 0 0 0	14,949 8 0	
31	Methia..	4 0 0 0	259 8 0		.....	.....	
32	Mustard seed	.....	.....		3 0 0 0	115 12 0	
33	Parched rice	.....	.....		3 0 0 0	93 8 0	
34	Choormoorey (a kind of rice)	.....	.....		370 0 0 0	4,271 8 0	
35	Parched gram	0 5 0 0	20 0 0		.....	.....	
36	Muka (Indian corn) ..	.....	.....		7 0 0 0	150 0 0	
37	Satoo (barley).. ..	.....	.....		25 0 0 0	625 0 0	
38	Rajgeera	.....	.....		7 0 0 0	295 0 0	
39	Badi Shep (sweet fennel).	3 0 0 0	133 0 0		.....	.....	
40	Heerdé (gall-nuts) ..	.....	.....		125 0 0 0	1,432 13 11	
41	Waoding (Embelia ribes)	.....	.....		6 0 0 0	240 0 0	
42	Bal Heerday	.....	.....		100 0 0 0	2,997 8 0	
43	Tamarind seed.. ..	0 6 4 0	6 4 0		.....	.....	
44	Hemp seed	.....	.....		84 0 0 0	857 8 0	
45	Ajwan (Ligusticum) ..	3 10 0 0	150 0 0		.....	.....	
46	Kudoo Karley ..	0 3 0 0	5 8 0		.....	.....	
47	Balunt Shep (dill seed)	0 10 0 0	10 0 0		.....	.....	
		3198 16 0 0	1,54,784 4 11		4176 10 0 0	1,45,550 10 5	

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Number.	Particulars.	Imported.			Exported.		
		Quantity.	Amount of Value.	From what Places.	Quantity.	Amount of Value.	To what Places.
		Cds. m. p. s.	*Rs.* *a.* *p.*		Cds. m. p. s.	*Rs.* *a.* *p.*	
83	Lamp oil	.....	.....		22 0 0 0	3,094 4 0	
84	Cocoanut oil	2 12 34 0	714 8 0		.....	.....	
85	Saltpetre	7 17 29 0	754 4 0		.....	.....	
86	Coloured powder of turmeric	1 18 2 18	317 0 0		.....	.....	
87	Turmeric	.....	.....		269 0 0 0	8,751 4 0	
88	Dikamalee (strong smelling resin)	0 2 36 0	28 0 0		.....	.....	
89	Tobacco	.....	.....		506 0 0 0	31,110 4 0	
90	Snuff	0 19 28 54	425 7 0		.....	.....	
91	Hemp	.....	.....		224 6 16 54	16,430 14 0	
92	Cotton	.....	.....		117 0 0 0	14,287 0 0	
93	Ambadee Wak (a kind of hemp)	.....	.....		18 0 0 0	985 0 0	
94	Coir, 1st sort	22 18 4 54	1,453 8 0		.....	.....	
95	Ditto, 2nd sort ..	1 15 18 54	89 8 0		.....	.....	
96	Onions	.....	.....		69 0 0 0	192 2 0	
97	Garlic	.....	225 8 0		1 0 0 0	.....	
98	Chillies	.....	.....		57 0 0 0	5,099 8 0	
99	Fish	9 2 4 0	913 8 0		.....	.....	
100	Shikeykaee (a particular pod)	.....	.....		19 0 0 0	348 0 0	
101	Honey wax	.....	.....		1 0 0 0	1,544 12 0	
102	Opium	0 0 6 18	112 0 0		.....	.....	
103	Camphor	0 9 35 18	522 4 0		.....	.....	
104	Goolal	7 11 33 36	1,314 0 0		.....	.....	
105	Bhang	5 18 15 18	1,036 8 0		.....	.....	
106	Nagkesur (a kind of saffron)	2 19 28 36	276 10 0	Bombay, Alas, Ahmednuggur, Nepanee, Sunkeshwur, Chikoree,	.....	.....	Bombay, Belgaum, Uthnee, Tuleygaum, Nepanee, Chikoree, wur, Chiploon, Sawunt Waree, Rutnageerry, Vingorla, Hurchiry-

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Number.	Particulars.	Imported.							Exported.							To what Places.
		Quantity.				Amount of Value.			From what Places.	Quantity.				Amount of Value.		
		Cds.	m.	p.	s.	*Rs.*	*a.*	*p.*		Cds.	m.	p.	s.	*Rs.*	*a.*	*p.*	
135	Red lead	0	2	35	27	51	10	0	Gokak, Shahpoor, Poona, Sholapoor, Tasgaum, Mhalingpoor, Sunkeshwur, Chikoree, Polpurole, Rajapoor, Khareypatan,	.....				.....			Poona, Mhalingpoor, Ahmednuggur, Hoobleе, Bombay, Belgaum, Chikoree, Gokak, Nurgoond, Sunkeshwur, Rajapoor, Malwan, Joon, Sawunt Waree, Rutnageerry, Vingoria, Hurchiry-Bunder,
136	Dhoop (frankincense)..	2	15	0	0	170	0	0		.....				.....			
137	Chalk	0	0	6	54	1	0	0		.....				.....			
138	Kernel of marking-nuts	0	0	13	18	2	8	0		.....				.....			
139	Coffee	0	0	3	18	0	14	0		.....				.....			
140	Copper..	3	3	32	0	3,479	0	0		.....				.....			
141	Brass	2	1	17	0	1,927	0	0		.....				.....			
142	Tin	0	9	13	54	317	0	0		.....				.....			
143	Lead	0	7	9	36	107	12	0		.....				.....			
144	Pinchbeck	0	9	18	0	766	4	0		.....				.....			
145	Iron	55	5	7	54	4,240	2	0		.....				.....			
146	Steel	2	8	6	0	505	12	0		.....				.....			
147	Pewter	0	4	0	0	43	0	0		.....				.....			
148	Beed (iron ore) ..	1	1	6	36	211	8	0		.....				.....			
149	Khapursoot (inferior kind of iron)	0	0	0	18	0	1	0		.....				.....			
150	Indigo	1	15	39	63	4,705	12	0		.....				.....			
151	Dhaeetiful (a kind of medicinal flower) ..	.....				.....				102	0	0	0	1,248	0	0	
152	Mahavurookh (bark of a certain tree used in medicine)	.....				.....				1	8	0	0	32	0	0	
153	Kusoomb (safflower) ..	0	2	10	0	30	0	0		.....				.....			
154	Abeer (scented powder)	0	1	0	0	10	0	0		.....				.....			
155	Buchnag (a kind of poisonous root).. ..	0	0	8	0	10	0	0		.....				.....			
156	Munooka (dry grapes)	0	1	0	36	4	13	0		.....				.....			

157	Dhondful (excrescence on stones used as spice).	0 0 0 54	0 12 0	Sanglee, Meeruj, Satara, Koorundwar, Bombay, Alas, Ahmednuggur, Nepa Todpudur, and Malwan.	.....	.....	Satara, Sanglee, Meeruj, Koorundwar, Uthnee, Tuleygaum, Nepanee, Khareypatan, Sungmeshwur, Chip Phultun, and Satwulee.
158	Pimplee (pepper plant)	0 0 0 27	0 5 0		.....	.....	
159	Sundry articles.. ..	8 6 20 0	5,000 0 0		.....	.....	
160	Grapes..	.....	.....		0 13 13 36	160 0 0	
161	Bawiachia Senga (a particular pod)	.....	.....		2 10 0 0	40 0 0	
162	Pulus Phool	.....	.....		1 0 0 0	25 0 0	
163	Kakud Singee (a particular medicinal plant)..	.....	.....		0 10 0 0	25 0 0	
164	Tumal Putru (leaves of a particular tree) ..	.....	.....		10 0 0 0	200 0 0	
165	Butter	.....	.....		5 0 0 0	800 0 0	
166	Raceneechay Pith ..	.....	.....		0 4 0 0	40 0 0	
167	Koochlee seed.. ..	.....	.....		0 4 0 0	40 0 0	
168	Moorud Sheng (the pod of Helioteres isora)..	.....	.....		0 4 0 0	40 0 0	
		643 4 17 40	97,002 8 6		4481 19 30 10	2,02,387 6 0	
169	Cocoanuts .. .. Bags	14,434	54,668 8 0	Belgaum, Sanglee, Meeruj, Malligaum, Nepanee, Chikoree, Rajapoor, Rutnageerry, Hurchiry-Bunder, and Malwan.	.....	.....	Rutnageerry, Rajapoor, Chiploon, Malwan, Sawunt Waree, Khareypatan, Satara, Sanglee, Meeruj, Koorundwar, Tasgaum, Uthnee, Belgaum, Shahpoor, and Nurgoond.
170	Lemons .. .. No.	59,500	119 0 0		.....	.....	
171	Weed (a kind of ditto) "	200	5 0 0		.....	.....	
172	Vegetables ...Bullock loads	6,000	6,000 0 0		.....	.....	
173	Mangoes, &c. .. Loads	3,000	3,000 0 0		.....	.....	
174	Green garden produce "	980	900 0 0		.....	.....	
175	Betel leaves ...Bullock loads	401	1,225 13 0		.....	.....	
176	Small Hookas.. .. No.	200	20 0 0		.....	.....	
177	Wooden work.. .. "	5,990	5,950 0 0		.....	.....	
178	Bamboo work, Bullock loads	.....	.....		45	96 4 0	
179	Sahana (round flat pieces of a certain kind of stone used in levigating substances) .. .. No.	87	10 4 0		.....	.....	
180	Mill-stones .. .. "	500	500 0 0		.....	.....	

Number.	Particulars.	IMPORTED.					EXPORTED.				
		Quantity.	Amount of Value.			From what Places.	Quantity.	Amount of Value.			To what Places.
		Cds.	*Rs.*	*a.*	*p.*		Cds.	*Rs.*	*a.*	*p.*	
181	Sheep and goats .. No.	11,732	10,137	0	0	Belgaum, Sanglee, Meeruj, Malligaum, Nepanee, Chikoree, Rajapoor, Rutnageerry, Hurchiry-Bunder, and Malwan.	.....	.....			Rutnageerry, Rajapoor, Chiploon, Malwan, Sawunt Waree, Khareypatan, Satara, Sanglee, Meeruj, Koorundwar, Tasgaum, Uthnee, Belgaum, Shahpoor, and Nurgoond.
182	Cattle.. .. .. ,,	1,140	11,350	0	0		.....	.....			
183	Hides.. .. .. ,,	750	412	8	0		.....	.....			
184	Goonpat .. .. ,,	440	434	0	0		.....	.....			
185	Cumblees .. .. ,,	6,395	6,391	4	0		.....	.....			
186	Country paper .. Gurees	1,092	1,188	8	0		.....	.....			
187	Fowls and eggs .. .. No.	100	37	8	0		.....	.....			
188	Shoes and sandals .. ,,	740	210	0	0		.....	.....			
189	Trenchers and vessels formed of leaves, Bullock loads	1,500	1,500	0	0		.....	.....			
190	Baking pots, iron .. No.	.....	.....				1,075	850	0	0	
191	Wood for building purposes.. .. ,,	.....	.....				2,000	2,000	0	0	
192	Pottery .. .. Loads	.....	.....				300	100	0	0	
			1,04,059	5	0			3,046	4	0	
193	Country cloth, Bullock loads	923	5,03,893	12	0	Nagpoor, Narayen Peth, Gokak, Toddpodur, Retgur, Bombay, Shahpoor, Poona, &c.	.....	.....			Satara, Sanglee, Meeruj, Koorundwar, Rajapoor, Malwan, and Khareypatan.
194	Europe cloth, ,,	37	30,000	0	0		.....	.....			
			6,33,893	12	0						
			9,89,739	12	5			3,50,984	4	5	

EXCHANGE.

Statement showing the Names of Coins in circulation in Kolhapoor, together with their Weight, Touch, Amount of Pure Metal, and Value of 100 of each in the present Bombay Currency.

Names of Coins.	Average						Value of 100 in the new Bombay Currency.	
	Weight.		Touch.		Pure Metal.			
	Grs.	*dcls.*	*Per ct.*	*dcls.*	*Grs.*	*dcls.*	*Rs.*	*dcls.*
Shumboo Peerkhanee Rupee ..	175	39	80	83	141	767	85	919
Punalee Rupee	169	92	67	38	114	492	69	389
Hookeree Old Rupee	171	75	82	78	142	174	86	166
Neelkuntee Rupee	169	627	54	..	91	598	55	514

WEIGHTS AND MEASURES.—No uniform standard of weights and measures existed in Kolhapoor until the year 1847.

In every village, and in every individual shop, the retail dealer manufactured, according to his ideas of honesty, his own weights and measures, from any material at hand, and used them without restraint, to his own profit, and to the disadvantage of all who dealt with him.

The following statement shows the new standard of weights and measures introduced into the Kolhapoor territory, in supersession of those which had been authorised by old custom:—

Weights.

The Tola is equal to the weight of a Company's rupee.

20	Tolas	=	¼ Seer.
40	Ditto	=	½ Do.
80	Ditto	=	1 Do.
160	Ditto	=	2 Do.
400	Ditto	=	5 Do.
800	Ditto	=	1 Dhuda, or 10 seers.
1600	Ditto	=	½ Maund, or 2 Dhudas.
3,200	Ditto	=	1 Maund.
20	Maunds	=	1 Candy.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Measures of Capacity.

A measure which holds twenty-five Company's rupees weight of equal parts of the following grain, viz. 1, Hurbura or gram, 2, Guhoo or wheat, 3, Moog, 4, Woodid, 5, Koolthee, 6, Toor, 7, Sajgoora, 8, Bhat, and 9, Jondla, is equal to .. .. ¼ Seer.

50	Company's rupees	=	½ Do.
100	Ditto	=	1 Do.
200	Ditto	=	2 Do. or one Udholee.
2	Udholees	=	1 Pylee, or 1 Chitee.
16	Pylees	=	1 Maund.
20	Maunds	=	1 Candy.

Liquid Measure.

A measure which holds twenty Company's rupees weight of pure water, is equal to .. .. ¾ Seer.

40	Company's rupees	= ½	Do.
80	Ditto	= 1	Do.
400	Ditto	= 5	Do.
800	Ditto	= 1	Dhuda, or 10 Seers.
1,600	Ditto	= 2	Dhudas.
3,200	Ditto	= 1	Maund.
20	Maunds	= 1	Candy.

Land Measure.

8	Yow or Barley-corns	= 1	Angool.
4	Angools	= 1	Mooth.
3	Mooshtees	= 1	Weet or span.
2	Weetee	= 1	Hath.
5½	Haths	= 1	Katee.
20	Katees	= 1	Pand.
20	Pands	= 1	Beega.
120	Beegas	= 1	Chawoor.

Gold and Silver Weight.

8	Goonja	= 1	Massa.
12	Massas	= 1	Tola.
24	Tolas	= 1	Seer.
40	Seers	= 1	Maund.
20	Maunds	= 1	Candy.

Cloth and Wood Measure.

2	Angools	= 1	Tusoo.
12	Tusoos	= 1	Hath.
2	Haths	= 1	Guz.

Coins.

Statement showing the Names of Coins now in circulation at Kolhapoor, together with their Weights, Value, &c.

Description of Coins.	Number.	Names of Coins.	Weight in Massas.	Value.	Present Value.	Number of Coins supposed to be in circulation in Kolhapoor.
				Rs. a. p.	*Rs. a. p.*	
Gold.	1	Square Mohur	12 0	20 0 0	20 0 0	5
	2	Akburee ditto	10¾ 0	16 0 0	16 0 0	20
	3	Shahajihance ditto	10¾ 0	16 0 0	16 0 0	25
	4	Punchmelee ditto	10¾ 0	16 0 0	16 0 0	75
	5	Dilee Sicca ditto	10¾ 0	16 0 0	16 0 0	25
	6	Pootlees, without rings ..	3¼ 1	5 8 0	5 8 0	1,500
	7	Ditto, with rings ..	3¼ 1	5 8 0	5 6 0	1,500

Description of Coins.	Number.	Names of Coins.	Weight in Masas.	Value.	Present Value.	Number of Coins supposed to be in circulation in Kolhapoor.
				Rs. a. p.	*Rs. a. p.*	
Silver.	8	Mulhar Shaee	11 0	0 15 6	0 15 6	500
	9	Chandwady..	11 0	0 15 3	0 15 0	1,000
	10	Nagpooree	11 0	0 12 0	0 12 0	100
	11	Kutharee	11 0	0 12 0	0 12 3	100
	12	Urkutee	11 0	0 15 9	0 15 9	500
	13	Pharsee	11 0	0 15 9	0 15 6	400
	14	Shumsheree	11 0	0 12 0	0 12 3	50
	15	Waree Peerkhanee.. ..	11 0	0 12 0	0 12 0	25
	16	Shahapooree	11 0	0 15 9	0 15 9	200
	17	Kanglee	11 0	0 11 0	0 9 0	50
	18	Teeglee	11 0	0 10 0	0 8 0	50
	19	Indooree	....	....	0 15 0	50
	20	Oojunee Sicca	....	....	0 15 0	50
	21	Kasee Sicca	....	....	1 0 0	10
	22	Soortee	....	....	0 15 6	50
	23	Ankoosee	....	....	0 15 0	50
	24	Jureeputka..	....	....	0 14 6	50
	25	Belapooree	....	....	0 12 3	200
	26	Toora Chandwar	....	....	0 14 3	15
	27	Wungaire	....	....	0 14 0	10
	28	Waee Sicca..	....	....	0 14 0	10
	29	Shree Sicca	....	....	0 14 0	10
	30	Moodholee	....	....	0 12 0	10
	31	Sheo Sicca	....	....	0 15 9	5
	32	Nepanee	....	....	0 12 0	10
	33	Narayen Petree	....	....	0 12 0	50
	34	Old Peerkhanee	....	....	0 15 6	10
	35	Akburee	....	....	0 15 9	5
	36	Kuldar	....	....	0 15 6	10
	37	Rajapooree	....	....	0 12 0	5
	38	Goojapooree	....	....	0 12 0	5
	39	Neelkuntee..	11 0	0 7 3	0 8 0	5
	40	Hookeree	11 0	0 14 6	0 14 11	2,000
	41	Shumboo Peerkhanee ..	11 0	0 13 6	0 13 6	5,000
	42	Punalee	11 0	0 15 1	0 15 1	1,500,000
	43	Company	11½ 0	1 0 0	0 14 6	300,000
Copper.	44	Doodandy Pice	10 0	0 0 6	0 0 2	100
	45	Punalee Pice	8 0	0 0 9	0 0 4	100,000
		Company's Copper Coins.				
	46	Half Annas..	12½ 0	0 0 6	0 0 6	1,000
	47	Quarter Annas	6¼ 0	0 0 3	0 0 3	2,000
	48	Pies..	2 1	0 0 1	0 0 1	500

BANKING.

Throughout the Kolhapoor State there are only twenty banking houses. The capital employed in any individual house does not exceed Rs. 50,000, and the total aggregate of capital, according to the following table, would amount to something less than Rs. 41,00,000 :—

3	houses,	each	with	a	capital	of	..	..	Rs. 1,00,000
17	ditto	ditto	..	..	..	..	..		80,000
12	ditto	ditto	..	..	..	..	..		25,000
8	ditto	ditto	..	..	..	..	..		20,000
7	ditto	ditto	..	..	..	..	..		15,000
47	ditto	ditto	..	..	..	..	..		10,000
272	ditto	ditto	..	..	..	..	..		5,000

400 Shroffs.

Of the above, there is only one house possessing any extensive agency, and capable of giving Hoondees to the amount of Rs. 5,000. From the remainder, Hoondees to the amount of Rs. 1,000 can be obtained, but only to Poona, Belgaum, and Hydrabad in the Deccan.

Under the former Government, the Kolhapoor bankers drove a thriving trade in lending money to the Chiefs and Sirdars, at exorbitant interest, 5 per cent. premium and 24 per cent. interest being the ancient terms of supply, even on the mortgage of a village, whilst an annual allowance was further set apart for Karkoonee Khurch, or expenses attending the management of the mortgaged property.

Of late years, the custom of taking a premium has been discontinued, but the rate of interest still varies from 9 to 24 per cent., excepting among tradesmen, who in their dealings with each other seldom exceed 8 per cent.

One quarter of the original loan in grain is received as interest at the succeeding harvest, and the following table will show the rate of interest, together with the sum obtainable upon certain items of mortgaged property :—

Names of Articles.	Value.			Amount obtainable.			Interest.	
	Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*		
Valuable cloth	100	0	0	50	0	0	24	per cent.
Precious stones and pearls ..	100	0	0	50	0	0	24	,,
Gold and silver ornaments ..	100	0	0	75	0	0	18 to 24	,,

The bankers also generally deal in gold, precious stones, and musk, and there is a numerous class of about 400 petty shroffs, who are content with a small average monthly profit of about Rs. 10, whose principal business consists

in exchanging coins, purchasing and selling small gold trinkets, and buying old coins no longer current.

Banking has greatly suffered from the change in the administration of Kolhapoor affairs.

Forcible and violent extortion of demand by personal torture and Dhurna have been discontinued, and the bankers are now more cautious in their speculations, and look more to individual character and security.

The ancient abuse also has been abolished, which endured the contract system of collecting revenue, when the contractor, residing at head quarters, and subjected to sudden imperative calls from the Durbar, was forced into a league with some monied house to supply the urgent demand, which was always provided by the Sowkar, but very dearly paid for by the oppressed ryot.

Lastly, the settlement of many of the Sirdars' debts, which had induced the mortgage of the greater portion of their estates, and the introduction of regular instalments in liquidation, have deprived the banking community of large sources of profit in the items of interest and management of the mortgaged property.

The Kolhapoor bankers have not kept pace with their more enterprising brethren elsewhere, and their dealings have been hitherto confined to usurious transactions within the boundaries of the Kolhapoor State. Some late trifling speculations in cotton, however, would lead to the hope that they are gradually becoming more alive to their own interests, and that ere long their capital will be employed in the manufactories and the produce of the country.

Still there have been few bankruptcies under the reformed system, and it may be observed, that in compensation of loss sustained under its provisions, the bankers contribute a mere nominal tax to the support of the State: they are now exempted from the forced levies which under the former Government they were compelled to pay as Nuzurs on succession to property, or on other pretexts.

Of the Rs. 41,00,000 of nominal banking capital, a sum of Rs. 4,00,000 may be written off as loss on account of bad debts, and a portion of Rs. 6,00,000 buried, or shut up in jewels, and a profit of about Rs. 3,80,000 may be calculated on the balance in use—a large sum to come from the profits of produce and manufacture.

Lending and Borrowing.—The inhabitants of Kolhapoor are generally in debt, and the actual capital of the Kolhapoor Sowkars, amounting to Rs. 31,00,000, which is lent out on various nominal rates of interest, may be distributed as follows among the heads of families:—

18,000 cultivators	.. ..	Rs. 7,00,000
89,000 individuals of other occupations	.. ..	20,00,000
4,000 Inamdars	.. ..	3,00,000
111,000	Total..	Rs. 30,00,000

On this amount of capital an annual sum is received of about Rs. 3,80,000, which would yield the average rate of nearly 12 per cent. interest.

A further sum of about Rs. 37,00,000 has been advanced in former times from foreign Sowkars, chiefly, however, to the superior Jageerdars; and altogether the entire amount owed throughout the principality is not under Rs. 67,00,000.

The annual payments to the Sowkars are made from the profits in agriculture, manufactures, and handicraft labour, and also from a portion set apart from the estates of the Jageerdars, which latter is very fluctuating, and depends on the terms of the bonds. The highly usurious terms, however, entered in these bonds, generally preclude their production in the regular Courts, where a higher rate than 6 per cent. is seldom allowed, and consequently the Sowkar is either obliged to be content with the nominal figure inserted in his books against his creditor, or to rest satisfied with a thorough sifting of accounts, and a most disagreeable abatement in his extravagant demands.

The annual average proceeds of a cultivator in middling circumstances amount to about Rs. 84.

The instalments paid to the Sowkars from the profits of cultivation amount to Rs. 72,000; from handicraft labour to a sum of Rs. 2,05,900; and from mortgages on Jageerdars' property to Rs. 1,02,100.

The total amount of property in the State, exclusive of land, may be stated to be as follows:—

Houses	.. Rs.	56,41,846
Cattle	..	34,25,500
Jewels	..	27,81,335
Cloth and foreign goods	..	4,05,000
Agricultural dead stock	..	14,92,857
Manufacturing ditto	..	3,11,671
Handicraft ditto	..	2,33,959
Copper pots and furniture	..	10,92,310
Carts	..	62,520
Total	.. Rs.	1,54,46,998

Leaving a surplus over the debt owed amounting to Rs. 87,46,998. The rate of interest has been lately fixed from 6 to 8 per cent., recoverable in courts of law, but the ordinance can be evaded by the reception in the first instance of a heavy premium, and, with the exception of trifling advances made among themselves by artizans, who are content with 8 per cent., the ancient system of 24 per cent. is still adhered to, at least in the books of all the Sowkars.

Personal service for different periods, extending sometimes to years, is frequently made a matter of written bond agreement, for the advance required in the performance of marriage and other ceremonies, and a reckless individual

Particulars.	Waste Land, and Land remaining uncultivated, owing to Boundary Disputes.						Cultivated Land.					
	Beegas.			Proceeds in Cash.			Beegas.			Proceeds in Cash.		
1	10			11			12			13		
	B.	P.	K.	*Rs.*	*a.*	*p.*	B.	P.	K.	*Rs.*	*a.*	*p.*
Government.	902	7	0	4,307	2	6	8,749	1	15	62,200	9	6
	483	15	10	3,071	15	6	7,231	16	5	62,629	11	0
	,586	10	10	3,544	8	0	5,046	4	0	35,107	8	11
	,868	8	0	6,776	3	3	10,494	12	5	30,619	1	0
	277	8	8	523	6	9	8,985	12	7	59,181	0	6
	99	4	5	297	7	0	7,450	9	5	54,323	10	3
	,217	13	13	18,520	11	0	47,957	15	17	3,04,061	9	2
Alienated.	119	0	5	862	6	0	4,107	10	15	22,899	0	7
	108	10	0	326	14	6	2,647	6	5	14,794	0	9
	302	16	5	1,172	8	3	2,758	17	5	12,706	3	10
	601	17	0	1,497	10	9	5,011	10	5	32,434	4	1
	,293	10	10	3,828	2	0	13,354	14	0	40,226	0	10
	25	6	10	131	0	0	4,137	1	5	28,474	1	9
	,451	9	10	7,818	9	6	32,016	19	15	1,51,533	11	10
1st Class Sirdars.	,317	17	3¾	3,295	0	0	10,211	14	7¼	28,726	9	4
	,337	5	0	1,979	4	0	39,477	9	10	22,764	5	2
	,391	0	0	1,049	0	0	919	1	10	8,448	13	10
	777	8	10	4,828	2	6	5,605	9	6	46,166	4	0
	141	6	0	291	5	6	855	17	10	4,425	11	3
	117	3	10	351	6	6	9,293	19	15	62,254	0	0
	,212	10	0	860	12	0	30,416	5	0	32,032	10	6
	,468	14	10	1,151	15	0	1,871	16	10	10,948	14	9
	45	0	0	200	0	0	935	18	5	7,900	0	0
	37	5	0	193	10	0	1,473	10	0	7,879	11	0
	.....			.....			165	7	10	1,025	5	6
	275	17	15	690	4	3	1,008	4	5	5,017	15	3
	736	5	0	215	0	0	2,103	3	0	13,866	4	3
	715	11	5	892	3	1	1,945	9	5	12,467	6	9
	2	6	10	28	1	6	299	3	5	½,520	10	9
	19	6	10	138	7	7	752	14	10	6,645	4	3
	102	10	10	815	1	6	941	13	0	8,136	11	3
	.....			.....			242	5	15	2,674	3	6
	146	0	0	223	3	6	86	15	15	792	2	3
	,843	7	3¾	17,202	12	11	108,625	17	18¼	2,84,692	15	7
	,512	10	6¾	43,542	1	5	188,600	13	10¼	7,40,288	4	7

Detailed Statement of the Rental and Proceeds of Land in the Kishnagar State

Number	Number	Name of the Pole	Gross Land		Deduct		Remainder		Other Land, not Land belonging to Revenue Paying or Revenue Free Land		Cultivated Land	
			Bighas	Proceeds in Cash	Bighas and Other Square Bighas	Proceeds in Cash	Bighas	Proceeds in Cash	Bighas	Proceeds in Cash	Bighas	Proceeds in Cash
1	2	3	4	5	6	7	8	9	10	11	12	13
Krishnagar	1	Krishnagar	30,672 7 6	Rs. 1,10,420 12 9	a. r. s. 20,566 11 3	Rs. a. p. 1,07,902 6 9	a. r. s. 6,611 8 11	Rs. a. p. 28,307 12 6	a. r. s. 1,792 1 4	Rs. a. p. 6,567 2 6	a. r. s. 8,720 1 12	Rs. a. p. 31,598 4 4
	2	Poorah	35,813 14 1	1,12,599 8 4	18,189 9 10	95,399 1 3	7,716 12 14	27,194 14 4	1,863 13 14	6,803 12 6	9,580 6 12	33,998 11 4
	3	Bhimbhagar	17,304 3 6	62,174 12 11	11,202 11 6	58,729 11 6	4,101 14 14	14,444 9 11	1,044 4 14	3,844 4 6	5,146 3 12	18,288 13 17
	4	Ber Jagdia	45,803 3 12	1,65,010 4 6	29,648 13 10	1,55,415 13 6	16,154 9 2	56,594 11 3	4,108 4 6	14,708 1 3	20,262 13 8	71,302 12 9
	5	Ramdia	30,984 4 10	1,11,581 4 6	19,703 4 12	93,201 14 6	11,280 11 14	38,379 9 12	2,868 11 12	10,758 2 3	14,149 3 10	49,137 11 15
	6	Alo	34,988 8 1	1,05,965 12 9	12,351 11 11	1,44,498 13 6	22,637 12 2	81,467 1 3	5,748 10 10	21,483 1 3	28,386 9 12	102,950 2 6
		Total	155,565 5 18	5,14,749 15 11	112,059 14 2	5,85,497 7 9	43,505 14 16	156,252 4 8	17,175 8 18	5,72,043 4 9	60,680 11 11	218,295 8 9
Rajshahi	1	Rajshahi	8,998 9 11	46,156 4 10	3,974 4 17	38,000 11 3	5,023 14 14	18,155 13 7	1,229 4 3	4,462 3 6	6,252 19 17	22,618 1 1
	2	Poorah	4,866 10 1	17,264 1 7	2,130 10 2	10,102 3 4	2,736 0 0	7,161 13 3	1,113 4 4	4,013 4 4	3,849 4 4	13,799 9 7
	3	Bhimbhagar	6,616 19 1	26,711 1 7	3,487 1 16	19,402 4 4	3,128 13 13	11,319 12 3	1,272 13 13	4,613 4 4	4,401 3 3	15,933 0 7
	4	Ber Jagdia	17,117 4 11	69,134 13 7	11,088 13 10	59,038 13 10	6,028 7 1	21,819 14 10	1,513 4 4	5,477 4 4	7,541 11 5	27,297 3 14
	5	Ramdia	20,359 4 18	79,879 13 1	11,494 9 9	59,419 13 9	8,864 11 9	32,079 13 4	2,249 4 4	8,139 4 4	11,114 3 13	40,219 1 8
	6	Alo	8,918 14 6	44,592 12 6	6,464 4 16	32,062 12 9	2,453 9 14	12,529 13 9	622 4 4	2,252 4 4	3,075 13 18	11,132 1 1
		Total	71,316 10 11	3,86,089 8 4	52,839 14 14	1,46,014 11 4	18,476 9 1	1,66,918 1 4	4,684 3 18	7,016 4 4	25,229 19 19	91,333 11 19
Jessore	1	Jessore	18,797 7 21	70,549 9 10	8,867 11 14	7,109 9 9	11,448 11 11	33,951 1 4	2,852 4 4	8,570 4 4	10,301 15 21	36,736 9 4
	2	Bongong	10,879 11 9	39,728 12 9	5,411 4 14	4,951 1 1	10,468 14 10	34,776 11 3	2,869 4 4	8,607 4 4	10,272 3 14	36,784 9 4
	3	Kishna	6,026 4 1	20,098 12 10	2,714 3 13	21,208 9 9	3,311 0 4	9,455 13 10	2,888 4 4	8,664 4 4	6,199 4 8	18,119 13 14
	4	Kapil	17,299 1 11	1,85,086 7 9	11,497 3 13	1,36,573 3 3	5,798 13 18	24,884 4 6	4,950 4 4	14,850 4 4	8,748 4 4	26,234 13 10
	5	Kapil	8,161 11 1	33,162 4 6	5,586 1 13	14,858 3 3	887 3 4	4,717 1 3	891 4 4	2,673 4 4	1,778 4 8	5,334 13 7
	6	Kalidaspur	13,888 4 4	1,85,114 4 6	4,586 17 6	45,809 3 3	3,411 3 3	23,886 4 6	4,950 4 4	14,850 4 4	8,361 7 10	25,084 13 10
	7	Jungipl	88,987 4 4	11,811 4 6	84,888 11 4	10,588 11 3	4,088 13 0	23,488 4 6	4,950 4 4	14,850 4 4	9,038 17 4	27,116 13 10
		Jessore, Jagir, Customs, other Establishments	6,719 10 1	23,517 4 6	3,573 1 1	12,508 11 3	3,146 9 0	11,010 4 6	1,650 4 4	4,950 4 4	4,796 13 4	16,060 13 10
		Bhojan Mahang	1,298 10 11	11,292 12 9	298 1 14	4,193 12 3	1,000 10 1	3,500 4 6	550 4 4	1,650 4 4	1,550 14 5	5,150 13 10
		Bhojan Mahang	2,922 14 1	11,165 12 9	1,211 4 3	7,129 9 3	1,711 10 18	5,923 4 6	550 4 4	1,650 4 4	2,262 14 21	7,573 13 10
		Bhojan Bor	883 7 10	1,488 12 9	883 3 4	883 3 3	183 7 16	1,603 4 6	550 4 4	1,650 4 4	734 11 20	2,453 13 10
		Bhojan Chandling	2,292 11 1	8,080 12 9	884 11 14	4,378 12 3	1,408 3 3	3,708 4 6	550 4 4	1,650 4 4	1,958 7 7	5,358 13 10
		Bhojan Bhimbhagar	4,888 4 11	18,111 12 9	3,488 11 14	18,888 11 3	1,399 13 13	4,681 4 6	550 4 4	1,650 4 4	1,949 18 17	6,531 13 10
		Bhojan Mahadeo	5,578 3 11	18,428 12 9	3,988 3 3	23,495 3 3	1,589 13 8	5,318 4 6	550 4 4	1,650 4 4	2,139 18 12	7,168 13 10
		Bhojan Mudli	448 14 14	1,978 12 9	348 1 4	1,888 3 3	100 13 10	334 4 6	550 4 4	1,650 4 4	650 18 14	2,178 13 10
		Bhojan Ber Shahjipur	2,412 3 4	21,332 12 9	1,298 11 4	12,118 3 3	1,113 3 0	3,728 4 6	550 4 4	1,650 4 4	1,663 7 4	5,578 13 10
		Bhojan Chhoma	3,814 11 19	11,888 12 9	878 11 14	8,108 12 3	2,944 3 5	9,861 12 6	550 4 4	1,650 4 4	3,494 7 9	11,711 13 10
		Bhojan Ber	734 7 4	2,191 12 9	232 1 18	2,198 3 3	502 5 6	1,674 4 6	550 4 4	1,650 4 4	1,052 9 10	3,524 13 10
		Bhojan Bamdeo	844 1 11	2,189 12 9	221 1 18	2,113 12 3	622 11 13	1,993 4 6	550 4 4	1,650 4 4	1,172 15 17	3,928 13 10
		Total	212,911 4 [illegible]	6,44,111 12 10	82,362 19 14]	5,46,917 11 4	143,888 4 1	4,82,993 11 6	17,662 7 18	57,088 12 11	196,550 11 14]	6,54,082 13 7
		Grand Total	440,884 9 8]	14,71,450 12 1	247,261 4 11]	12,82,429 9 4	205,870 9 12	6,80,164 4 6	40,522 19 12	43,845 1 1	282,459 13 14]	9,63,711 9 7

Abstract Return, showing the Range of the Thermometer and Fall of Rain from 1847 to 1851.

Months.	1847. Thermometer. Minimum during the Month.	Maximum during the Month.	Mean of Daily Minimum.	Mean of Daily Maximum.	Rain.	1848. Thermometer. Minimum during the Month.	Maximum during the Month.	Mean of Daily Minimum.	Mean of Daily Maximum.	Rain.	1849. Thermometer. Minimum during the Month.	Maximum during the Month.	Mean of Daily Minimum.	Mean of Daily Maximum.	Rain.	1850. Thermometer. Minimum during the Month.	Maximum during the Month.	Mean of Daily Minimum.	Mean of Daily Maximum.	Rain.	1851. Thermometer. Minimum during the Month.	Maximum during the Month.	Mean of Daily Minimum.	Mean of Daily Maximum.	Rain.
					Ins. cts.					Ins. cts.					Ins. cts.					Ins. cts.					Ins. cts.
January	..	..	..	..	....	63°	85°	54°	88°	....	67°	84°	56°	85°	....	69°	83°	57°	86°	....	62°	79°	61°	83°	....
February	..	..	..	..	....	61	85	55	90	....	60	85	53	86	....	59	87	55	94	....	68	84	61	91	....
March	..	..	..	..	....	61	88	61	92	....	62	91	59	90	....	68	94	63	97	....	75	90	71	91	....
April	..	..	..	..	....	65	90	62	95	0 52	74	91	61	94	....	70	96	66	104	1 43	76	93	73	96	0 30
May	..	..	..	..	4 45	67	92	63	97	3 90	66	94	61	96	2 99	73	97	69	104	5 67	74	88	72	95	1 11
June	74°	78°	63°	94°	1 62	75	76	73	79	4 52	71	75	70	79	5 64	73	80	71	80	3 35	..	..	..	..	....
July	72	77	69	89	8 2	75	76	71	82	7 82	66	75	71	79	....	73	78	72	83	18 33	..	..	..	..	....
August	75	79	66	90	5 75	71	72	68	76	2 35	70	74	70	76	8 64	72	78	71	82	2 6	..	..	..	..	....
September	71	80	65	88	0 82	73	73	66	89	1 37	72	78	66	86	3 75	73	81	71	83	0 44	..	..	..	..	....
October	71	74	61	88	4 72	71	74	60	79	4 56	70	82	61	92	8 43	74	82	72	85	3 19½	..	..	..	..	....
November	69	78	61	89	3 45	74	81	61	80	....	73	89	75	93	3 59	67	80	62	84	....	..	..	..	..	....
December	64	80	59	89	....	72	83	59	81	....	62	81	58	89	....	65	77	61	80	....	..	..	..	..	....
Average Total of Thermometer, with low and high degree, and also the Total Fall of Rain for last Four Years ..	71.299	78°	59	94	28 81	68.166	81.416	54	87	25 4	67.750	85.250	55	94	33 4	69.665	81.416	55	104	32 47½	70.999	86.800	61	96	1 41
Average of Thermometer for the Four Years from 1847 to 1851..	74½°					74°					77½°					76°					75°				

Average Climate.... 75½°

Average of Fall of Rain for last four years, from May 1847 to May 1851, 30 inches and 18 cents.

N. B.—This return is taken from the observations kept at the Civil Hospital, in accordance with the instructions of Government.

frequently signs away his liberty during a period of from three to five years, for a sum of money which is dissipated in the course of two short days.

In Kolhapoor personal restraint has not been introduced for debt, and houses and implements of agriculture and handicraft labour are also exempt from attachment and sale.

MODES OF TRANSIT AND COMMUNICATION BY LAND.

Until British superintendence was introduced, there were no roads in the State: the pathways leading down the Ghauts to the Konkun were hardly passable for lightly laden cattle, and the internal communication, which was at all times very indifferent, and consisted of a mere beaten cattle track, was entirely closed from the month of June to the month of November, according to the violence of the monsoon, when the rivers overflowed their banks, and filled the deep hollows for many hundred yards on either side, and when sugar-pans, by which a great loss of life was annually sustained, were the only means of ferry across the swollen expanse of water; and, indeed, until lately, the country was nearly inaccessible to the European traveller, from the determined hostility of the Native Government, and to the merchant from the depredations of the numerous gangs of banditti, and the exactions of every Chief and petty authority throughout the principality.

The soil, however, generally admits of good roads being made, at a trifling expense of about Rs. 300 per mile, and the plan of granting the expenditure to the intervening villages on the line has been attended with good results.

The opening of the Phoonda Ghaut has now placed the districts of Kolhapoor in short and direct communication with the sea, the distance between Kolhapoor and Waghotun being only 70 miles; and a road has been marked out traversing from west to east the entire country from the Phoonda Ghaut to Sanglee, a a distance of 66 miles, and passing through the city of Kolhapoor, and other large market towns towards the Valley of the Krishna, the Collectorate of Sholapore, and the Nizam's territories.

Branch roads, also, have been constructed (vide annexed sketch) from the capital to the principal towns in each district, from whence, also, other lines are in contemplation to join the great trunk road.

The new line from Viziadroog to Belgaum strikes off at Phoonda, and passes in a south-eastern direction for 54 miles through the districts of Bhoodurgur, Gur Inglaz, and Azra, and junction lines are intended to be carried from Bhoodurgur to Azra, and from Gur Inglaz to Nesree and Sunkeshwur (marked in the sketch by dotted lines), to complete the internal communication.

The track from Satara to Belgaum, along which military movements were

formerly made, and by which the post at present travels through the Kolhapoor districts in a fine open country, has also been slightly improved in the removal of obstructions, in the erection of a few bungalows for travellers, and in facilitating the crossing of rivers by boats ; but as the traffic from north to south is generally exceedingly trifling, and as exports from the Satara State will find a shorter route to the sea through the branch road by Punala, it has not been considered of sufficient importance to adopt any very expensive repairs.

Along the entire range of Ghauts which forms the western boundary of the State for a distance of 84 miles, there are eight rough passes and openings, which are available for the descent of laden cattle towards the sea. Of these five, Chandul, Ambe, Vishalgur, Anuskoora, and Bowra, lead to Rajapoor and Rutnageerry ; two, Bowra and Phoonda, lead to Kharapatun and Viziadroog ; and three, Phoonda, Hunmunt, and Parpolee, lead to Waree and Vingorla.

These are all protected and kept clear, and are now used by the Brinjarees. A uniform toll* is levied on all, but, with the exception of the Phoonda, they are utterly impassable for any description of wheel carriage, and during the ascent from the Konkun the cattle must be very lightly laden.

The passes on the Western Ghauts at Vishalgur, Anuskoora, and Bowra, are said to have been constructed by the Mahomedans, about the year 1660.

The filling up of the Rajapoor Creek, and consequent decline of commerce at that port, renders any expensive improvements uncalled for, to further communication on the line, and when any amount of capital can be secured at the new port of Waghotun, the traffic which was formerly carried on through the remaining outlets may in time proceed by the Phoonda Ghaut with greater facility to the merchant.

* On every four-wheeled carriage on springs .. .. 1 rupee.
On every two-wheeled carriage on springs, except Native hackeries .. 8 annas.
On every palanquin .. .. 1 rupee.
On every laden bullock .. .. 6 pies.
On every Native hackery on springs .. .. 2 annas.
On every such labour cart and labour hackery, drawn by four bullocks .. 3 „
On every elephant .. .. 8 „
On every camel .. .. 4 „
On every saddle horse and harness horse .. .. 1 „
On every tattoo .. .. 6 pies.
On every score of sheep or goats .. .. 2 annas.
On horned cattle, per head .. .. 2 pies.
On every bigaree carrying a load for hire .. .. 2 „
On every mule not used in riding .. .. 3 „
On every mule used for riding .. .. 1 anna.
On every ass .. .. 1 pie.
On every Palna or Dolee .. .. 4 annas.

Routes through the Kolhapoor State.

Viziadroog to Sholapoor.

Distance.	Names of Stages.	Halting-place.
Miles.		
..	Dajeepoor	Bungalow.
12	Phurala	Dhurmsala.
12	Pureeta	Ditto.
12	Kolhapoor	Bungalow.
30	Sherole	Temple.
12	Sanglee	Bungalow.

Satara to Belgaum.

Distance.	Names of Stages.	Halting-place.
Miles.		
..	Tandoolwaree	Temple.
9	Wargaon	Ditto.
12	Kolhapoor	Bungalow.
9	Kagul	
12	Nepanee	Bungalow.

Viziadroog to Belgaum.

Distance.	Names of Stages.	Halting-place.
Miles.		
..	Ambe	
15	Mulkapoor	Bungalow.
30	Kolhapoor	Ditto.
9	Kagul	
12	Nepanee	Bungalow.

Rutnageerry to Sholapoor.

Distance.	Names of Stages.	Halting-place.
Miles.		
..	Ambe	
15	Mulkapoor	Bungalow.
24	Kerlee	
6	Kolhapoor	Bungalow.
30	Sherole	Temple.
12	Sanglee	Bungalow.

Altogether a distance of 306 miles of road work has been completed throughout the State, at an expense of Rs. 1,03,000.

The track, though generally unmetalled, is wide, and well cleared of all

obstacles to wheeled conveyances; side gutters have been excavated, and an annual repair is allowed, at the rate of Rs. 20 per mile.

IMPEDIMENTS.—The impediments which chiefly militate against direct and continual transit and communication in Kolhapoor are the rivers, and deep valleys and hollows in the eastern half, and the mass of broken hill and Ghauts in the western half of the State.

During the months of June, July, and August the rivers continually overflow their banks for a distance of from 200 to 1,300 yards on either side, and the body of water, together with the nature of the soil, precludes the possibility of erecting cheap bridges over their soft channels, in their course through the plain and open country. Boats, therefore, are of necessity resorted to, which means of communication, however, are somewhat tedious in their transit, and not altogether satisfactory in the entire preservation of the property.

The hollows and valleys, also, containing black soil to a depth of 20 feet, become very heavy after rain, and through these portions considerable labour and expense are required to carry a good road; otherwise the eastern half of the State is open and plain, and admirably adapted for transit and communication.

The western half, being a mass of broken hills, intersected by deep ravines, is very unsuitable, even at a great expenditure, for any line of roads, except along the circuitous bends of the rivers, as they wind to their source among the Ghauts.

FORDS, FERRIES, AND BRIDGES.—During the cold and hot seasons, from the month of November to the month of June, the water remains in the Kolhapoor rivers in a succession of deep reaches, separated by sandy plots, and there are fords over all these plots at intervals of about from two to four miles from the mouth of each individual river to its entrance into the hilly country, from whence it becomes fordable to its source.

During the rainy months, until November, boats have now superseded the use of sugar-pans on all the principal lines of traffic, and an extension of this means of communication is being gradually introduced.

Altogether there are 20 boats and 20 baskets which ply on the different rivers during the rains. The fares taken are as follows:—

For men, with a load	.. ..	4 pies.
For cattle, ditto	.. ..	6 ,,

The following statement shows in detail the different stations and rivers at which they are placed:—

Names of Rivers.	No.	Names of Places.	No. of Ferry Boats.	Remarks.
PUNCH-GUNGA.	1	Kusba Kurweer	2	These belong to Government.
	2	Moujé Bowré	1	
	3	Ditto Sihey	1	
	4	Kusba Rookree	1	
	5	Kusbas Inchul and Seerdhone	2	Ditto Inchul Suwusthan.
			7	

Names of Rivers.	No.	Names of Places.	No. of Ferry Boats.	Remarks.
Krishna.	6	Kusba Seeroor, near Nursoba's Waree	1	These belong to Government.
	7	Ditto Woodgaon	1	
	8	Moujé Kothlee	1	This belongs to the Surlushkur.
			3	
Warna.	9	Kusba Kodolee	1	These belong to Government.
	10	Moujé Goonkee	1	
	11	Ditto Khadsee	1	This belongs partly to the Kolhapoor State, and partly to the Chief of Sanglee.
			3	
Dood-gunga.	12	Moujé Choorje	1	This belongs to Government.
	13	Ditto Seerdowré	1	Ditto partly to the Kolhapoor State, and partly to the Inamdar of Betkeehal.
	14	Kusba Kagul	1	Ditto to Kagulkur.
			3	
Wed-gunga.	15	Moujé Danad	1	This belongs to Government.
Trivinee	16	Ditto Danwur	1	Ditto ditto.
Seewa.	17	Ditto Rasheoré	1	This belongs to Suwusthan Bowra.
Shalee.	18	Kusba Mulkapoor	1	This belongs to Vishalgur.
		Total. . ..	20	

The mountain torrents in the Konkun Ghaut Matha are crossed during the monsoon on rude bamboo structures and jungle trees. Wooden bridges have been also thrown over the nullas and streams along the new road to the Phoonda Ghaut, and one stone bridge of ten spans, covering a space of 119 yards, has been lately erected, at an expense of Rs. 10,000, to preserve a direct communication with the country to the eastward of the city, which was nearly inaccessible during the monsoon, to the great discomfort of the inhabitants, the delay of the post, and the separation of the military and civil camps. Another bridge over the river Shalee, to benefit the Mulkapoor bazar, is under construction at an expense of Rs. 1,600. The general isolated position of the country, however, and the many large intervening rivers between Kolhapoor and Belgaum to the south, and Kolhapoor and Satara to the north, render the expensive measure of bridging the four internal rivers a matter of very doubtful benefit.

POSTAL ARRANGEMENTS.

Regular or British Post Office.

Annual Postal Revenue.

There is a regular British Post Office at Kolhapoor, under the superintendence of a Post Master, and the annual postal revenue may be estimated at from Rs. 3,000 to Rs. 4,000, of which two-thirds is collected from the British camp, and one-third from the town and civil station.

Number of Covers that pass through the Office Monthly.

The number of covers received for despatch monthly varies from 1,500 to 1,900, and those for delivery from 1,400 to 2,000.

Establishment, and its Annual Expense.

The Post Office establishment at Kolhapoor consists of a Post Master, an English Clerk, and a small number of Peons, and the annual expense of the establishment, with contingencies, amounts to about Rs. 1,200 to Rs. 1,300.

Locality of the Post Office.

The Post Office is situated in the suburbs of the fort of Kolhapoor, in a very central position, the military cantonment being about two and a half miles to the south, and the civil station about two miles to the northward.

Hours of delivery of Letters.

There are generally two daily deliveries, one in the morning and one in the evening. The evening delivery, however, is only made when the mails arrive early in the afternoon, and the hours for receiving letters for despatch by the day's mail are from 10 A. M. to 5 P. M.

Mails how conveyed.

The packets are received and despatched by the line of the Bombay dawk which runs to and from Hureehur *viâ* Poona, Satara, Kurar, Kolhapoor, Belgaum, and Dharwar, and the line from Kurar to Hureehur is under the Post Master of Belgaum.

Rates of Pay to Runners.

Previous to the year 1849 the runners were paid by Government at the rate of Rs. 5 per mensem, but latterly the conveyance of the mails from Kurar to Hureehur has been transferred to a contractor.

Number of Dawk Chowkees in the Kolhapoor Districts.

The regular post line runs along an extent of 21¼ miles, through the Kolhapoor State, from the river Warna to the town of Kagul. There are six dawk Chowkees, at each of which three permanent runners are stationed, and in the event of the mails and banghies proving too heavy, Mahar Bigaries are employed, and receive 2 annas for every stage.

Speed at which Dawks travel.

The rate of speed at which the different Dawks are supposed to travel during the fair and rainy seasons are as follows:—

Fair Season.

Daily letter mail	..	..	5 miles an hour.
English mail ..	..	..	4 „ „
Banghy mail ..	..	..	3 „ „

Rainy Season.

Daily letter mail ..	..	..	..3 miles an hour.
English mail	..	..	..2 „ „
Banghy mail	..	..	..1 „ „

The great delay during the monsoon is to be attributed to the muddy state of the roads, to the inundation of the rivers, and to the numerous nullas which intersect the line; the rush of water, even after a slight fall of rain, being so great, that the dawks are often detained at each nulla for two or three hours, until the water has subsided; and should the rain continue, the use of the sugar-boiler with pumpkins is enforced, as a means of transport, but generally at a great risk of life.

Cause of the reduction in the Speed of Dawk.

The present condition of the post road (for runners seldom keep to the highway) causes considerable delay, particularly at night. The present track is in many places ploughed up every sowing season; at others, while the grain is on the ground, it is made to run round the angles of the fields, so as considerably to lengthen the distance; and the descent to rivers and nullas, where the banks have been cut away during the floods of the monsoon, are never sloped or repaired at its close.

During the rains, much time is lost in crossing all the numerous rivers in the unwieldy ferry-boats, whilst at the large nullas there is no permanent convenience of transport, and a supply of the smaller sized fishing-boats and canoes would be invaluable for the purpose, as, although these impediments, considered separately, may appear trivial, in the aggregate they give rise to serious detention.

The great desideratum is to have a clearly defined broad pathway, as straight as circumstances admit, distinctly marked out, and a penalty inflicted wherever the line is encroached on; and if light can be afforded during the night conveyance, the speed and safety of the mails will be greatly increased.

The mails are conveyed in leather bags or wallets, secured with a leather strap, and sealed with the seal of the last office of despatch, and the banghy wallets, in consequence of the loss of several banghy parcels, have latterly been secured with a lock and seal, a key to fit the lock remaining in charge of the clerk at each office. These wallets answer very well during the fair season, but are not proof against the heavy rains of the Southern Muratha Country, and the banghy wallets are susceptible of improvement, as the leather of those at present in use, when exposed to wet, expands considerably, and the hand may with ease be introduced to extract small parcels, without injuring the lock or seal.

Bags or Wallets used for the conveyance of the Letter Packets and Banghy Parcels.

An establishment of receiving houses at the adjoining principal towns of Sanglee, Meeruj, and Tasgaum would prove of great advantage, both to the public and to Government. At present service and paid letters addressed to individuals

General Remarks: Establishment of Receiving Houses.

residing at these localities are sometimes forwarded by the district dawk, but the letters on which postage is due are very frequently returned, to the great annoyance of the senders.

Disadvantages to the Public, and loss to Government, by the present system of levying Postage.

The yellow paper used by the Natives in carrying on their correspondence is of very fine texture and extremely light, a single letter seldom weighing more than three goonj (5¾ grains Troy), on which a postage of 6 pies is charged for a distance of 100 miles. The system of clubbing letters together is carried on to a great extent, by which eight of these small letters, each weighing three goonj, can be posted to any station at a distance of 100 miles for a sum of 6 pies; but under the prevailing system, besides the loss to Government, a person is obliged to wait until a sufficient number of letters are collected before he can send his letter at the reduced rate of postage, and the establishment of a graduated system of weight and postage might prove advantageous both to the public and to Government.

The system of ready money payment is also a great temptation thrown in the way of the post office subordinates, and more so by there being little controlling check in the transaction. The public, particularly the poorer class, must leave a paid letter greatly to the honesty of the clerk, to be forwarded either as paid or bearing, and although the case is somewhat different with Europeans and Natives of higher rank, who generally have a receipt book on which the stamp is affixed, still the temptation is great, and is apt to induce dishonest entry.

Local Dawk.

Local or Moolkee Dawk.—Besides the regular post, there is a local district dawk at Kolhapoor, by which official and occasionally private letters are conveyed to the different Petas from the Hoozoor Kucheree, but no postage is charged on either.

There are seven lines, which run from Kolhapoor to the following Petas, viz:—

From Kolhapoor	to	Bhoodurgur	36	miles.
„	„	to Punala and Kaitlee	12, 5½	„
„	„	to Alte and Sherole	15, 28½	„
„	„	to Gur Ingluz and Kudgaon	36, 38	„
„	„	to Mulkapoor	30	„
„	„	to Bowra	36	„
„	„	to Hoopree	12	„

The annual expense for the district dawk may be estimated at Rs. 2,500 to Rs. 3,000.

It is despatched every night about 9 o'clock, and the rate at which the runners travel is two miles an hour.

About 1,000 official packets and 100 private letters are received at Kolhapoor, and the same number despatched during the month; and owing to the

Native paper used in the correspondence, the estimated postage, calculated according to the usual rates, would amount on the official packets to a sum of Rs. 1,000, and on the private letters to a sum of Rs. 100.

TAXATION.

The public revenue is drawn chiefly from the rent of land, although a share is contributed by commerce under the head of customs and town duties. Other sources are also exhibited under the head of Sayer revenue, together with occasional imposts on Inamdars and Jageerdars.

On the issue of any grant, or on its removal from attachment, a considerable sum is received as Nuzurana. Payments are also made on acknowledgment of heirship, and upon the occasion also of marriages, and other ceremonies in the royal family.

The entire annual sum received for the purposes of State government, and Jageer management, throughout the principality, amounts to Rs. 19,33,426, which would involve an annual payment of Rs. 3-8-7 on every individual of the population. The proportion of the rendered produce, however, is very dissimilar on the Khalsa, and alienated land, the first being generally fixed at a high rate, whilst the rent of the Jageer land is fluctuating, and somewhat less in proportion.

Whilst the rates thus vary from Rs. 54 to 5 annas, the average amount paid on the beega amounts to Rs. 3-14-3; still very few complaints are in any part of the country made of over-assessment, and the instances are indeed rare of a cultivator's goods under ordinary circumstances being distrained for rent.

The following table exhibits the peculiar items of taxation, which appears to bear hard on the ryot, but which have been established from ancient times, and the abolition of which never formed the subject of petition :—

Tax on forage.	Muslut Putee.
Ditto timber.	Mahamoor ditto.
Ditto Merasee.	Tota ditto.
Ditto water taken from tanks.	Wurgul ditto.
Kot Putee.	Toop Wurgut ditto.
Ooroos ditto.	Jhar ditto.
Sadilwar ditto.	Bhopla ditto.

The following table exhibits the cesses which have formed the subject of petition, but the abolition of which the present state of finance will not admit :—

Putee on Inamdars, &c.	Putee on Hoozoor Sundee.
Ditto Moinee Inam, &c.	Ditto Khoonkhat.
Ditto Urjee ditto.	Ditto Bulootedars.
Ditto Inam Tijaee.	Ditto Dewuskee.

Putee on Eksalee. Putee on Keerkole Beegawun.
Ditto Ambilkhat.

These taxes certainly bear hard on the Government servants who pay, besides being required to perform service, but the abolition is too costly a measure to be at present thought of.

Transit duties have been abolished, together with the obnoxious Putees on hired tattoos, pack-bullocks, and the Fuskee Ookala; and if the finances of the State could afford the reduction, the following taxes might be with great benefit abolished:—

Toll on ferries.		Toll on Goolal.	
Do.	Pan leaves.	Do.	Shradha.
Do.	brokerage.	Do.	Gosavee Jewun.
Do.	Dhawur.	Do.	Coir Putee.
Do.	Wun Mhys to cultivators only.	Do.	Chinda.
		Do.	wood and fuel.

In the absence of a correct survey, however, it is very difficult to arrive at the actual capability of the land, or the requirement of the cultivator; and the anomalous position of the Khalsa and alienated land renders the introduction of a revenue measurement a very delicate operation; still the exemption from all complaint, and the promptitude of payment, the thriving and increasing condition of the villages, and the trifling amount of waste land, would prove the non-existence among the ryots of any serious oppression or vexatious taxation.

Statement showing the Sources of Revenue, and Produce of each Tax.

Heads.	Number.	Particulars.	Amount of Revenue realized during the Year 1848-49.		
			Rs.	*a.*	*p.*
Land Revenue.	1	*Land.*			
		Bagaeet or garden land	47,663	7	1
		Jeeraeet or dry ditto	2,66,451	11	11
		Total	3,14,115	3	0
	2	*Sundry Land, on which no fixed Assessment is received.*			
		Garden and Sherry lands	1,670	2	5
		Hilly lands	143	14	6
		Inam Kusur, lots of land enjoyed by the Inamdars in excess of their Inam land	93	1	11
		Land in the tank called Agur, near Sherole	7	8	0
		Sandy land	8	7	0
		Mulee, or land bordering on rivers, &c.	26	0	0
		Meeth Mols, or lands producing saltpetre	10	0	0

Heads.	Number.	Particulars.	Amount of Revenue realized during the Year 1848-49. Rs.	a.	p.
		Increase of Assessment charged on the following Crops :—			
		Sugar-cane	3,789	11	6
		Tobacco	122	8	0
		Vegetables, &c.	79	4	6
		Mulee land	28	12	0
		Wajghust, or lands left by Wutundars, &c. without heirs	2,095	14	10
	3	Tax on sheep	8,693	0	0
	4	Ditto for grazing cattle	957	14	1
	5	Fuel and hay from Kooruns	3,246	2	8
	6	Sale of fruits	273	8	1
	7	*Putees on Ryots, &c.*			
		Guwutveth, or press Bigaree for cutting grass	1,056	1	9
		Putalputee, or tax on forage	154	2	0
		Joneyputee, or tax on timber brought from Government Dung	48	2	0
		Merasputee, or tax on Merasee land	343	13	0
		Kotputee, or tax for the repairs of forts	86	0	4
		Ooroos and Peerputee	437	13	3
		Sadilwarputee, Putee levied on account of contingent charges	686	11	7
		Muslutputee, ditto to defray the expenses incurred for holding councils	62	6	0
		Mahamoorputee	7,284	15	4
		Wurgutputee, Putee levied on the amount of Government revenue, &c.	131	3	0
		Totaputee, or loss in the village expenses	1,734	7	8
		Rangneyputee, tax for the expenses of the fort of Rangna	184	5	3
		Salwunputee	190	0	6
		Gulleputee	18	4	2
		Toopwurgut, tax on ghee	351	14	1
		Jharputee, tax levied to defray the expenses incurred for planting trees on roads	12	4	9
		Towshee and Bhopla Bab, or tax on cucumbers and gourds	7	9	6
		Tax on water taken from tanks	191	10	8
		Hire and Kusur, tax levied to defray the moiety of hire for conveying grain received as assessment from the ryots	617	12	9
		Sale of Jagree	....		
		Ditto Mukka ears, &c.	....		
	8	*Putees on Inamdars, Hukdars, Bulootedars, Hoozoor Sundees, &c.*			
		Moinee Inamputee	43,003	8	8
		Urjee Inamputee	6,466	3	9
		Inam Tijaee ditto	993	9	0
		Hoozoor Sundee ditto	3,279	14	0

LAND REVENUE (*continued*).

Heads.	Number.	Particulars.	Amount of Revenue realized during the Year 1848-49.		
			Rs.	*a.*	*p.*
Land Revenue (*continued*).		Khoonkat Inamputee	456	3	6
		Gaon Sundee and Pradyputee	10,752	8	6
		Putee on Bulootedars	7,374	0	10
		Dewuskeeputee	906	12	10
		Putee levied on Sundees to defray the Expenses of Annual Religious Ceremonies of Villages.			
		Eksalee Bab on the Hukdars	5,878	9	6
		Gurkuree and Keerkole Beegawun	11,144	0	5
		Ambilkatputee, levied on land given for supplying Government servants with Ambil (a kind of conjee made of Nachnee) when sent on duty	61	0	0
	9	Naikee and Surnaikee of Akiwat, &c.	455	5	9
	10	Putees & Babtees on Doomaldars and Surinjamdars	40,952	6	5
Sayer Revenue.	1	Town and transit duties	23,846	13	2
	2	Liquor contract	11,671	14	3
	3	Sale of poisonous drugs	44	0	0
	4	Ditto of opium and Bhang	659	0	0
	5	Toll on ferries	257	6	3
	6	Monopoly for the sale of snuff	659	15	0
	7	Ditto ditto Pan leaves	1,613	2	11
	8	Ditto ditto fish	229	8	0
	9	Dulalee or brokerage	106	0	0
	10	Dhungur and Gowlee Mahal	2,228	3	6
	11	Contract for the sale of butter	84	12	0
	12	Dhawur Mahal	117	5	7
	13	Contract for the sale of honey	10	14	0
	14	Mohoturfa, or tax on shops	9,621	15	11
	15	Ghurtuka, or tax on houses	8,424	3	1
	16	Khamdul from Mahars	603	8	0
	17	Rabta Mahar	1,994	5	4
	18	Udhwur Bab	176	5	6
	19	Zaré Karkhana	53	2	0
	20	Wun Mhys	889	14	0
	21	Adanee Kool	235	8	0
	22	Doomalla Bab	383	2	0
	23	Wutun Bab	569	15	4
	24	*Putee Babs under the following heads :—*			
		A Ooroos Putee	306	4	6
		B Goolal ditto	3	10	0
		C Shradha ditto	145	6	3
		D Ramoosee ditto	508	7	0
		E Gosavee Jewun, or feast to Gosavees	98	11	0
		F Kathia, or Coir Putee	0	4	0
		G Chindia, or rag ditto	2	0	0
		H Khunda Bukra, or sheep from Naikee Wutundars	3	1	6
		I Ghorepuday and Bhoslay Putee	528	1	3

Heads.	Number.	Particulars.	Amount of Revenue realized during the Year 1848-49. Rs. a. p.
Sayer Revenue (*continued*).		J Marootee Putee	45 1 1
		K Bulootee ditto	87 14 10
		L Jooga Devee ditto	25 7 9
		M Sadilwar ditto	327 11 9
		N Gunacharya ditto	14 0 0
	25	Yatra Hasil	367 2 6
	26	Shoemakers	27 2 0
	27	Contract for hired tattoos	....
	28	Ditto pack bullocks	....
	29	Fuskee Ookala	....
	30	Duty on wood and fuel	525 12 0
Extraordinaries.	1	Judicial fines	6,473 9 1
	2	Fees of the Civil Courts	7,461 10 11
	3	Proceeds of the sale of stray cattle	510 7 5
	4	Ditto of unclaimed property	1,250 14 9
	5	Nuzuranas	2,915 15 3
	6	Fines in the Revenue Department	390 8 0
	7	Kusur Juma	2,822 6 8
	8	Batta realized in the Judicial and Revenue Departments	928 6 7
	9	Pant Dam	817 12 0
	10	*Miscellaneous.*	
		Realizations in part of the revenue in deposit with the ryots on account of remission	395 5 8
		Interest on account of grain advanced to ryots ..	205 0 11
		Revenue not included in the revenue settlement of former years	710 2 1
		Sale of Government property	308 9 9
		Stolen property, &c.	116 7 3
		Bribe recovered and credited to Government	14 0 0
		Pay of Karkoons deputed to attach property, &c. and fee levied for stamping new measures	221 3 8
		Miscellaneous items	306 15 5
	1	Proceeds of attached possessions	83,626 12 11
	2	Eksalee fine levied from the rebel Mankurees ..	1,159 1 7
	3	Tolls levied at the Ghauts	9,159 4 6
	4	Quota for military service from Jageerdars	8,620 0 0

Mode of collecting Revenue.—The Lownee Putruk shows the names of all the village cultivators, the quantity and nature of land taken by each for cultivation, together with the amount of rent to be paid to the Government, the comparative profit and loss of the present and preceding year, together with the different rates of the various Huks and other taxes. The Shekdar then visits the village, and after a personal examination confirms the correctness of the statement, one copy of which is forwarded to the Mamlutdar, and one kept with the Patel and Koolkurnee of the village.

In Kolhapoor, the recovery of revenue formerly commenced during the month of August, and as at that season the crops had not reached maturity, the ryots were obliged to borrow from a Sowkar, to their great injury. This oppressive practice has been discontinued, and the collections now commence during the month of November.

The amount of rent due by each cultivator is shown in the annual Lownee Putruk, and after this amount, and the sum realized for the preceding year, together with the nature of the individual crop, have been fully taken into consideration, the actual balance is settled by the Mamlutdar to be paid by each cultivator in three or six instalments, according to the nature of the crops, from November to April, and a demand for the first instalment is made first by the Patel and Koolkurnee, then by the Sepoy sent by the Shekdar, and (sometimes) by the Shekdar himself. The money, when recovered, is carried by Sundee sepoys to the district treasury, and on accumulating to a sum of Rs. 10,000 is transmitted to the treasury at the Hoozoor.

Should the Government demand by any chance be made before the full time of harvest, the cultivator has in the first instance recourse to the Shekdar, and, failing of redress, he can proceed to the Mamlutdar, and in the event of his not obtaining the desired delay, he can apply to the Hoozoor, where instructions are always issued, that time be allowed, in the event of the facts being in accordance with the presented petition.

Should, however, the cultivator evade payment, or be otherwise suspected of any intention to appropriate the proceeds of the crops, it is usual to enforce a security to save the Government from loss, or to place a Rukhwaldar over the field until the rates be paid.

The dishonest cultivator who conceals the produce of his fields, and will not pay his settled instalments, is forwarded by the Shekdar to the Mamlutdar; and if the orders of the Mamlutdar prove of no avail, he is forwarded to the Hoozoor, with a recommendation that his property may be seized. A strict investigation is made, and, according to the merits of the case, should the cultivator agree to give security, and ask time for payment, his request is granted; but if he declines to give security, being at the same time solvent, instructions received from the Political Superintendent are sent to the Mamlutdar for the seizure and sale of sufficient property to satisfy the Government demand; but these extreme measures very seldom occur, and the Government revenue is generally realized without any difficulty.

Should any failure in the prospects of the crops be reported, the Shekdar and Mamlutdar proceed and inspect the fields; a rough calculation of the entire produce is made, together with an estimate of the damaged portion, and the Mamlutdar forwards a statement, showing a remission he thinks should be granted for the anticipated loss. A Karkoon is also deputed in all serious cases from head quarters to re-inspect and investigate, and after a full inquiry, the final permission of the Political Superintendent for the amount of remission is obtained, and the deduction is duly made.

Memorandum showing the Number of Sundee and Itlah Sepoys employed in collecting Government Revenue, together with the Amount of Remuneration paid to them.

Number	Name of Price, &c.	Sundee Sepoys.								Gram Sundee, or Village Sundee Peons.				Grand Total.	
		Sundee.				Itlah.		Total.			Income.				
		Number of Men.	Proceeds of Land.	Allowance in Cash.	Total.	Number of Men.	Amount.	Number of Men.	Amount.	Number of Men.	Proceeds in Cash.	Annual Perquisites in Cash.	Total.	Number of Men.	Amount.
			Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.
1	Peta Karwoor	16	236 0 0	480 0 0	736 0 0	9	468 0 0	25	1,204 0 0	147	2,014 1 6	100 9 6	2,114 11 0	172	3,318 11 0
2	Ditto Panala	24	447 0 0	576 0 0	1,023 0 0	17	612 0 0	41	1,635 0 0	54	171 1 9	40 2 9	211 3 9	95	1,846 3 9
3	Ditto Alte	9	135 0 0	216 0 0	351 0 0	4	264 0 0	13	615 0 0	129	2,622 3 5	326 3 8	2,748 7 1	142	3,385 7 1
4	Ditto Shirole	29	307 12 0	516 0 0	823 11 0		....	29	823 11 0	94	1,768 14 6	238 12 0	2,007 10 6	114	2,831 5 6
5	Ditto Bhoodurgur	—	....	....		31	1,512 0 0	31	1,512 0 0	126	1,370 10 3	118 13 1	1,489 7 4	157	3,001 7 4
6	Ditto Gur Inghur	20	345 0 0	480 0 0	825 0 0	5	240 0 0	25	1,065 0 0	213	3,316 9 8	249 12 0	3,566 5 8	238	4,631 5 8
	Total	89	1,490 11 0	2,268 0 0	3,758 11 0	66	3,096 0 0	155	6,854 11 0	763	11,065 8 4	1,072 5 0	12,135 13 4	918	18,990 8 4
7	At Toll Houses	3	45 0 0	72 0 0	117 0 0	29	1,104 0 0	32	1,221 0 0	..	....	....	....	32	1,221 0 0
	Grand Total	92	1,535 11 0	2,340 0 0	3,875 11 0	95	4,200 0 0	187	8,075 11 0	763	11,065 8 4	1,072 5 0	12,135 13 4	950	20,211 8 4

After this deduction has been allowed, it is frequently found absolutely necessary to grant, as remission, any balance remaining due in consequence of insolvency, or on account of losses incurred from the death and the departure of individual cultivators, and the destruction by fire of houses or crops; and should these occurrences take place before the annual revenue settlement, the deduction is duly exhibited in the figured revenue statement for the current year. But if the settlement has been already effected, these losses are retained for disposal during the ensuing season, and a statement of the actual unrecovered balance only of the current year is forwarded for the instructions of Government.

The sale of the implements of husbandry and bullocks belonging to a cultivator, for the recovery of revenue, is never allowed in Kolhapoor; but if a cultivator chooses to reserve the produce of his field, and to send to the market any overplus of his farm stock, he is not prevented by the authorities from doing so.

MILITARY RESOURCES OF KOLHAPOOR AND ITS DEPENDENCIES.

The population of the Kolhapoor territory, including the feudatory Jageers, may be estimated at about 550,000 souls, and the revenue at about Rs. 18,00,000. All the feudatory Jageerdars are involved in debt, as is also the parent State of Kolhapoor, whose entire revenue amounts at present to Rs. 5,50,000. On a very moderate calculation, 80,000 fighting men between the ages of eighteen and forty might be speedily entertained, and up to the present day from olden times, the inhabitants have been easily induced to engage in forays and predatory warfare, and the name of the great Shivajee is still used as the means of excitement. The great proportion of military dependents, with the exception of the established local force, serve as militia only when called upon, and enjoy for their service small grants of lands, for which they possess Sunuds in perpetuity, received from the different Rajas of the country, who, since the establishment of Kolhapoor as an independent State, have been always at feud with their neighbours. The inhabitants, however, are greatly averse to serve in foreign parts, or with foreign powers, and will not willingly quit their Native home. The country is a difficult one for military operations, on account of thick jungles, rugged ascents, and very imperfect pathways, principally on the western boundary; and, during the prevalence of the monsoon, from the nature of the soil, and the extensive overflowing of the rivers from their banks. Iron in small quantities is a product of the country, and a few guns were founded by the late Raja. Matchlocks were also formerly manufactured; but this trade has been lately discouraged, and the principal articles required for the manufacture of gunpowder were always received from the coast.

Although the extent and luxuriance of the grass lands are highly favourable for rearing horses, the Kolhapoor breed is very indifferent, and the demand is considerably supplied from the neighbouring States, and from foreign countries.

Horned cattle are numerous, but of inferior appearance and quality, and unsuited for purposes of heavy draught. Grain of various sorts, wheat, Bajree, Jowaree, sugar, and cotton, are exported to the coast, the country being in ordinary seasons highly productive, and producing a quantity in excess of the consumption. The hill forts, amounting in number to eleven, with the exception of Munohur and Munsuntosh, transferred to the charge of the Sawunt Waree Superintendency, which heretofore have been considered as the great bulwarks of the country, and the rallying points for the disaffected, have been all dismantled and destroyed, and each succeeding monsoon adds to the ruin of the existing masonry. The hills, however, must always remain as most powerful positions to the occupiers.

The annexed and following tables show the existing military forces of the principality and principal Jageerdars, together with their ordnance :—

Military Resources of the principal Jageerdars.

Jageerdars.	Horsemen.	Foot Soldiers.	Gurkarees, Shetsundees.	Camp Followers.	Guns.	Annual Charges.		
						Rs.	*a.*	*p.*
Bowra	16	137	331	29	17	14,617	15	3
Vishalgur..	5	164	..	32	17	9,235	5	6
Kagul	25	672	..	..	6	32,080	8	9
Ichulkurunjee	50	1,051	..	..	11	37,885	0	0
Total.. ..	96	2,024	331	61	51	93,818	13	6

PUBLIC BUILDINGS.

The following statement shows the details and value of Kolhapoor public buildings, which latter, exclusive of the forts, amounts to a sum of Rs. 8,63,534-13-8. An annual sum of Rs. 11,605 is allowed for repairs, which are effected as soon as possible after the damage has been reported to head quarters.

The old buildings are generally composed of stone and mud, and faced with chunam, and the modern erections have been constructed of pukka brick and chunam ; the wood-work, however, of all, has been obtained from the Kolhapoor forests, and consists chiefly of Ayeen, Khuyeer, Jamblee, and jackwood.

The sum of Rs. 2,00,000, which has been expended by Government during the last eight years on public works of utility, amounts to nearly 5 per cent. on the revenues received during that period, and the inhabitants are generally willing to subscribe to any work of utility, according to their means, provided their consent is asked in a courteous manner.

Irregular and Local Corps, Civil Departments.	Honorary Officers.				Natives. Establishment of each Regiment.									Totals.					Annual Cost.				
	Commandants.	Second in Command.	Adjutants.	Surgeons.	Resaldars, or Risaldars, or Duffadars, or Sub-Assistants.	Jemadars, or Risaldars, or Sub-Assistants.	Resaldars or Duffadars.	Sub or Sub-Duffadars.	Buglers, Trumpeters, Signallers.	Privates, Sowars, Recruits, &c.	Quartermaster's Establishment.	Medical Establishment.	Other Establishments.	Commissioned Officers.	Non-Commissioned Officers.	Buglers, &c.	Sowars.	Followers, or other Establishments.	Land supplied.		Pensions.	Cash Payments per Annum.	Total per Annum.
																			Land.				
																					Rs. a. p.	Rs. a. p.	Rs. a. p.
Infantry.																							
Kolhapoor Infantry	1	1	1	1	5	7	32	32	16	509	..	2	..	16	64	16	509	2	.....	..	.....	64,779 0 0	64,779 0 0
Cavalry.																							
Silidar Horse	..		..	..	1	..	4	8	1	73	..	..	..	1	12	1	73	..	.....	..	.....	29,160 0 0	29,160 0 0
Bargeer Horse	..		..	..	1	1	6	15	4	166	..	..	..	1	24	4	166	244	1,014	12	3,284 1 9	42,737 13 0	46,121 14 9
Total ..	..	..	..	..	2	1	10	23	5	241	..	..	..	2	36	5	241	244	1,014	12	3,284 1 9	71,897 13 0	75,281 14 9
Police.																							
Kolhapoor Sebundeers	..	..	..	..	1	7	14	29		824	..	..	..		30	..	824	..	2,320	9	7,603 11 0	36,906 2 0	45,819 0 0
Contingents.																							
Horse	..	..	..	..	..	..	..	..	..	240	..	..	..	..	..	..	240	..	.....	..	.....	41,280 0 0	41,280 0 0
Foot	..	..	..	..	..	..	..	..	..	360	..	..	..	..	..	..	360	..	.....	..	.....	27,840 0 0	27,840 0 0
Total ..	..	..	..	..	..	..	..	..	..	600	..	..	..	..	..	..	600	..	.....	..	.....	72,120 0 0	72,120 0 0
Native Forces unmustrolled as to Discipline.																							
Artillery	..	..	..	..	..	..	..	..	..	27	..	..	..	..	..	..	27	..	79	10	220 0 0	1,092 0 0	1,301 0 0
Shetsundes, foot	..	..	..	..	..	..	..	..	..	3,056	..	..	..	..	..	..	3,056	..	18,369	5	38,014 3 9	4,299 2 0	42,303 5 9
Shetsundes, horse	..	..	..	..	..	..	..	..	..	450	..	..	..	..	..	..	450	..	8,832	10	26,337 9 0	.....	26,337 9 0
Kutkuroos or gunners ..	..	..	..	..	..	..	..	..	..	492	..	..	..	..	..	..	492	..	4,364	3	13,097 0 0	.....	13,097 0 0
Gurkuroos of Bhendargut ..	..	..	..	..	..	..	..	..	..	209	..	..	..	..	..	..	209	..	1,936	12	5,779 0 0	4,956 0 0	10,736 0 0
Total ..	..	..	..	..	..	..	..	..	..	4,235	..	..	..	..	..	..	4,233	..	33,781	41	1,66,429 13 9	10,348 2 0	1,14,894 0 0
Extra Fighting Men who were implicated in the Insurrection, but pardoned, and allowed on certain Terms to enjoy their Lands for Life.																							
Gurkuroos	..	..	..	..	..	..	..	..	..	2,209	..	..	..	..	..	..	2,209	..	8,892	11	3,679 1 9	.....	3,679 1 9
Patoks	..	..	..	..	..	..	..	..	..	715	..	..	..	..	..	..	715	..	2,068	..	1,926 0 0	.....	1,926 0 0
Total ..	..	..	..	..	..	..	..	..	..	2,924	..	..	..	..	..	..	2,924	..	10,960	11	5,606 1 9	.....	5,606 1 9
Grand Total ..	1	1	1	1	8	15	36	92	21	8,947	..	2	..	18	100	21	8,932	247	42,739	73	1,80,429 14 5	2,53,850 1 9	3,76,629 0 2
Ordnance, 298 Pieces.																							

Copperplate Inscriptions, during the Year 1192, *with their Expenditure.*

Amount of Expense incurred during each Year.			Ammunition formerly preserved in the Forts.		Ammunition at present in the Forts.		Population of each Fort.	Probable Amount of Cost of Construction of each Fort.
			Number of Guns.	Number of Balls.	Number of Guns.	Number of Balls.		
10,376	14	0	11	435	10	435	1,322	18,00,000
14,429	7	0	18	..	..	..	2,803	16,00,000
11,324	11	3	30	700	..	..	1,300	1,50,000
7,942	8	9	8	200	7	200	300	80,000
22,742	8	3	100	2,000	2	1,000	1,800	50,00,000
3,081	12	3	30	200	2	..	500	10,00,000
1,141	6	5	5	100	..	..	180	50,000
452	2	0	2	50	..	..	72	5,000
4,513	15	2	2	100	..	..	221	1,00,000
1,635	5	3	4	50	4	..	100	10,000
37,697	0	0	200	3,500	2	100	1,550	25,00,000

I.—*Government Palaces.*

1. The Suddur Palace of the Raja of Kolhapoor .. Rs.	40,000	0	0
2. Nugarkhana (gateway) to ditto	1,00,000	0	0
3. Sunday Palace	10,000	0	0
4. Government Palace at Waree Nursinhu ..	2,000	0	0
Total.. ..Rs.	1,52,000	0	0
II.—2 *Aqueducts* .. ..Rs.	1,00,000	0	0
III.—*Chowkees* or police stations at the six town gates ..Rs.	1,000	0	0
IV.—*Town Ramparts* and fort walls .. .. ..Rs.	2,50,000	0	0

V.—*Flights of Steps* at the following rivers:—

1 at the river Punchgunga, at Kolhapoor ..Rs.	1,50,000	0	0
1 ditto Krishna, at Waree Nursinhu ..	30,000	0	0
Total.. ..Rs.	1,80,000	0	0

VI.—*Public Kucheries* and buildings at the different Petas:—

1 Kotwal's Kucheree at Kolhapoor .. ..Rs.	400	0	0
3 Civil Courts at Kurlee, Hoopree, and Kudgam.	10,000	0	0
4. 1 Kolhapoor Mamlutdar's Kucheree, and 3 granaries	7,000	0	0
4. 1 Punala ditto ditto, and 3 ditto	25,200	0	0
5. 1 Bhoodurgur ditto ditto, 3 granaries, and 1 Government building at Malwan	10,800	0	0
3. 1 Gur Ingluz ditto ditto, and 2 Government buildings at Kutkole and Putunkooree ..	7,300	0	0
3. 1 Alte ditto ditto, and 2 Government ditto at Wurgaum and Rookree	5,000	0	0
2. 1 Sherole Mamlutdar's ditto, and 1 granary..	4,700	0	0
Total.. ..Rs.	70,400	0	0

VII.—*Red Rissala.*

8 stables for horses at Kolhapoor .. ..Rs.	20,000	0	0
6 ditto ditto at the Petas	6,000	0	0

8 ditto at different places for the Madwan Paga in the Districts:

1. Peta Sherole .. .. Rs.	200	0	0
2. Moujé Danwur	200	0	0
3. Ditto Bhendowday ..	200	0	0
4. Ditto Herlay	200	0	0

5. Kusba Surood ..	..Rs.	200	0	0			
6. Moujé Gargootee..	..	200	0	0			
7. Kusba Rookree ..	..	200	0	0			
8. Moujé Nagnoor ..	..	200	0	0			
					1,600	0	0
	Total..	..Rs.			27,600	0	0

VIII.—*Dhurmshalas*, 18 at Kolhapoor, and 15 at different places, viz :—

2 near the Sunday Palace	Rs.	275	0	0
1 in the new Somwar Peith..		200	0	0
1 near the bridge over the Jeetee Odha ..		125	0	0
1 in the Sookoorwar Peith		125	0	0
2 near the temple of Mahakalee		350	0	0
1 in the new Boodhwar Peith, near the Sonar Teerth		1,000	0	0
1 attached to the temple of Guya		450	0	0
1 ditto Paga near the Pudmala Tank ..		350	0	0
1 new large Dhurmshala in the city ..		8,000	0	0
1 near the mosque of Baboo Jumal, for Mussulmans		4,000	0	0
1 near the temple of Shree Ekveree.. ..		550	0	0
2 ditto ditto of Brumheshwur.. ..		825	0	0
1 ditto ditto of Pudmavutee		300	0	0
1 at Kusba Alte		400	0	0
1 at Moujé Hutkunuglay		225	0	0
1 ditto Kiné		390	0	0
1 ditto Jamblee..		200	0	0
1 at Kusba Kodolee..		200	0	0
1 at Moujé Gur Ingluz		300	0	0
1 near the temple of Shree Katyayunee ..		300	0	0
1 near the Ramling at Alte..		250	0	0
1 in the Bhoodurgur fort		3,000	0	0
1 in the Punala fort		3,000	0	0
1 at Moujé Kudgam		800	0	0
1 at Kusba Sherole		500	0	0
1 at the Phoonda Ghaut		800	0	0
Total.. ..	Rs.	26,915	0	0
IX.—*Kolhapoor Jail*	Rs.	12,000	0	0
X.—*Bridge* over the Juyuntee nulla	Rs.	10,000	0	0

XI.—*Cantonments.*

Pendals in the camp at Runkala .. .. Rs.	5,000	0	0
Ditto in the camp at Bowra	5,000	0	0
Detachments, Pendals at Bowra, Mulkapoor, Ootoor, and Phoonda Ghaut	2,153	1	4
Total .. .. Rs.	12,153	1	4

XII.—*Public Quarters.*

Pol. Superintendent's bungalow and Kucheries .. Rs.	10,600	0	0
Travellers' bungalow at Mulkapoor	200	0	0
Ditto ditto at Furala	1,000	0	0
Ditto ditto at Pureeta	1,000	0	0
Ditto ditto at Kolhapoor	2,166	12	4
Total .. .. Rs.	14,966	12	4

XIII.—*Hospitals.*

Civil Hospital .. .. Rs.	5,000	0	0
Jail Hospital	1,000	0	0
Kolhapoor Infantry Hospital	500	0	0
Total .. .. Rs.	6,500	0	0
Grand Total .. .. Rs.	8,63,534	13	8

The following statement shows the amount of expenditure incurred by Government and private individuals, in constructing works of public utility from the year 1845 to 1852 :—

	By Government.			By Private Individuals.			Total.		
	Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
In the year 1845	29,861	15	4	19,521	7	10	49,383	7	2
Ditto 1846	.....			.....			.....		
Ditto 1847	.....			.....			.....		
Ditto 1848	1,733	11	11	74,638	7	11	76,372	3	10
Ditto 1849	.....			9,420	0	0	9,420	0	0
Ditto 1850	16,132	0	0	7,586	7	7	23,718	7	7
Ditto 1851	2,963	9	3	11,730	2	0	14,693	11	3
Ditto 1852	1,330	0	2	6,707	2	6	8,037	2	8
Total .. .. Rs.	52,021	4	8	1,29,603	11	10	1,81,625	0	6
Roads, 306 miles ..	1,03,000	0	0						
Bridges	10,000	0	0						
Jail	12,000	0	0						
Repairs to roads, &c. ..	23,547	0	5						
Total .. .. Rs.	1,48,547	0	5						
Grand Total .. .. Rs.	2,00,568	5	1						

DEPENDENT JAGEERS.

The following additional details are given respecting the six dependent Jageers, whose returns of population and revenue have been already included in the general statements of the territory, and whose integrity has formed articles of treaty with the British Government.

VISHALGUR.—Krishna Rao is the fifteenth of a line of chiefs, who, during a course of 194 years, have held the Jageer, and filled the office of Pruteenidhee, or *alter ego* one of the eight Pradhans of Muratha rule.

Originally created in the year 1660 by the great Shivajee, on the separation of the Satara State in 1729, the Jageer was continued on Sunud to Junardhun Punt by Shivajee, the first prince of Kolhapoor, and since that period, service has been rendered to, or enforced by the parent State, the quota for feudal service being fixed at 49 horse and 150 foot.

The fort of Vishalgur appears from ancient inscriptions to have been in the twelfth century the seat of government of the western portion of the country, and, after the expulsion of the Mahomedans in 1600, continued to be the head quarters of the Pruteenidhee until the year 1844, when the fortifications were destroyed, and the small town of Mulkapoor, on the river Shalee, was selected as a more healthy and agreeable location for the Court than the confined fortress, where, during the monsoon, the continued fog and mist induced severe rheumatism, and where at other seasons strong unhealthy easterly winds were prevalent.

The productions of the country consist chiefly of rice, and the usual varieties of grain grown in a hilly country possessing a moist climate. Though not in sufficient quantity for the demand, oil, wood, flax, wool, ghee, honey, and iron are produced in considerable quantities, and large flocks of sheep are pastured among the hills.

The finer descriptions of rice are all exported, and common grain largely imported instead. The exports further consist of ghee, honey, turmeric, dyes, sheep, wood, and wax, and the imports of dried fruits, sugar, and condiments, cloth, metals, salt, and brass pots, forming a total of imports amounting to Rs. 1,13,963, against exports to the amount of Rs. 76,425.

The fortress of Vishalgur has been completely destroyed, but the country throughout is difficult for any military operations; and although the only high-road from Rutnageerry runs through this district, the passes up the Ghauts are impracticable for any description of wheeled conveyance.

The former possessions of this Suwusthan in the Konkun have been transferred to the management of the Collector of Rutnageerry, who forwards a fixed annual sum of Rs. 29,000 to the Vishalgur treasury, and the following comprise the details of the possessions above the Ghauts, which remain under the immediate control of the Chief :—

Number, Classes, and Proceeds of Villages.

3 towns and 60 villages, containing beegas	..	..	13,797
Inam lands,	ditto	..	.. 2,415
Khalsa, cultivated,	ditto	..	.. 10,211
Ditto uncultivated,	ditto	..	.. 1,317

Proceeds of Inam	.. Rs.	7,228
Ditto of Khalsa	..	28,726
Mahal Muzkoor	..	4,691
Net proceeds of Khalsa	..	24,035
Receipts from Rutnageerry	..	29,000
Total annual revenue	..	64,954

Establishment.

Karkoons	57
Horse	25
Sundees and Gurkurees	201

The expenses of the Suwusthan have been fixed at Rs. 56,000, leaving a balance of Rs. 8,954 for accumulation, as the State is now free; the old debts, amounting to a sum of Rs. 3,92,063, having been lately compromised and paid off.

Bowra.—The original Sunud for the Jageer of Bowra, with the office of Amatya, or Minister of Finance, was granted by the great Shivajee, in the year 1660, to Nilo Sondeo, a Konkunee Bramin, and the office and estate were continued in the year 1732 by Prince Shivajee of Kolhapoor to Ramchundru Nilkunt, who had greatly distinguished himself as a partizan of the Kolhapoor faction, and who bound himself to render faithful service with a quota of 24 horse and 75 foot.

Since the year 1732, eleven chiefs have held the office and Jageer, with very little distinction to themselves, or any benefit to the estate, which remained until lately overwhelmed in debt, and was nearly impassable to merchants, owing to the countenance and support afforded by the chiefs to the caterans of this wild tract.

The estate adjoins Vishalgur, and presents similar features of rugged hill and thick jungle: the climate is unhealthy, from the excessive falls of rain, and the inhabitants are poor and hardy, and of a somewhat warlike temperament.

The new road towards the coast, however, which has been lately carried through this tract, will materially tend to lessen the difficulties of any future military operations which may be undertaken, and the clear boundary line of the Western Ghauts, which has been established, will admit of easy approach to the foot of the hills, and of thus effectually closing the jungles of the Konkun.

The productions of the country are similar to those of the adjacent district of Vishalgur, the exports exceeding the internal demand, consisting of wood,

molasses, ghee, hurdey, gull-nuts, and rice, whilst rice and common grain, cotton, tobacco, sugar, and dried fruits form the great articles of import.

The following comprise the additional details of this estate :—

Number of Villages 72, containing a population of 29,845 souls, residing in 5,044 houses, of which 2,381 are built of stone and sun-dried brick, and 2,663 of wattle and mud.

Inam lands, containing beegas	.. ..	2,415
Khalsa, cultivated, ditto	.. ..	39,477
Ditto, uncultivated, ditto	.. ..	4,337
	Total .. .. Beegas	46,229
Proceeds of Inam	.. Rs.	5,151
Ditto of Khalsa	..	46,446
Fixed annual expenditure	..	40,633

Establishment.

Karkoons	81
Horsemen	16
Seebundees and Gurkurees	497

A large debt of Rs. 1,01,227 has been lately compromised and paid off, leaving an annual balance of Rs. 5,813 to accumulate in the treasury.

KAGUL.—The Jageer of Kagul belongs to Jeysing Rao Ghatgay, and is portioned among the different members of the Ghatgay family.

Originally received from Yusoof Adil Shah, the last King of Beejapoor, the Jageer was confirmed to the Ghatgay family by the Emperor of Delhi, and transferred by the treaty of 1729 to the supremacy of Kolhapoor.

The original fixed quota of 49 horse and 125 foot for feudal service has never been enforced, excepting on the most emergent occasions.

The district of Walwa, which forms the western portion of the estate, was confirmed to Wishwas Rao by Shivajee of Kolhapoor on his sister's marriage to the Ghatgay in the year 1786. On the marriage in 1792 of Eshwunt Rao Ghatgay, a cousin to the daughter of Shivajee, the Jageer of Kagul was confirmed in grant to that Chief, but on a series of most important services being rendered by his cousin, the notorious Sukharam, the younger brother of Wishwas Rao, the Sunuds for Kagul were made out in his name, and the district of Walwa was confirmed in Jageer in 1793 to Wishwas Rao, whose fourth wife, Rumabaee Saheb, still enjoys the grant.

Jeysing Rao, styled Hindoo Rao Baba, the present head of the family, together with his sister, the celebrated Baiza Baee Saheb, reside in Hindustan.

The estate is situated chiefly in the plain country, and is easy of access on all sides. There is a small stone fort at the town of Kagul, but without any ditch, and of no strength whatever.

Kagul contains 17,012 beegas of land, and 28,290 inhabitants, dwelling in 70 towns and villages, and 5,194 houses, chiefly composed of sun-burnt brick, and tiled. The subordinate district of Walwa contains 2,637 beegas of

land, and 3,075 inhabitants, dwelling in 8 villages, yielding a revenue of Rs. 29,757.

The entire aggregate net annual revenue of the Kagul estate amounts to Rs. 46,166, which, according to the following figured statement, is barely sufficient to cover the expenses, which are allowed on a very liberal scale, the Chief possessing other resources in Hindustan at his command :—

Inam lands, containing beegas	11,407	
Khalsa ditto, cultivated, ditto	5,605	
Total number of beegas.. ..	17,012*	
Annual proceeds of the Khalsa lands	..Rs.	46,166
Ditto of the Inam lands		1,34,562

Establishment.

Sundees	1,150
Itlak	250
Karkoons	40
Sowars	15
Expense of the Suwusthan	Rs. 46,000

70½ villages.

The imports and exports are similar in description to those of the adjacent district of Inchulkurunjee.

INCHULKURUNJEE.—Naro Mahadeo, an inhabitant of the Konkun, and the first celebrated ancestor of the Chief of Inchulkurunjee, was entertained about the year 1700, as a domestic Bramin in the house of Suntajee Ghorepuday of Kapsee, to perform the worship of his family deities.

Naro Mahadeo having subsequently distinguished himself in the field, under Suntajee, during the struggle which was in progress with the Mahomedan forces, became a first favourite of the gallant Senaputee, who ever afterwards styled him as his son.

At this period, also, Naro Mahadeo assumed the surname of Ghorepuday, obtained sundry villages from his patron ; and the correspondence carried on since that time between the Chief of Inchulkurunjee and the Senaputee Ghorepuday is, as regards the address, similar to what is usually written from a father to his child.

Naro's son Venkut Rao added a further increase of honour and possession to the family by his distinguished conduct in the field under Shahoo Raja of Satara, and by his marriage in 1713 with Annoo Baee Saheb, the daughter of Balajee Wishwanath, who was appointed Peshwa by Shahoo Maharaj.

In consequence of this alliance, the district of Azra was conferred on Venkut Rao from the possessions of the Senaputee, but it cannot be ascertained whether any indemnification was allowed. The loss, however, was

* There are also 5,605 beegas of waste Khalsa lands.

entirely to the cost of the Kolhapoor State, who lost all hold on the district, and obtained a very faithless retainer in the room of a trusty adherent.

Venkut Rao was succeeded in his estates by two lineal descendants, his son Narayen and his grandson Venkut, who died without heirs, but an adoption was allowed to the widow by the Peshwa, on the payment to the Poona Durbar of a Nuzurana of Rs. 2,00,000, and the late incumbent, Tatia Saheb, the younger son of the adopted individual, dying intestate in 1852, was succeeded in 1853 by the present Chief, Venkut Rao Saheb, an adoption from the family of the Josee of Hoopree.

The ancestors of the Chiefs of Inchulkurunjee were active mercenaries during the troublesome times of the seventeenth and eighteenth centuries, selling their services to various parties: first to the Ghorepuday Senaputee, the original patron of the family, then again to a chieftain holding place in the Nizam's dominions, again under the Satara Raja, and latterly, as the power of the Peshwa expanded, commanding a Contingent paid by the Poona Durbar.

The entire remaining estate of Inchulkurunjee, with the exception of five villages respectively bestowed by the Raja of Kolhapoor, and the Desaees of Sawunt Waree, Wuntmoor, Gokak, and Nepanee, was received either from Shahoo Raja of Satara, or from the Ghorepuday Senaputee; and if service was rendered at any time to Kolhapoor, it was in general made with 25 horse and 50 foot, and formed a matter of payment.

The following comprise the additional details regarding this Suwusthan :—

Number of Villages 88, containing a population of 43,000 souls, dwelling in 8,604 houses, 6,557 of which are composed of burnt brick and tiled, and the remainder of wattle and mud, and thatched.

Inam lands, containing beegas		4,536	
Khalsa ditto, ditto		9,411	
Total..	..Beegas	13,947	
Proceeds of Inam lands	Rs. 42,939		
Ditto of Khalsa lands			..Rs. 62,254
Expenditure			40,254
Balance..			..Rs. 22,000

This balance (Rs. 22,000) is paid as an annual instalment in liquidation of a debt of Rs. 2,41,000 due by the estate.

Establishment.

Karkoons	80
Foot..	141
Horse	25

This district frequently suffers from drought, although wells and small water holes are abundant. Owing to the religious tenets of the Chief, who is a Bramin, a few seminaries exist for tuition in Sanscrit, and about 15 small rudimentary schools have been lately established.

The exports from this estate consist of grain, tobacco, ghee, goor, cotton, and country cloth, amounting to an annual sum of Rs. 27,700, whilst imports are received to an annual amount of Rs. 40,300 in salt, spices, dried fruits, sugar, and English cloth.

KAPSEE.—The house of Ghorepuday, which is one of the oldest in the Muratha empire, is divided into three branches. At the head of the first is Narayen Rao, son of Govind Rao, eldest son of Malojee Raja. He resides at the family fort called Moodhole, on the Ghutuprubha.

At the head of the second branch is Bujing Rao, whose hereditary residence is at Gujendrugur. The famous Moorar Rao was of this branch, which has fallen into decay.

The present head of the third branch of this family is Ramchundru Rao Ghorepuday, who resides at Kapsee, and Jeswunt Rao Ghorepuday. Ameer ool Oomrao, who negotiated the peace of Surjé Anjungaon, belonged to this family.

The entire aggregate annual revenue of this estate amounts to Rs. 22,455, and the following comprise the additional details regarding this small estate :—

Number of Villages 13, containing a population of 8,035 souls, dwelling in 1,401 houses, half being built of sun-burnt brick, and tiled, and half of wattle and mud, and thatched with grass.

The exports consist of molasses, tobacco, cotton, oil, ghee, and vegetables ; whilst the imports are salt, spices, dried fruits, and cloth.

Inam lands, containing beegas	2,658		
Khalsa ditto, ditto	3,505		
Total.. ..Beegas	6,163		
Proceeds of Inam lands..		..Rs.	8,173
Ditto of Khalsa lands			14,318

The expenditure of the Suwusthan has been fixed at Rs. 10,000, leaving a balance of Rs. 4,318 for the liquidation of a debt of Rs. 23,000, which, being of no lengthy standing, is difficult of compromise.

The former quota for feudal service consisted of 9 horse and 30 foot.

Establishment.

Karkoons	10
Foot soldiers	54

TOREGUL.—The family of Toregul date their origin about the year 1690, when their ancestor Nursojee, son of Moorar Rao Sindia, commanded a large force under Raja Ram, and being successfully employed in taking the outlying fort of Toregul, which belonged to the Beejapoor State, was rewarded with the Jageer and title of Senakhaskhel.

His son Luxoomon proved himself a staunch retainer during Shivajee's numerous feuds, and bore the brunt of many of the Putwurdhun raids.

For his continued services and fidelity his son Sumbhajee received the title of Sena Dhoorundhur Wishwas Nidhee,* and was left behind to collect the revenues

* "Leader of the Army," and "The Ocean of Confidence."

after the Kolhapoor foray into the Carnatic. The Toregul troops assisted also at the battle of Pultunkooree, and in the siege of Kolhapoor, when the Chief was again honoured with the further title of Sumust Shree Dhoorundhur.*

The Toregul troops suffered considerable loss in the fatal fights with the Chief of Nepanee. A sum of Rs. 10,000 was distributed among them as blood-money by the Maharaj, at the termination of the feud, and many villages and pensions which are enjoyed by their descendants to this day, were bestowed on the relations of the Sirdars who fell in the battles.

The entire aggregate annual net revenue of this estate amounts to Rs. 32,820, which, according to the following figured statement, is barely sufficient to cover the expenses, without contributing anything to the large liability of Rs. 80,000 which is still outstanding against this petty Jageer.

Land	Beegas	100,697
Inam	„	48,068¾
Khalsa	Beegas	52,628¼
Waste Khalsa	Beegas	22,212¼
Ditto Doomalla	„	5,599¼
		27,811½
Total cultivated beegas, Khalsa		30,416
Ditto ditto, Doomalla		42,469½
		72,885½
Produce of cultivation, Inam		Rs. 20,162
Ditto ditto, Khalsa		32,032
Total		Rs. 52,194

Establishment.

Karkoons	29
Sundees	477
Itlak	100
Sowars	40
Expenses of Suwusthan	Rs. 34,000
Annual revenue	32,032
Debt	80,000

The former quota for feudal service was 24 horse and 100 foot.

The following tabular statement shows the remaining dependents, Chiefs and Inamdars, with the date of their obtaining the property; the proceeds, and the relative position held at public Durbars:—

* "The Highest of the Leaders of the Army."

Statement showing the Names, Surnames, Titles, and Historical Accounts of the Sirdars, Mankurees, and other respectable Natives of Distinction of the Kolhapoor State, and the Order of their Seats at a Public Durbar, &c.

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Surinjam or Estate.	Historical Account regarding the Titles, &c. &c.
		Relations of H. H. the Raja of Kolhapoor.			*Rs. a. p.*	
On the Right Side.	1	Manajee Rao, member of the the Sirkey family.	Sirkey.	Rajay.	895 14 6	Surinjamdars of ancient date, but the estates are no longer continued in the family, on account of implication in the recent rebellion. They originally came from the Konkun, where the family still exists.
	2	Madhow Rao bin Narayen Rao Ghatgay, of Nagpoor.	Ghatgay.	Bajee.	11,410 0 6	The estate belonging to this family was lately incorporated with the Khalsa possessions, on the demise of the late Bhowan Rao Bajee Ghatgay. Members of this family, however, if present at the Durbar, take the second seat.
	3	Sukharam Rao bin Madhow Rao, *alias* Mama Saheb.	Ghatgay.	Zoonjar Rao.	340 6 0	The estate is under attachment, consequent on the implication in the rebellion of this individual.
	4	Jeejajee Rao bin Bajee Rao, *alias* Baba Saheb, and his brother Venkut Rao.	Khanvilkur.	None.	1,661 7 3	A First Class Sirdar.
	5	Gungajee Rao bin Dowlut Rao.	Mohitay.	Humbeer Rao.	120 0 0	No information can be obtained regarding the date or reason of granting the title.

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Surinjam or Estate.	Historical Account regarding the Titles, &c. &c.
					Rs. a. p.	
On the Right Side.	6	Jotiajee Rao bin Appajee Rao, *alias* Bhaoo Saheb, and his nephew Appajee Rao Dhondjee Rao.	Nimbalkur.	Naik.	1,825 8 6	The family assert that the title of Naik was first conferred on Appajee Rao Nimbalkur, father of Jotiajee Rao, by Shivajee II. of Kolhapoor. No information, however, can be obtained from the Government records, to corroborate the statement.
	7	Ramchundru Rao bin Nagojee Rao, *alias* Dada Saheb, brother-in-law of H. H. the Raja Saheb.	Patunkur.	None.	13,688 12 9	A First Class Sirdar.
	8	Narayen Rao bin Eshwunt Rao, *alias* Nana Saheb, brother-in-law of H. H. the Raja Saheb, the young Chief of Kagul.	Ghatgay.	Surjé Rao.	21,942 15 7	Bhanjee Ghatgay, Deshmook of Kagul, who was in the service of Shahajee, the father of Shivajee, the founder of the Muratha empire, having encountered the forces of the Nizam Shahee Government, defeated Doodha Surjé Rao Rajpoot, and seized his horse and Surja (the crest of the horse). Shahajee, father of Shivajee, the founder of the Muratha empire, accordingly conferred on him the title of Surjé Rao.
	9	Shahajee Rao bin Malojee Rao Khanvutkur, *alias* Dada Saheb.	Bhoslay.	None.	2,991 11 6	A First Class Sirdar.
		Ministers.				
	10	Krishna Rao Amroot Rao, *alias* Krishna Rao Bhaoo Saheb, the Chief of Vishalgur.	None.	Pruteenidhee, or the Raja's Deputy.	.....	On account of the meritorious deeds of Purushram Trimbuk, while in the service of Rajaram, the great-great-grandfather of the present Raja, the title of Sumsheer Bahadoor was conferred on him.

On the Right Side.

								In consequence of his subsequent valuable assistance in the acquisition of territory, the title of Pruteenidhee was bestowed on him in A. D. 1697, that of Sumsheer Bahadoor being cancelled.
11	Moreshwur Rao Ram Rao, *alias* Baba Saheb, the Chief of Bowra.	Bhadanikur.	Amatya.	.....			On account of the faithful services of Nilo Sondeo, Shivajee, the founder of the Muratha empire, invested him with the title of Punt Amatya in the year A. D. 1676.
12	Dajee Krishna	Pundit.	Rao Bahadoor.	6,000	0	0	The distinguishing title was conferred on the 14th of April 1845, by the Bombay Government. He enjoys a cash allowance of Rs. 500 per month.
13	All the Chitneeses of the State, eighteen in number.						
	Sirdars.						
14	Jysing Rao bin Sukharam Rao, *alias* Hindoo Rao Baba Saheb, Chief of Kagul.	Ghatgay.	Surjé Rao Wujarut Mab.	1,85,566	7	9	With reference to the title of Surjé Rao (vide No. 8), and during the military operations against the Chief of Nepanee, Jeysing Rao having rendered important services, the title of Wujarut Mab was conferred on him as a special mark of honour by Shivajee II. in A. D. 1808.
15	Dowlut Rao bin Bhoojung Rao, Chief of Gujendrugur.	Ghorepuday.	Hindoo Rao.	6,401	9	6	On account of the important services of Bahirjee Rao Ghorepuday, the original recipient during military operations, the title of Hindoo Rao was bestowed on him by H. H. Raja Ram in A. D. 1688. The family of this Chief assert, however, that the title of Hindoo Rao was granted to it from very ancient times by the sovereign of Delhi.
16	Rutajee Rao bin Oodajee Rao, *alias* Rao Saheb.	Chowan.	Himmut Bahadoor.	36,856	12	4	On account of the faithful services rendered to Shivajee, the founder of the Muratha empire, by Ranojee Rao Chowan, the original recipient, and subsequently by his son Witojee Rao, the title of Himmut Bahadoor was conferred on him by H. H. Raja Ram in A. D. 1688. Enjoys the privilege of civil and criminal administration.

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Surinjam or Estate.	Historical Account regarding the Titles, &c. &c.
					Rs. *a.* *p.*	
On the Right Side.	17	Dutajee Rao bin Hybut Rao . .	Gaikwar.	Wishwas Rao.	8,188 6 9	Hybut Rao, the son of Goojajee Rao, the original recipient, having succeeded in regaining the fort of Bhoodurgur from the Putwurdhuns, the title of Wishwas Rao was conferred on him in A. D. 1793 by Shivajee II., the grandfather of the present Raja.
	18	Umroot Rao bin Bhugwunt Rao, *alias* Dajee Saheb Bhopay.	Kudum.	No title.	5,502 11 3	This individual is the Bhopay of Tooljapoor, and one of the Sirdars of this State.
	19	Narayen Rao bin Moorar Rao Khurukwarkur.	Ghorepuday.	Ditto.	1,631 8 0	This Sirdar belongs to the family of the Chief of Kapsee.
	20	Jyram Rao bin Luxoomon Rao Nowleehalkur.	Ghorepuday.	Ditto.	800 0 0	Ditto ditto ditto.
	21	Mansing Rao bin Malojee Rao Husoorkur.	Ghorepuday.	Ditto.	3,500 0 0	Ditto ditto ditto.
	22	Govind Rao Gulgooleekur, deceased, his son Bhowan Rao.	Ghorepuday.	Ditto.	300 0 0	Ditto ditto ditto.
	23	Khundé Rao bin Babajee Rao Kowlowkur.	Yadow.	Sir Havildar.	1,646 10 0	One of the Surinjamdars.
	24	Rayajee Rao bin Suyajee Rao.	Jadow.	Surnobut.	4,336 10 3	Ditto, and Superintendent of the Hoozoor Pags.
	25	Junardhun Purushram Shergoorkur.	....	....	3,368 2 9	One of the Surinjamdars.

On the Right Side.

26	Chintamun Rao Hurcehur Hurwarkur.	....	....	3,039	3	9	Ditto	ditto.	
27	Chintamun Rao Shreeneewas Bheerdikur, deceased, his son Duttatruya Rao.	....	....	6,910	10	0	Ditto	ditto.	
28	Venkajee Shreeneewas Neeljikur.	....	....	2,323	6	9	Ditto	ditto.	
29	Bhugeeruthgeeree Gooroo Muthoorageeree Gosavee Sowndooteekur.	....	....	4,000	0	0	Ditto	ditto.	
30	Rampooree Gooroo Koomanpooree Gosavee Shahapoorkur.	....	....	695	11	0	Ditto	ditto.	
31	Govind Rao bin Nathajee Kowneekur.	Ghatgay.	....	985	7	6	Ditto	ditto.	
32	Narayen Rao bin Dowlut Rao.	Jadow.	Havildar.	2,875	2	6	Ditto	ditto.	This title is in virtue of the office of distributing betelnut leaves on the occasion of Durbar.
33	Narayen Rao bin Moorarjee Mungsoleekur.	Jadow.	....	1,120	0	0	Ditto	ditto.	
34	Jan Rao bin Rachjee Rao Erundupkur.	Runowray.	....	180	1	0	Ditto	ditto.	
35	Beerojee Rao bin Heerojee Kondeegraykur.	Koleekur.	....	443	8	0	Ditto	ditto.	
36	Appajee Rao bin Rajjee Sudoleekur.	Bhoslay.	....	1,657	6	6	Ditto	ditto.	

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Surinjam or Estate.	Historical Account regarding the Titles, &c. &c.
					Rs. a. p.	
On the Right Side.	37	Dongrojee Rao bin Jew Rao ..	Yadow.	Havildar.	1,316 6 6	This title is in virtue of the office of Superintendent of Baths.
	38	Appajee Rao Abajee Rao ..	Yadow.	Havildar.	995 15 0	Ditto to the palace dispensary, &c.
	39	Mamlutdars of the State, Vukeels of the foreign Courts, and dependent Jageerdars.				
	40	Brothers of the late Dowlut Rao bin Rughoonath Rao, *alias* Dowlut Rao Bhaoo.	Nimbalkur.	Surnobut.	727 7 0	Surinjamdar.
	41	Naro Anund Rao Deshpandey, deceased, his son.	Jugleekur.	....	2,093 13 3	One of the Surinjamdars.
	42	Rachapa Soob Rao Desaee Chinchleekur.	Jadow.	....	4,835 0 0	Ditto ditto.
	43	Eshwunt Rao bin Witul Rao Desaee Ghoseerwadkur.	Sinday.	....	2,020 12 0	Ditto ditto.
	44	Soob Rao Narayen Deshpandey.	Julalpoorkur.	....	1,107 4 0	Ditto ditto.
	45	Kasee Gownda bin Enkut Gownda Desaee.	Turneekur.	....	1,063 0 0	Ditto ditto.
	46	Lingownda bin Veergownda Desaee.	Bhudgaonkur.	....	5,712 0 9	Ditto ditto.

On the Right Side.	47	Ravee Gownda bin Sidgownda Desaee.	Bhoojdeeku-teekur.	....	750	12	0	Ditto	ditto.
	48	Venkajee Abajee Deshpandey.	Mootnalkur.	....	1,011	12	0	Ditto	ditto.
	49	Shunkur Gownda bin Mul-gownda Desaee.	Edurgoocheekur.	....	409	0	0	Ditto	ditto.
		Mootaliks.							
	1	Untajee Jeewajee Waknes ..	....	....	702	4	0	Mootalik of the Punt Pruteenidhee (the Chief of Vishalgur), and takes his seat behind the Pru-teenidhee.	
	2	Mulhar Sukharam Moojoom-dar.	....	....	1,251	11	0	Mootalik of the Punt Amatya (the Chief of Bowra), and takes his seat behind the Punt Amatya.	
		Relations of H. H. the Raja.							
On the Left Side.	1	Khundé Rao bin Jugdeo Rao.	Nimbalkur.	Dhar Rao.	1,399	7	0	On account of the important services of the original recipient, H. H. Sumbhajee I. conferred on him the title of Dhar Rao.	
	2	Bhowan Rao bin Khundé Rao Kewoolkur.	Sinday.	....	120	0	0	A distant relation of the royal family, and one of the Mankurees of the State.	
	3	Witul Rao bin Nursing Rao, *alias* Aba Saheb, the Chief of Nesree, and Dajee Rao bin Soobhan Rao of Nesree.	Sinday.	....	4,726	6	6	Witul Rao is the brother-in-law of H. H. Chima Saheb Maharaj, the younger Prince of Kolhapoor.	
	4	Narayen Rao bin Ramchunder Rao Khanwutkur.	Bhoslay.	....	2,000	0	0	One of the First Class Sirdars.	
	5	Mankojee Rao bin Suroopjee Rao Khanwutkur, deceased, his son.	Bhoslay.	....	1,652	15	0	Ditto	ditto.

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Surinjam or Estate.	Historical Account regarding the Titles, &c. &c.
On the Left Side.		*Ministers.*			*Rs. a. p.*	
	6	Buhirow Rao Ramchundru Rao Pundit.	....	Rajadnya.	1,016 1 9	On account of the important services rendered by Rutnakur Ram, the original recipient, to Shivajee II. in military operations, the title of Rajadnya was conferred on him in A. D. 1796.
	7	Gunput Rao Shreencewas Pundit.	Hunmuntay.	Soomunt.	2,610 11 0	Shivajee, the founder of the Muratha empire, assigned villages, &c., and conferred the title of Pundit Soomunt on the original recipient, Junardhun Punt Hunmuntay, in A. D. 1674, on account of his faithful services.
	8	Gopalcharya bin Mahaduwacharya.	....	Pundit Rao.	1,035 6 6	Shreekurcharya, the original recipient, having rendered important services to H. H. Raja Ram, while at Tanjore, the title of Pundit Rao was conferred on him in the year 1688.
		Sirdars.				
	9	Ramchundru Rao bin Suntajee Rao, Chief of Kapsee.	Ghorepuday.	Senaputee.	22,747 5 9	H. H. Raja Ram conferred the title of Senaputee on Suntajee Rao Ghorepuday, the original recipient, in A. D. 1688, he having proved himself useful in the acquisition of territory.
	10	Luxoomon Rao bin Sumbhajee Rao, Chief of Toregul.	Sinday.	Senakhaskel.	53,056 0 9	On account of the important services rendered in military operations to Shivajee, the founder of the Muratha empire, by Nursojee Sinday Jeev Rao and Sooltan Rao, sons of Moorar Rao Sinday, Toregul and other villages were assigned to them on Inam and Surinjam tenure. Soobhan Rao Sinday, the grandfather of the present Chief, having proved himself very useful in quelling an insurrection which had taken place in the Deccan, the title of Senakhaskel was bestowed on him by Sumbhajee I. in A. D. 1732.

ON THE LEFT SIDE.

11	Narayen Rao bin Malojee Rao, *alias* Nana Saheb (Chief of Dutwar), and Venkut Rao Saheb.	Ghorepuday.	Ameer ool Oomrao.	17,083	12	9	On account of the important services rendered by Malojee Rao, the original recipient, in military operations, the title of Ameer ool Oomrao was conferred on him by Raja Ram in A. D. 1688.
12	Hunmunt Rao bin Sooltan Rao, *alias* Rao Saheb.	Nimbalkur.	Surlushkur Bahadoor.	30,641	2	0	Hunmunt Rao was first adopted by Balabaee Aka Saheb, the sister of the grandfather of the present Raja. Subsequently H. H. Bawa Saheb conferred on him the title of Surlushkur, which had been originally bestowed on his father by Sumbhajee I., in A. D. 1727, the great grandfather of the present Raja. The title of Bahadoor had been conferred by the Nawab of Hydrabad on Hybut Rao, Hunmunt Rao's grandfather. He is one of the principal officers of the Kolhapoor army.
13	Keshow Rao Narayen, *alias* Tatia Saheb, Chief of Inchulkurunjee, deceased, his adopted son.	Josee.	Ghorepuday.	1,05,544	6	6	Naro Mahadeo, the original recipient, having entered the service of the Senaputee of Kapsee, and rendered him faithful service, the title of Ghorepuday was conferred on him by the Senaputee; and villages were assigned out of his own possessions. The Jageer of Azra was subsequently added on his connection by marriage, in 1713, with the daughter of the Peshwa Balajee Wishwanath. This Chief is inserted in the Government list of First Class Sirdars of the Southern Muratha Country.
14	Sudasew Rao Jotee, *alias* Bhaoo Saheb.	....	Dewan.	3,588	9	0	This Sirdar states that he was originally entrusted with the care of their late Highnesses Sumbhajee II. *alias* Aba Saheb, and Shahajee, *alias* Bawa Saheb Maharaj, the uncle and father of the present Raja, while they were at Punala during their minority, and during that time, about 1800, was styled Dewan, as a mark of courtesy. This title, however, has been continued to him up to the present time, in all official communications. The above statement is supported by the information obtained from the records.

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Suriajam or Estate.	Historical Account regarding the Titles, &c. &c.
					Rs. a. p.	
On the Left Side.	15	Jotiajee Rao bin Narayen Rao, *alias* Dada Saheb.	Chowan.	Mumulikut-mudar.	.....	On account of the faithful services rendered by Oodojee Rao, the original recipient, in the acquisition of territory, the title of Mumulikutmudar was conferred on him.
	16	Jeewun Rao bin Oodajee Rao, *alias* Baba Saheb.	Chowan.	Oomdut ool Oomrao.	.....	On account of the faithful services rendered by Oodojee Rao, the father of the present incumbent, the title of Oomdut ool Oomrao was conferred on him by H. H. Bawa Saheb Maharaj, the father of the present Raja.
	17	Eshwunt Rao bin Sukharam Rao, *alias* Dada Saheb.	Manay.	Bheem Bahadoor.	2,629 2 0	On account of the active services of Rughoonath Rao on the occasion of the invasion of Kolhapoor by Parushram Ramchundru Putwurdhun, the title of Bheem Bahadoor was bestowed on him by H. H. Sumbhajee I.
	18	Nilkunt Rao bin Appajee Rao Jadow, *alias* Bhaoo Saheb.	Jadow.	Jubtun Moolk.	4,824 14 9	In consequence of the valuable services rendered to Shivajee II., the grandfather of the present Raja, by Rayajee Rao Jadow, the title of Jubtun Moolk was conferred on him in A. D. 1796.
	19	Members of the family of Mudialkur Ghorepuday.	Ghorepuday.	Ameer ool Oomrao.	1,105 0 0	As these individuals are members of the Ghorepuday family of Dutwar, they are addressed by this title.
	20	Suyajee Rao bin Khundé Rao Elgoodkur.	Bagul.	....	1,410 6 0	One of the Surinjamdars.

On the Left Side.

21	Narayen Rao bin Shivajee Unnoorkur.	Bhoslay.	....	894 14 0	Ditto	ditto.
22	Madhow Rao bin Govind Rao Sowgaonkur.	Jadow.	....	2,456 3 6	Ditto	ditto.
23	Soobhan Rao bin Bulwunt Rao Urlékur.	Gaikwar.	....	1,267 7 6	Ditto	ditto.
24	Appajee Rao bin Bhowan Rao.	Gaikwar.	....	1,578 8 0	Ditto	ditto.
25	Visajee Rao bin Kanojee Heydowdekur.	Gaikwar.	....	718 11 0	Ditto	ditto.
26	Bhowan Rao bin Sidram Soobedar.	Bhoslay.	....	1,096 4 6	Ditto	ditto.
27	Rajjeerao bin Rekhojee Havildar.	Soorya Wowsee.	....	1,809 3 0	Ditto	ditto.
28	Bapoojee Rao bin Bulwunt Rao Konowdekur.	Sinday.	....	716 5 0	Ditto	ditto.
29	Eshwunt Rao bin Nathajee Assoorleykur Havildar.	Sinday.	....	1,380 12 5	Ditto	ditto.
30	Ramchundru Rao bin Humbeer Rao Butkungleykur.	Jatlow.	....	732 14 0	Ditto	ditto.
31	Babajee Rao bin Khundojee Musoorkur.	Jugdaley.	....	710 0 0	Ditto	ditto.
32	Bapoojee Rao bin Rukhmajee.	Saloonkey.	....	1,359 14 0	Ditto	ditto, and Jemadar in the Bargeer Rissalla of Kolhapoor.
33	Rughoonath Bajee Rao ..	Raynawekur.	....	884 1 0	One of the Surinjamdars.	

Side.	Order of Seats.	Names of the Chiefs, &c.	Surname.	Title.	Amount of Surinjam or Estate.	Historical Account regarding the Titles, &c. &c.
					Rs. a. p.	
On the Left Side.	34	Roodro Appajee Mootalik Desaee.	....	....	2,166 4 0	One of the Surinjamdars.
	35	Peerajee Rao bin Dowlut Rao Khapurwadikur.	Bhoslay.	....	318 5 0	Ditto ditto.
	36	Gunput Rao bin Khetrojee Buhiraywareekur.	Jadow.	....	1,054 6 0	Ditto ditto.
	37	Kumal Khan wulud Dilawur Khan Emgurneekur.	Puthan.	....	1,000 0 0	Ditto ditto.
	38	Meera Khan wulud Mahomed Khan Tubeeb.	....	....	2,825 11 9	Ditto ditto, and Surgeon to the Royal Family.
	39	Huleem Khan wulud Ajeem Khan.	Puthan.	....	717 1 9	One of the Surinjamdars.
	40	Dowlut Rao bin Eshwunt Rao Minchaykur.	Bhoslay.	....	1,688 9 9	Ditto ditto.
	41	Hindoo Rao bin Jan Rao Hussoorkur.	Bhoslay.	....	2,147 15 6	Ditto ditto.
	42	Purushram bin Hybut Rao Havildar.	Bhoslay.	.....	1,116 5 0	Ditto ditto.
	43	Khundé Rao Rughoonath Rao Teelowneekur.	Moolik.	.....	504 1 4	Ditto ditto.

On the Left Side.

44	Eshwunt Rao bin Oodajee Rao Moodholkur.	Ghatgay.	Surjé Rao.	267	15	0	The family asserts that it is a branch of the Ghatgay family of Kagul. Nothing can be traced in the public records, however, in corroboration of this assertion.
45	Soob Rao bin Witojee Mohitay.	Mohitay.	....	757	0	0	One of the Surinjamdars.
46	Jairam Lowlojee Havildar. ..	Bhoslay.	....	1,670	4	0	Ditto ditto.
47	Muhiput Rao bin Bhoojung Rao Adoorkur.	Bhoslay.	....	1,582	8	6	Ditto ditto.
48	Surjé Rao bin Soobhan Rao Elowneekur.	Veecharey.	....	287	0	0	Ditto ditto.
49	Chowndoo Bajee Deshpandey Nargownda, of Niljee, Kusba Nool.	....	....	1,168	2	6	Ditto ditto.
	Mootalik.						
1	Muhiput Rao Gopal Parusnuvis.	....	....	2,256	12	6	Ditto ditto, and Mootalik of the Punt Soomunt; and, as Parusnuvis of the State, takes his seat behind the Punt Soomunt.

ANTIQUITIES OF KOLHAPOOR.

The antiquities of Kolhapoor exist in her legends, in a few rock caves, in the scarped faces of her fortresses, in her temples, and in the inscriptions which have been cut on slabs of stone, or indented into plates of copper.

There are no ruins of any great magnitude, the mementos of any large and former flourishing town, and no traces have been hitherto discovered of a pristine, materially differing from the present, race of inhabitants.

By the legends current, Raja Ram is said to have been king over all the country included between the river Nerbuda and the sea, during the early part of the sixth century. He was succeeded by Pelore, and in the year A. D. 579 by Roomdna, a great conqueror, who afterwards changed the ancient name of the city Indruprusta into Delhi.

In A. D. 789 the prince of Juyunugur overran the southern portions of the country under the guidance of his minister, Hemar Punt, to whom the invention of the Moree character is attributed. A blank follows for a period of 200 years, of which tradition renders no account, and until the year 1028, when the inscriptions afford a slight glimmer of light.

The rock caves, Mahtas or Gribas, are to be found in the immediate vicinity of the great sites of modern superstition; and although generally of the usual primitive form, some are more spacious and commodious than others, where the Venha, or reservoir of water, has been added for the convenience of the inmates; and many of the caves are still objects of veneration, occasionally forming the habitation of the wandering Gosavee, whose solitary figure, dressed in the usual orange-coloured habiliment, may be seen basking at the entrance.

The aspect of the apertures appears to be entirely accidental, as they variously face the four quarters of the compass, in accordance with the natural scope of the hill; but the site has been always well chosen, and the excavation, though rude, was completely impervious to the weather.

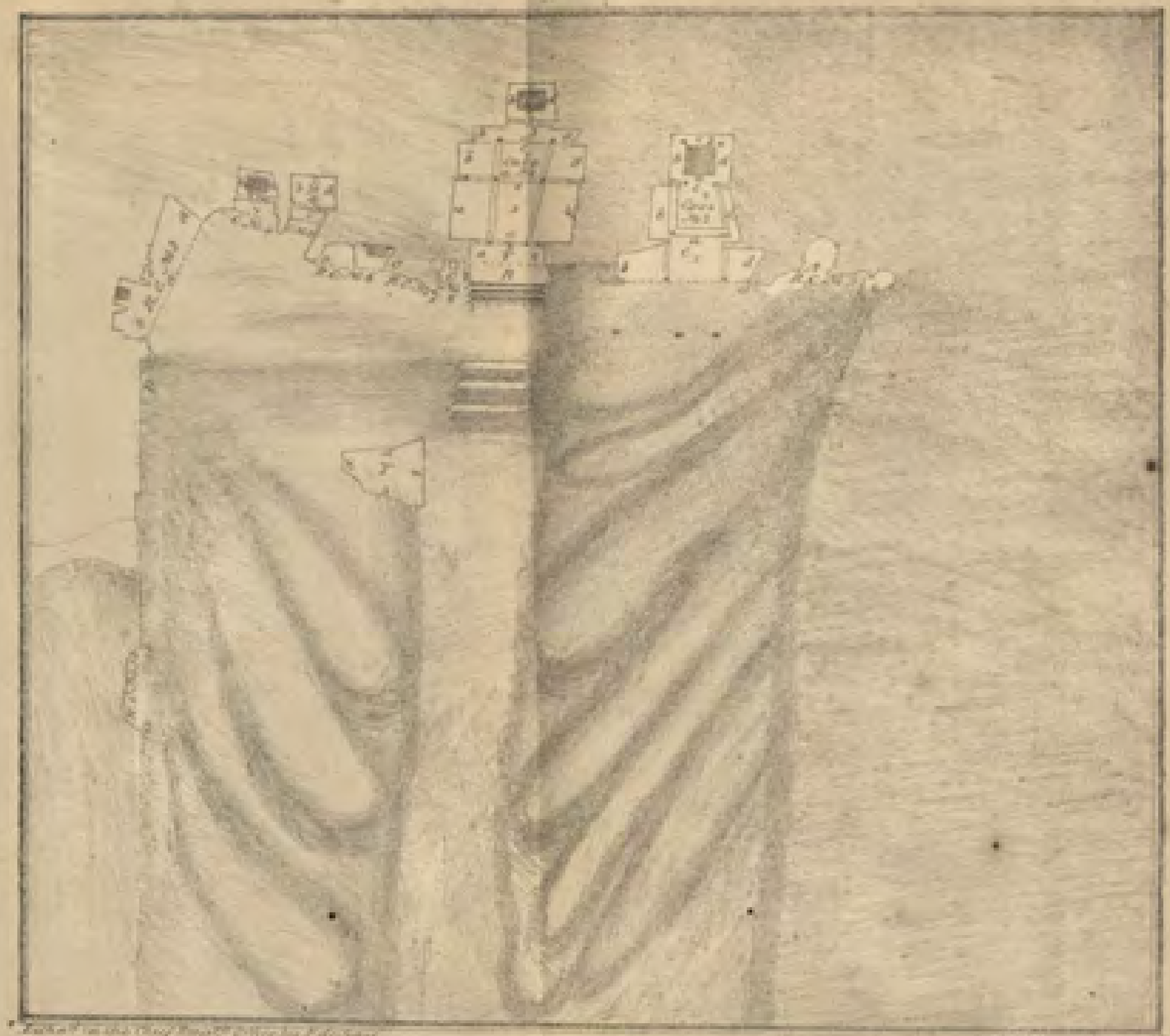
Pandoo Dureh.—One small cave is described, in Dr. Wilson's work on the subject, as existing in the Punala fort, but there are larger and more perfect remains of the Boodhist settlement, of which the accompanying sketch and ground-plan are given, on an adjoining hill of the same range, about six miles to the westward.

Situated at the head of a wooded chasm, elevated at a height of 1,000 feet above the plain, and far removed from mortal habitations, seclusion and pure air were fully attained by the recluse votaries at the Pandoo Dureh. The continual verdure must have been soothing to the senses, and favourable for meditative contemplation; and a natural cavern, which enters deep into the hill side, afforded an ample supply of water.

The scarp, which is at the extremity of the ravine, rises about 25 feet in perpendicular height, and various apartments have been pierced throughout along the semicircular face of the rock, the chord across which measures 37 yards.

ANTIQUITIES OF KOLHAPOOR 1827.

BUDDHIST CAVES IN PANDOOLENA.



GROUND PLAN
of the
CAVES
In the Ravine called
the
PANDOW DURRA

Perpendicular Height of Rock from the Cave A B C D

REFERENCES TO THE GROUND-PLAN OF THE CAVES AT PANDOO DUREH.

CAVE No. 1 consists of a large hall, with a flat roof, divided into irregular squares, by the floor being raised about 6 inches between the columns; has a room at the back, with a raised seat in the centre cut out of the rock, and an open veranda in front.

DIMENSIONS.

No. 1 Apartment.

Side *a*, 27 feet 4 inches; *b*, 12 feet 8 inches; *c*, 28 feet 5 inches; *d*, 12 feet 7 inches; height of roof, 7 feet 5 inches.

No. 2 Apartment.

Side *a*, 28 feet 8 inches; *b*, 7 feet 10 inches; *c*, 29 feet 2 inches; *d*, 6 feet 8 inches; height of roof, 8 feet.

No. 3 Apartment.

Side *a*, 29 feet 2 inches; *b*, 3 feet 3 inches; *c*, 25 feet 11 inches; *d*, 3 feet 7 inches; height of roof, 7 feet 6 inches.

D Door.—Height 6 feet 7 inches; breadth 2 feet 6 inches.

R Room.—Side *a*, 10 feet 1 inch; *b*, 8 feet 4 inches; *c*, 9 feet 8 inches; *d*, 8 feet 6 inches; height of roof, 7 feet 7 inches.

V Veranda—Side *a*, 6 feet 6 inches; *b*, 15 feet 8 inches; *c*, 9 feet.

CAVE No. 2 consists of three apartments, with a flat roof.

DIMENSIONS.

Apartment No. 1.

Side *b*, 5 feet 2 inches; *c*, 32 feet; *d*, 6 feet 3 inches; height of roof, 7 feet 5 inches.

Apartment No. 2.

Side *a*, 18 feet; *b*, 10 feet 1 inch; *c*, 15 feet 10 inches; *d*, 10 feet 6 inches; height of roof, 7 feet 3 inches.

Apartment No. 3.

Side *a*, 11 feet 9 inches; *b*, 9 feet 3 inches; *c*, 12 feet 2 inches; *d*, 10 feet 5 inches; height of roof, 8 feet 1 inch.

CELLS.

R C No. 3.—The remains of a range of cells. Side *a*, 23 feet 1 inch; *b*, 4 feet; *c*, 35 feet; *d*, 8 feet 6 inches.

C No. 4 cell consists of a room and a veranda.—Side *a*, 8 feet 1 inch; *b*, 5 feet 2 inches; *c*, 5 feet 2 inches; *d*, 4 feet 10 inches; height of roof, 6 feet 2 inches.

D Door.—Height 6 feet; breadth 2 feet.

V Veranda.—Length 8 feet 5 inches; breadth 2 feet 10 inches.

C No. 5 cell consists of a room and veranda.—Side *a*, 8 feet 8 inches; *b*, 6 feet 11 inches; *c*, 9 feet; *d*, 7 feet; height of roof, 6 feet 7 inches.

D Door.—Height 5 feet 4 inches; breadth 2 feet 11 inches.

V Veranda.—Length 7 feet 7 inches; breadth 2 feet 11 inches.

R C Nos. 6, 7, 8.—The remains of a range of cells. Length from *a* to *b* 36 feet.

R C No. 9.—The remains of a range of cells. Length from *a* to *b* 27 feet.

R C No. 10.—The remains of a range of cells. Length from *a* to *b* 19 feet.

T Tank.—Side *a*, 19 feet; *b*, 14 feet; *c*, 19 feet 6 inches; *d*, 3 feet.

▪ Column.

▬ Seats cut out in the rock.

GROUND PLAN
of the
CAVES
at
POWALA
Scale

REFERENCES TO THE GROUND-PLAN OF THE CAVES AT POWALA.

Cave No. 1.

A A hall, nearly square, supported on three sides by pillars, with a flat roof.—Side *a*, 34 feet 10 inches; *b*, 34 feet 5 inches; *c*, 34 feet 9 inches; *d*, 32 feet 6 inches; height of roof, 9 feet 3 inches.

B An open passage on three sides of the hall, between the pillars and the cells.—Floor raised 1 foot; roof flat; each side 41 feet long, 4 feet broad; height of roof, 8 feet 2 inches.

C Cells.

No. 1.—Side *a*, 7 feet 9 inches; *b*, 7 feet 9 inches; *c*, 7 feet 6 inches.
No. 2.—Side *a*, 6 feet 8 inches; *b*, 6 feet 4 inches; *c*, 6 feet 9½ inches.
No. 3.—In ruins.
No. 4.—Ditto.
No. 5.—Ditto.
No. 6.—Ditto.
No. 7.—Side *a*, 6 feet 6 inches; *b*, 6 feet 6 inches; *c*, 6 feet 8 inches.
No. 8.—Side *a*, 6 feet; *b*, 6 feet; *c*, 6 feet 9 inches.
No. 9.—Side *a*, 6 feet 6 inches; *b*, 6 feet 6 inches; *c*, 6 feet 6 inches.
No. 10.—Side *a*, 6 feet 10 inches; *b*, 6 feet 5 inches; *c*, 6 feet 10 inches.
No. 11.—Side *a*, 6 feet 10 inches; *b*, 6 feet 5 inches; *c*, 6 feet 9 inches.
No. 12.—Side *a*, 7 feet; *b*, 7 feet; *c*, 7 feet.
No. 13.—Side *a*, 6 feet; *b*, 6 feet; *c*, 6 feet.
No. 14.—Side *a*, 7 feet; *b*, 6 feet 5 inches; *c*, 7 feet.
No. 15.—Side *a*, 7 feet; *b*, 7 feet; *c*, 7 feet 6 inches.
No. 16.—Side *a*, 6 feet 9 inches; *b*, 5 feet 9 inches; *c*, 6 feet 9 inches.
No. 17.—Side *a*, 5 feet 9 inches; *b*, 5 feet 9 inches; *c*, 5 feet 6 inches.
No. 18.—Side *a*, 6 feet 9 inches; *b*, 6 feet 9 inches; *c*, 6 feet 9 inches.

} Height of roof, 7 feet.

No. 19.—Side *a*, 5 feet 1 inch; *b*, 4 feet 1 inch; *c*, 5 feet 9 inches.
No. 20.—Side *a*, 6 feet; *b*, 6 feet 9 inches; *c*, 6 feet 6 inches.
No. 21.—Side *a*, 6 feet; *b*, 6 feet; *c*, 6 feet 6 inches.

} The exact height cannot be ascertained, a quantity of rubbish having accumulated on the original floor.

No. 22.—Side *a*, 6 feet 8 inches; *b*, 6 feet 6 inches; *c*, 6 feet 6 inches; height 8 feet.
No. 23.—Side *a*, 10 feet; *b*, 3 feet; *c*, 10 feet 7½ inches; *d*, 7 feet.

D Door, or principal entrance into the cave.—Length 9 feet, breadth 5 feet 4 inches.

W Windows.—Length 4 feet; breadth 5 feet.

V Open verandas.

No. 1 Veranda, in front of the large hall.—Length 35 feet; breadth, side *a*, 3 feet 5 inches; side *b*, 6 feet 6 inches; height of roof, 9 feet.

No. 2 Veranda, in front of the room to the east of Cave No. 1.—Side *a*, 9 feet 8½ inches; *b*, 5 feet 6 inches; *c*, 6 feet; *d*, 5 feet 6 inches.

● Posts.

R Room to the east of Cave No. 1.—Side *a*, 20 feet 5 inches; *b*, 11 feet 9 inches; *c*, 16 feet 2½ inches.

Cave No. 2.

A Room, supposed to be a lecture-room: has a pulpit or seat for the priest carved out of the rock, marked P.

Dimensions of the Room.—Side *a*, 31 feet; *b*, 13 feet 11 inches; *c*, 26 feet 10 inches; *d*, 16 feet 5 inches; height of roof, 12 feet 4 inches.

D Door or entrance.—5 feet 7½ inches wide; length 7 feet.

V Open verandas.

No. 1, in front of Cave No. 1.—19 feet 5 inches long; 6 feet broad; height of roof, 12 feet 4 inches.

No. 2, in front of cells to the west of Cave No. 2.—Length 16 feet; breadth 4 feet 6 inches.

C Cells.

No. 1.—Side *a*, 3 feet; *b*, 2 feet; *c*, 3 feet.

No. 2.—Side *a*, 6 feet 2 inches; *b*, 6 feet 3 inches; *c*, 6 feet 8 inches.

No. 3.—Side *a*, 6 feet 6 inches; *b*, 6 feet 6 inches; *c*, 6 feet 7 inches.

No. 4.—Side *a*, 9 feet 8 inches; *b*, 9 feet 4 inches; *c*, 9 feet; *d*, 5 feet 9 inches; *e*, 6 feet 6 inches.

T Tanks.

No. 1 Tank.—Side *a*, 10 feet 6 inches; *b*, 7 feet 6 inches; *c*, 10 feet; *d*, 9 feet; depth 7 feet 10 inches.

No. 2 Tank.—Side *a*, 6 feet; *b*, 6 feet 9 inches; *c*, 8 feet 6 inches; *d*, 7 feet 9 inches. Depth cannot be ascertained; a quantity of rubbish has tumbled in.

The entrances face the rising sun. There are two large and wide excavations, which even now recede far into the rock. Each includes a cell at the furthest extremity, containing a carved elevation in the centre, and both apartments have been formerly adorned with rude pillars, of which the capitals and pediments alone remain attached to the rock.

One of these principal excavations appears to have been the place of worship, and the other the court of instruction, whilst eight cells for habitation, of various sizes, are cut out on either side.

Great masses of the cliff have given way during the course of time, and now lie at a distance of about 20 feet from the present entrances, leaving a bare vacated terrace. The projecting remains of several pediments of pillars, however, evidently prove that the terrace was at one time also included as a portion of the hive, and although the composite rock is soft and liable to decay, still the extensive ruin may be attributed rather to the zeal of the Mahomedans, or to the convulsion of an earthquake, which appears to have occurred throughout the Kolhapoor country subsequent to the thirteenth century.

In some places the cliff has decayed nearly to the extremity of the original perforation, and the rude carving alone remains on the exposed face of the rock; but four cells are still perfect, and although there is no inscription to be found in any part, the remains of very rude carving are easily to be traced on the distinguishing Daghods in the remains of a small dome, and in the capital of a pillar, which bears the form of a ring surmounted by a very perfect cross.

The hill of Joteeba contains similar though smaller cells, and adjoining this sacred eminence the caves of Powala have been cut out, an accompanying ground-plan of which is submitted, containing the measurement of this excavation, consisting of a principal hall of instruction, surrounded by individual cells, a separate place of worship, and reservoir of water. A narrow veranda, formerly supported by pillars, is scooped out along the face of the hill, and the entrance into the principal cave leads from this by a door through the attaching screen of rock, in which also a window has been pierced. On the same range, to the eastward, are some unfinished remains, and at the extremity, near the town of Alte, the Boodhist college has been successively occupied by the Jains and Bramins.

A natural spring on the hill side had been duly conveyed to the grove, and the cloisters were excavated round the tank, which was also cut out of the rock. At the present time, the Boodhist college is occupied as the temple of the Hindoo god Shiva, with a Jain church as a vestibule, which has been further surmounted by a Braminical apex. The individual cloisters have been also transferred into individual shrines for the worship of the Ling. Hindoo buildings are also studded over the face of the hill, and an annual Jutra is held in honour of the trident-bearing deity.

At Kolhapoor, Feralla, and Rangna, similar Boodhist remains have been discovered, but all without inscription. The caves are very rude excavations,

and the pillars have little pretension to any expression of beauty, excepting the simple massiveness of the supporting shaft, and the imitation of the wooden cross beam, which serves as the capital.

There is little doubt that many other caves exist, but the Native, especially the Hindoo, will not willingly render any information he may possess on the subject; and should an accidental discovery be made, the opening is again carefully and speedily closed in the utmost dread and alarm of arousing the displeasure of the venerable Rishee, who is supposed to have excavated his hole many thousand years ago, and to have passed the period in happy undisturbed meditation.

Scarped Fortresses.—The gigantic scarps of the numerous forts exhibit an advancement in art, and a necessity of defence from external danger, and altogether point to a later age than the open excavations in the hill side.

From their number and contiguity, it may be concluded that they were not the work of one individual, who could neither have possessed means of execution, nor ability for use on their completion; but each scarped eminence must have been the eyrie of some petty chieftain, who in ancient days expended the labours of his gatherings in forming the elaborate defence.

The superabundant supply of water, also, which has been artificially obtained, would also tend to establish the fact that these resources were obtained for the wants of a numerous population, and not merely for a small garrison; and although little can be known of their very early history, still the extant inscriptions record this state of society during the twelfth and thirteenth centuries, and mention the names of different petty princes as existing at the same period in different parts of the country.

The works are, however, gigantic, and of very ancient date: there are upwards of five miles of scarp round the fort of Punala, and the forts of Vishalgur, Bowra, Rangna, and Bhoodurgur present wonderful remains of the patient energy of a former race.

The earliest authentic record of the Kolhapoor strongholds is found in a copperplate which was discovered at Satara, and bearing the date of 1192, contains mention of the fort of Punala; and subsequent to the year 1204, the commencement of the Mahomedan invasion, Persian inscriptions are extant, detailing in some the date of capture and accession, and in others the minor events of the erection of towers, mosques, and gateways, during the occupation.

But the continual cloud which rests on the summits of the hills during the monsoon, together with the perishable nature of the material, have tended to more than the usual decay to be met with in deserted dwellings. The mark of the chisel, which is still fresh on the caves of Ellora and the scarp of Dowlutabad is here entirely effaced, and grassy mounds alone remain to mark the sites of the former flourishing residences.

Temples.—Kolhapoor has long held a high station for the antiquity of her sacred shrines, and all the current legends state that her present capital origin-

ally existed as a purely religious settlement, of which the great temple, dedicated to Ambabaee or Maha Luxoomee, remains to mark the site.

The cloisters which formerly surrounded this great temple now lie buried many feet under the surface of the earth, which appears to have undergone at no distant period a very startling convulsion. Many phenomena, however, favour this legend. The tiny temples are frequently brought to light on any excavation being made, and to this day no well for the purpose of irrigation is allowed within the sacred precincts.

Two of the subterranean temples over which dwelling-houses have been erected are even now much frequented, one being dedicated to Kartik Swamee and the other to Khundoba; and in further support of the oral tradition, that in olden times the dreary jungle was only marked by a multitude of holy temples and holy pools, the spring frequently gushes out when digging for a foundation. Stone slabs, covered with strange figures and ancient inscriptions, are found at a depth of upwards of 15 feet from the surface; the heights of the same wall of the great temple are unequal at different places, and the ground level is totally altered and destroyed.

The convulsion which altered the ancient aspect of affairs must probably have been effected by an earthquake, slight shocks having occurred again during the year 1853. Many geological facts also support this opinion, in the upheaving of small elevations in the neighbourhood, in the curious and singular arrangements of the clay about the locality, and in the existence of the old bed of the river Punchgunga, at an elevation of at least 70 feet above its present level, which was discovered whilst digging for a foundation in the year 1849, and which is clearly evinced by the broad strata of small pebbles, perfectly and smoothly polished, evidently through the action of running water.

Little information can be obtained regarding the founder of the great temple, or of the period of its existence; but two facts are universally acknowledged—that during the religious persecutions carried on under the Mahomedan rulers, the present image was concealed in a private dwelling-house, and that it was established in the present temple only 133 years ago, by Shidojee Hindoo Rao Ghorepuday, one of the ancestors of Himmut Bahadoor, who was deputed for the purpose from Punala, the seat of Government, to Kolhapoor, by Sumbhajee Maharaj, the son of Raja Ram; and there is a Sunud extant which was at the time passed by that prince, of grants assigned by him for the expenses of the temple.

In this document it is stated, that although, during the Beejapoor government, there existed many votaries well able to replace the image, Prince Sumbhajee has alone the merit of re-establishing it in its ancient temple.

The fact, however, of the great temple being the ancient shrine of Maha Luxoomee, may be doubted, at least for any lengthy period antecedent to the Mahomedan persecution.

The upper works of the temple, which are ascribed to the zeal of the Shunkuracharya of Sunkeshwur in later days, have certainly converted the edifice into a Hindoo temple; but the symbol of the god Gunputee, which is the most important distinction of Braminical worship, cannot be distinguished in any part of the building. There are many figures on the walls in the Boodhistic attitude of prayer, one of which, moreover, is completely naked; and the style of architecture altogether evidently proves that the temple was originally a Jain church.

The Jains assert that not only the temple, but the image itself, originally belonged to them, and that the name of their goddess was Pudmavutee.

The dates of certain Canarese inscriptions also testify to the existence of Jain superiority for a century anterior to the earliest discovered Sanscrit inscriptions relating to the victorious Hindoo princes, and it would appear natural that the conquerors, to gratify their animosity, and give their triumph a wider range of notoriety, should destroy all traces of the former religion, and appropriate for the use of their own images the temples of their vanquished enemy.

The stone slabs bearing the inscriptions above alluded to were discovered under ground in different situations. The Canarese portions commemorate grants by Gunduraditya and his cotemporaries in the eleventh century of the Shalivahan era, whilst the Sanscrit inscriptions relate only to Yadow Narayen, and his immediate successors of the Yadow family, as donors in the twelfth century of the same era.

Few of these ancient inscriptions, however, are now entirely perfect: the dates on many are unfortunately either wanting or destroyed, and are of comparatively little use as chronological aids; but it would appear evident that the whole of this tract had been during the eleventh century in Boodhist possession, and all the ruins and remains of the various temples that have been hitherto discovered throughout the country further indicate one particular style of architecture which is considered as peculiar to that worship.

The name of Maha Luxoomee is, however, mentioned in one Sanscrit inscription, and from this it may be inferred that the present worshipped image of the goddess has been in existence for a period of about five centuries. The temple is of a cruciform shape, and belongs to the class designated Hemar puntee, notorious throughout Southern India for obscurity of interior and continuous rows of pillars. The length of the foundation from east to west is 144 feet; and from north to south 157 feet; the height of the dome is 36 feet, and 42 attendants are continually on duty.

The annual revenues of the shrine, which were stated in former years to have amounted to Rs. 60,000, have now dwindled down to about Rs. 4,000; but pilgrims from distant parts of India still resort in crowds to the spot, and voluntary contributions are daily received in support.

During the Nuoratra holidays, various ceremonies are performed. On the

15th Vyshakh a brazen image of the goddess is carried in procession through the town, in a triumphal car. On every Friday it is conveyed in a palanquin round the enclosure, when a salute is fired. On three occasions during the year the outside roof is thoroughly illuminated, and once every year attended by all the inhabitants of the town. The image is carried to the small temple of Temblace, in the immediate vicinity, where the customary offering to the deity is made by a virgin daughter of the Patel of Bowra.

The great bell of the temple bears the following inscription, and must have been obtained from the Portuguese about the year A. D. 1739:—

AVE MARIA GRATIA PLENA DOMINUS TECUM.

Hail! Mary, full of grace; the Lord is with thee.

I H S

JOTEEBA'S HILL.—At a distance of five miles from the town, the hill of Joteeba rises from the plain in the form of a truncated cone to a height of about 1,000 feet, and although disconnected individually by a deep ravine, it forms a portion of the Punala chain, which stretches from the great Western Ghauts towards the river Krishna.

From time immemorial, this eminence has been celebrated for great sanctity, and a labyrinth of temples and gateways marks the misguided zeal of its numerous devotees. Large masses of stone and mortar have been heaped together by all the chiefs of the surrounding country. Pilgrims flock to the great festivals from a distance of 700 miles. A partial attendance from the immediate vicinity is obligatory on every Sunday and full moon, and here the presiding deity is said still to present tangible proofs of his presence; and it is currently believed that Joteeba, the protector of the reigning family of Sindia, was in a state of continual perspiration during the entire period of the last British campaign against Gwalior.

The location is known under the several names of Rutnageerry, Kedar Ling, Kedar Nath, and simply Nath; the first being derived from the demon Rutnasoor, and the last three from attributes and designations of Shiva, who is the principal object of worship on the hill.

The ancient tradition of the place runs that in olden times the two demons Kolhasoor and Rutnasoor, who tyrannized over the Deccan, were defeated and killed in this their stronghold, by Nath or Joteeba, the nominal son of the sage Powngud, but who was an incarnation of Shiva, and who, with the goddess Maha Luxoomee, had been granted to the prayers of the distressed and dispossessed rulers of the Deccan.

The downfall of the demons was followed by universal happiness, and votaries have ever since annually assembled in large numbers, on the 15th of the month Chytra, to hold rejoicing in commemoration of the victory.

The erection of the first temple is ascribed to a notable ascetic, Saya Nowjee, who is said to have built a shrine for Joteeba, but no inscriptions have been discovered to fix the date of his existence; and although it is probable that the image itself, which is at times worshipped in a state of nudity, may have belonged to the former religion, the temples and buildings cannot claim a greater antiquity than a century and a half.

The upper part of the hill is covered with groves of old trees, and in modern times the reigning family of Sindia have been the great contributors to the numerous shrines which have been built and repaired at a considerable expense, and an annual assignment has been fixed for the purposes of ceremony and entertainment.

Besides a host of small temples, gateways, stone canopies, resting-places for pilgrims, wells, and tanks, there are three principal temples in one enclosure dedicated to Shiva, whose emblem, the Ling, is prominent throughout. The buildings are generally composed of a fine description of blue basalt. In many parts the style of architecture, which is strictly Hindoo, is highly ornamented, and several of the sculptured figures and screens are covered with brass and silver plates.

The annual revenues attached for the support of the entire establishment amount to upwards of Rs. 12,000, of which His Highness Sindia pays Rs. 7,500. Twenty-eight wayfarers are daily fed at the gateway; ten Bramins are in continual prayer; nor is the stud of horses and elephants wanting to swell the grand procession which takes place at the annual Jutra.

The image of Joteeba is of a soft black stone, and that of his wife Emaee consists of a simple unshaped fragment, smeared with red lead, which is kept in a temple at a distance of a few hundred yards from the enclosure, and where, during the days of rejoicing, a brass image of Joteeba is carried, amidst the shouts of 20,000 votaries, for the annual celebration of his marriage.

The ceremony is concluded by placing between them the Sika and Kutar, the dagger and insignia of authority, and this would appear to appertain rather to the customs and rights of the Chutree, than to any form at present pertaining to the Braminical caste.

But in Kolhapoor a very great impartiality exists in the objects of veneration and worship, and Hindoos may be daily seen celebrating the Mahomedan feasts and festivals equally as their own peculiar holidays.

Nursona's Waree.—This Waree, which is situated at the Sungum of the Punchgunga and Krishna rivers, is celebrated for its holiness throughout Western India, and is resorted to as a place of pilgrimage by multitudes from every part of the country.

The principal object of attraction is the temple dedicated to Nursinhu Saruswatee, a holy being, an incarnation of Duttatruya, and one of the twelve supposed immortal beings of the Hindoo mythology.

Nursinhu flourished about 300 years ago, and resided at Gokak, but it is believed that he performed daily ablution on the bank of the Krishna where the present village stands. A Bramin of Sherole, who remained in daily attendance on the saint, is said at the time of his disappearance, and according to his instructions, to have placed a stone impression of his foot-marks on the spot where he offered his daily prayers, and to have instituted worship in honour of him.

This deity is said to possess at the present day miraculous powers, and is believed to afford immediate relief to people who are labouring under the influence of evil spirits, either in mind or body. Numbers continually remain on the spot to undergo the penances dictated by the priests, who avail themselves of every opportunity to fleece the credulous pilgrims.

A great fair is held annually in honour of the deity during the months of February and March, when a large assemblage is gathered together of about 50,000 individuals, and a brisk trade carried on, chiefly in cloth and copper vessels.

The remaining temples, which bear an undoubted appearance of antiquity, are situated at Azra, Raybaug, Kedrapoor, and Berud: they are of smaller dimensions than those already described at Kolhapoor, but evidently belong to the same school of architecture, and to the same era of construction.

To this day the greater portion of these buildings present no symptoms of decay, and their massive structure may have preserved an existence through many ages previous, as they have remained intact during the six centuries subsequent to the date referred to in the Halukanadi inscriptions which have been discovered in their immediate vicinity.

The territory throughout teems with religious edifices, and every village is most amply supplied with temples, endowed with all the appliances in wood and stone requisite for the purposes of the grossest superstition.

Few, however, possess any great notoriety or sanctity, which latter quality has been absorbed by Ambabaee, Joteeba, and Nursinhu: they are comparatively of modern formation, and have been built within the last 300 years, and the following list contains the only deities who, among 10,000 shrines of Kolhapoor, hold any pretension whatever to a higher estimation over the ordinary ranks of Hindoo mythology.

Temples of Temblaee.—The three temples dedicated to Temblaee are situated on the east of Kolhapoor, at a distance of about three miles from the town. This goddess is believed to have been in existence for upwards of 1800 years, although the present temples were constructed about forty years ago by the late Akaram Baba Yadow, Superintendent of Public Works in the service of the Kolhapoor Government.

The sacrifice of a he buffalo is offered before the goddess every third year, but on the 5th of Ashwin Shood of each year a fair is held in honour of the

goddess. An idol of Ambabaee is placed in a palanquin, and carried in procession to the hill during the day-time, and a Kolba (pumpkin) is afterwards cut to pieces before the goddess by a virgin, in commemoration of the destruction by her of a wicked giant named Kolhasoor. Besides the Raja and his retinue, upwards of 15,000 individuals assemble on the occasion.

Temple of Mahakalee, goddess, in the new Boodhwar street, Kolhapoor.—This building is dedicated to one of the guardian goddesses of the town, and is believed to be of ancient date. Goats are frequently sacrified by the votaries for the accomplishment of wishes and desires; and fairs are held in honour of the goddess during the months of March, April, and July, principally attended by the lower orders of the people.

Previous to the introduction of the British superintendency a sacrifice of a he buffalo was offered before the idol at intervals of two or three years: the practice has been latterly discontinued.

Temple of Pheerunger, *alias* Prutiangira, goddess, situated between the Mungulwar and new Boodhwar streets, in the town of Kolhapoor.—This temple is believed by the inhabitants to be one of the most ancient of Kolhapoor, and the water of the tank called Powlay Tulao, immediately in front, is considered as very holy.

Offerings of flour, salt, turmeric, Koonkoo (a red powder prepared from turmeric), and oil, are made in abundance to the idol, which is believed to afford relief to children suffering from itch.

The children labouring under this malady are first taken to the goddess, and the offerings presented; they are then washed in the tank Powlay Tulao. But the goddess is a favourite chiefly of the lower classes of the Hindoos.

In former days, buffaloes were offered in sacrifice, but the practice has been latterly discontinued, and the offering of goats substituted.

Temple of Witoba, near the Padmala gate, in the town of Kolhapoor.—This temple also is one of the ancient shrines of Kolhapoor. Fairs are held in honour of the god on the 11th day of the Hindoo months of Ashad (June and July) and Kartik (October and November), and which have been well attended for the last twenty-five years.

Subterranean Temples.—In the town of Kolhapoor there are several subterranean temples, which are supposed to have been overwhelmed by an earthquake about the fourteenth century, and have been gradually brought to notice whilst digging for water or foundations.

The foundations of these temples dip below those of the surrounding buildings from 2 to 15 feet. Pathways have been cut down to the thresholds, and to all appearance the lines of the buildings are straight and

unaffected by the former convulsion; but the domes have been of late years renovated, and masses of chunam plastered in every direction to conceal defects.

The materials are stone and chunam, and in one the pavement consists of two enormous blocks of basalt. The temples are not of any large dimensions, varying from 10 to 25 feet in length and breadth, and from 15 to 30 in height.

The idols are still worshipped, and daily Pooja is offered to Mahadeo, Kartik Swamee, and Khundoba, as of old; and the very peculiar locality into which they have been summarily forced does not appear to have in any way affected the respect paid to the odour of their sanctity.

A temple dedicated to the goddess Yellumma is situated on the east side of the city. This is a favourite goddess with the lower classes of Hindoos, and particularly with women, who make frequent vows to her, the non-fufilment of which is regarded as originating diseases, or other bodily sufferings. The women, who wear a necklace of white beads as a sign of their devotion to Yellumma, do not marry, and lead a very immoral life; and even a married woman when becoming Jokteen is required to obtain a divorce before following the precepts of Yellumma.

As the principal portion of the worshippers are of the Lingayet persuasion, who are averse to the destruction of animal life, no sacrifices of goats, &c. are offered.

Formerly it was customary in Kolhapoor to perform the sacrifice of the he buffalo in the month of Ashad (June-July), but of late the time has been altered to Magh (January-February), or Falgoon (February-March).

Tuesday is the favourite day on which the sacrifice is offered to the Goddess Murgaee, near Temblaee. A young he buffalo, intended for the purpose, is previously set at liberty for a period of two or three years, to become fat and plump, in which state he is considered a fit oblation.

On the morning of the appointed day, the animal is anointed with oil, and washed in hot water. Afterwards red lead, the paste of sandal-wood, Goolal (red powder), and Koonkoo (a red substance prepared from turmeric), are applied to his body. At about 3 P. M. a cut is made with a knife on the right thigh, so as to bring out the blood profusely. The animal is then led around the city or village to a certain distance, his path being marked by the drops of blood issuing from the wound; and toddy, Ambil, (conjee prepared from Nachnee), baked grain, and pieces of lemon and cocoanut, are thrown about by the party, consisting of the village officers and other ryots escorting the animal.

At sunset the animal is again brought before the goddess. His legs are tied, his head cut off with a knife, and his bones are broken with an axe. The right fore-leg is then separated, and thrust into his mouth, and the head in this

state is placed in front of the goddess. The white flesh is taken out of the body, and put on the head; a lighted lamp is also placed between the two horns, and loud music is then played incessantly.

The Mahars afterwards boil the flesh of the palate with rice, and make an offering of the mess to the goddess, and the lamp is allowed to burn until the following noon, when another similar offering is presented. The heads and carcases are then removed by the Mahars.

Two earthen images of Luxoomee and Jugloba in dress are placed beside the goddess, and the proceeds of the worship are taken by the potters. On the third day after the sacrifices the two images are carried on a cart to the skirts of the town or village, and the expenses attending the sacrifices are defrayed by Government, with a view to ward off the calamities incidental to cattle and crops.

Temples at Alte.—These temples, which have passed successively from the possession of the Boodhists and Jains, are now dedicated to Shiva and Alum Prubhoo, and the latter is celebrated for the brilliancy with which the lamps emit the constantly lighted flames.

This is also one of the few places in Western India where the devotees of Shiva believe they can immolate themselves in the vestibule of the temple under a certain prospect of entire happiness in a future state.

Within the last eight years the victim has been more than once found in the morning weltering in his blood, with the sacrificial knife lying beside him, and the document detailing the circumstances of his birth, and his dedication to this sacrifice in early life.

Temples at Sherole.—There are a few very sacred temples in excellent preservation at Sherole, and one especially called Bhoja Putra, and dedicated to Duttatruya, an incarnation of Shiva. The temple contains only a simple stone slab, indented with a foot-mark, and a stone vessel is preserved, which is said to have been used by the god, who formerly resided in person under the very roof.

Copperplates and Inscriptions.—The remaining copperplates are few, and now nearly illegible, the characters being much effaced; but the inscriptions on the various stone slabs have been decyphered. They are in Canarese, Sanscrit, and Persian, and afford a glimmering on a portion of the ancient history of the country.

The Canarese refer to the era of the twelfth century, the Sanscrit to that of the twelfth and thirteenth centuries, and the Persian commemorate the presence of the Moslem from the thirteenth century.

A collection of these inscriptions has been made after very considerable trouble, and decyphered, chiefly through the zeal and perseverance of the Nazir Venayek Rughoonath Kaley.

The difficult task has been ably executed, and the pity is that the work had not been attempted at an earlier period, previous to their mutilation; for had the date been complete and perfect, these inscriptions would have proved highly interesting old records. Still a glimmering is to be obtained on a very dark period of ancient history, and from a general survey certain results may be reached.

The following table gives the date and substance of twenty-three inscriptions which have been discovered, in Canarese and Sanscrit; and the copies of original inscriptions, together with their translations, are appended.

Table of Ancient Inscriptions discovered in the Kolhapoor

Number.	Place where the Inscription was found.	Character of Inscription.	Language of ditto.	Number of Letters in the Inscription.	Date of Inscription.		Dimensions of the Stone.
					Native Era.	Christian Era.	
1	The Mosque of Baboo Jumal.	Old Balbodh.	Sanscrit.	....	1032	1110	....
2	Herley, Peta Kurweer ..	Old Canarese.	Old Canarese.	683	1040	1118	....
3	The Jain temple near Friday Gate, at Kolhapoor.	Ditto.	Canarese.	....	1058	1136	....
4	In the Jain temple near Friday Gate, at Kolhapoor.	Ditto.	....	....	1064	1142	....

Territory, with translated Substance in English.

Name of the King.	Dynasty.	By whom granted.	Substance.	Remarks.
Gunduraditya Deo.	Jeemootwahan Dynasty.	Gunduraditya Deo.	In the year 1032 (A. D. 1110), on the occasion of an eclipse of the moon, on the 15th Vyshakh Shood, the prince granted in charity a lot of land in Moujé Koord, in the Meerunjee (now called Meeruj) Desh, to Someling Bhut, for the maintenance of Bramins.	
Ditto.	Ditto.	Ditto.	In the year 1040 (A. D. 1118), on the occasion of an eclipse of the moon, this prince, at the suggestion of Mogaldevee, granted in charity to Acharya Shantee Deo, of the Kolhapoor Bustee, a lot of land, and deposited a certain amount of money at interest, for the temple of Moujé Herley.	
Nimbraj, a Jain.	....	Nimbraj, a Jain.	On Kartik Wud 5th, Shuké 1058, Monday, the Prince Nimbraj, who called himself a servant of Gunduraditya Deo, of the Jeemootwahan dynasty, ordered all the Shetees and Mahajuns of the country to levy certain customs in kind, &c. on merchandize passing through the Kolhapoor and Meeruj Ilakas, and to make it over to Noorun Swamee, for the temple built by him near Knodee Gole village; for the timely worship of the idols, the repairs of the temple, and the maintenance of the priests.	
Vijiaditya Deo.	Shilahar branch of the Jeemootwahan Dynasty.	Vijiaditya Deo.	On the occasion of an eclipse of the moon, which occurred on Monday the 15th of Magh Shood, Shuké 1064 (A. D. 1142), this king, who was reigning at Walwud, granted to Mankin Nundee Pundit Deo a field and a house situated in the village of Hirveen Herley, for the offering of worship to Purushnath in the Jain temple in the latter place, &c. &c.	

Number.	Place where the Inscription was found.	Character of Inscription.	Language of ditto.	Number of Letters in the Inscription.	Date of Inscription.		Dimensions of the Stone.
					Native Era.	Christian Era.	
5	Bamnee, Prant Kagul ..	Old Canarese.	Sanscrit, and Old Canarese.	731	1073	1151	....
6	On the bank of the Kote-teerth tank.	Ditto.	Old Canarese.	345	1101	1179	Guz 1, by 13 inches.
7	Store-house of H. H. the Raja.	Ditto.	Ditto.	1451	1109 (Bhadrupud Wud 30th, Friday.)	1187	19 by 18 inches.
8	Wall of the house of Anacharya Pundit Rao, at Kolhapoor.	Old Balbodh.	Sanscrit.	938	1112 and 1114	1190 and 1192	....

Name of the King.	Dynasty.	By whom granted.	Substance.	Remarks.
Vijiaditya Raja, a Jain.	Shilahar.	Vijiaditya Raja.	This king, while reigning at Walwud, granted to Arhunundee Sidhant Deo 10 Dunds (each Dund equalling 10 Haths) of land, and a house situated in Mudloor, for the defrayment of the expenses of the subsistence of the priests attached to the Jain temple at the latter place, of the performance of eight kinds of worship to the idol in it, and of repairs to the building.	
Bhojdeo, a Hindoo.	....	Bhojdeo, a Hindoo.	While King Bhojdeo, who was a devout worshipper of the emblem of Shiva at Koteteerth, was reigning at Walwud (probably the modern Wulewday), he erected, in the year Shuké 1101 (A. D. 1179), a temple for that deity, and assigned a certain quantity of land, situated near the Koteteerth, for the expenses attending the worship of eight kinds to be offered to that god daily, &c.	
Bhoj Raja, a Jain.	Of the Jeemootwahan Dynasty.	Bhoj Raja.	This king, while reigning at Kolhapoor, granted in charity to Koomarkirtee the village of Korumbey, in the Meerunjee Desh, now called Meeruj, bounded on the south-east by Kurumbee, on the north-west by Koobinoor, and on the north-east by Sadree, for the repairs of the Jain temple at Kolhapoor erected by Pradhan, the disciple of the said Koomarkirtee, and for the subsistence of mendicants.	It appears from this inscription that two kings, named Chole and Singuldeo, were contemporaries of Bhoj Raja.
Bhoj Raja.	....	Bhoj Raja.	Bhoj Raja granted to his dependent Bramins, Aditya Bhut and three others, a lot of 550 Katees of batty ground in the village of Kopurwad, in the Eedhur country, and a house, for the defrayment of the expenses attending feasts to Bramins, the offering of worship to the idols of Umrooteshwur, and Ooma Muheshwur (Shiva and his consort), the supply of food to be offered three times a day to Maha Luxoomee, and the making of repairs to the Muth erected by his protegé Lokun Naik. This grant was made	

Number.	Place where the Inscription was found.	Character of Inscription.	Language of ditto.	Number of Letters in the Inscription.	Date of Inscription.		Dimensions of the Stone.
					Native Era.	Christian Era.	
9	In the Jain temple, at Moujé Raybaug.	Old Canarese.	Sanscrit.	....	1124	1202	....
10	In the temple of Kopeshwur (Shiva), at Khedrapoor, Peta Sherole.	Balbodh.	Ditto.	....	1135	1213	....
11	On one of the pillars of the portico of the temple of Gunputee, in the compound of the temple of Ambabaee.	Old Balbodh.	Ditto.	411	1140	1218	Guz $\frac{3}{4}$ by $\frac{1}{2}$ Guz.
12	On the wall of the temple of Rameshwur, near the Rowneshwur tank.	Ditto.	Ditto.	89	1157	1235	Guz $\frac{1}{4}$, by 8 inches.
13	Near the western gate of the temple of Mahakalee, in the large temple of Ambabaee.	Ditto.	Ditto.	385	1158	1236	18 by 13 inches.
14	This stone is kept in the palace.	Ditto.	Ditto.	335	1172	1250	Ditto.

Name of the King.	Dynasty.	By whom granted.	Substance.	Remarks.
			for securing the prosperity of his kingdom. Kulian Naik, the son of Lokun Naik, having obtained a gift of two Wutuns, bestowed the same in charity on the said Brahmins in 1114, Shalivahan era.	
....	....	....	This inscription contains the genealogy of a very famous prince, named Luxoomee Deo, who is represented to have undertaken expeditions against the countries called Shoke, Malwa, Chole, and Guzerat, the rulers of which were afraid of him.	
Shingun Deo, a Hindoo.	....	Shingun Deo.	This prince assigned, on Monday the 30th Chytru Wud, Shuké 1135 (A. D. 1213), the village of Koondulrawur, situated in the Meeruj district, to the idol of Kopeshwur.	
Tylim, a Hindoo.	Yadow Dynasty.	Tylim Raja.	In Shuké 1140 (A. D. 1218), King Tylim caused a gate to be erected in front of the temple of the goddess Ambabaee of Kolhapoor.	
Shingun Deo, a Hindoo.	....	....	This inscription is incomplete, but it appears that in the year A. D. 1235 the King Shingun Deo reigned at Kolhapoor, by the blessing of the goddesses Ambabaee and Mahakalee.	
Juyuseel Raja.	Yadow Dynasty.	Daroo Naik.	During the reign of King Juyuseel, Daroo Naik, on the occasion of an eclipse of the moon, on Monday the 15th of Magh Shood, Shuké 1158 (A. D. 1238), remitted the duties due to Government from a place not ascertainable, and gave 25 bullocks for securing the performance of worship, &c. to the idol Soowurn Jaleshwur.	The word *Juyuseel* means victorious: it may therefore either be the name of the king, or an adjective qualifying it. Some letters after the word Juyuseel have been destroyed. They, it may be presumed, contain the name of the king.
Yadow Narayen, *alias* Konher Deo.	....	Kamaya.	During the reign of the King Konher Deo, Kamaya remitted the customs leviable in the village of Koord, which had been originally bestowed in charity in honour of Ambika, the wife of Shree Gowtamaree Keshow Deo.	

Number.	Place where the Inscription was found.	Character of Inscription.	Language of ditto.	Number of Letters in the Inscription.	Date of Inscription.		Dimensions of the Stone.
					Native Era.	Christian Era.	
15	On the rampart of the Wuroonteerth gate.	Old Balbodh.	Sanscrit.	1,285	1194	1272	1 Guz by $\frac{3}{4}$ Guz.
16	The portico of the temple of Shideshwur, at Moujé Shidnorlee, Prant Kagul.	Ditto.	Ditto.	....	1199	1277	....
17	Temple of Sheshashayee, on the east side of the portico.	Old Balbodh, and Old Canarese.	Old Canarese.	129	....	....	....
18	Jain temple at Kusba Saogaon.	Old Canarese.	Ditto.	290	....	....	....
19	The portico of the temple of Sheshashayee, in the compound of the temple of Ambabace.	Ditto.	Ditto.	168	....	....	....
20	Ditto ditto. . ..	Ditto.	Old Canarese, mixed with Sanscrit.	166	....	....	....

Name of the King.	Dynasty.	By whom granted.	Substance.	Remarks.
Shingun, a Hindoo.	....	Ramdeo, King.	During the reign of Shingun, a very powerful and brave King, Ramdeo Raja, of the Yadow family, who brought glory to that dynasty, granted, on the occasion of an eclipse of the moon, on the 15th of Magh Shood, Shuké 1194, a village called Geereewulee, situated in the Toolmee Ghole (Turf), to his spiritual guide Wishwaroop, for the performance of Pooja (worship) to Brumheshwur (near Wuroonteerth), and for feeding religious mendicants, &c. &c.	
The son of Shingun Deo.	....	The son of Shingun Deo.	This prince, whose name cannot be ascertained, in consequence of the destruction of certain letters in the inscription, at the suggestion of Gund Naik, relinquished, on the occasion of an eclipse of the moon, on Tuesday the 15th of Shrawun Shood, Shuké 1199, the duties leviable on goods, manufactures, and childless persons of Shidnorlee, which had been bestowed in charity by Ramchundru Deo to Brahmins.	
Nagarjoon.	....	....	It is difficult to make out the exact purport of this inscription; but, from the parts which can be decyphered, it appears that a king bearing the name of Nagarjoon flourished at the time.	This inscription is incomplete; but from the ancient characters used, it would seem to be of very ancient date.
....	....	Bummun, a Jain.	Bummun, who was the disciple of Kumak Shantee, the disciple of Sydhantik, the son of Wudeeyoogun, built a temple at Saogon for securing the perpetual existence of the Jain religion.	This inscription would seem to have some connection with those found at Konoor and Kogunlee. It contains no date, nor the name of the reigning king.
Nimb Raja, a Jain.	....	....	This king, who was a Jain, is described to have countenanced that religion.	It does not appear that this inscription was intended to record a grant.
Gundura-ditya Raja.	Jeemoot-wahan Dynasty.	....	This king is described as countenancing the Jain religion, which he professed.	Ditto ditto.

Number.	Place where the Inscription was found.	Character of Inscription.	Language of ditto.	Number of Letters in the Inscription.	Date of Inscription.		Dimensions of the Stone.
					Native Era.	Christian Era.	
21	The portico of the temple of Sheshashayee, in the compound of the temple of Ambabace.	Old Canarese.	Old Canarese.	158	....	....	....
22	Honoor, Prant Kagul ..	Ditto.	Sanscrit, mixed with Canarese.	87	....	....	....
23	In the temple of Ambabee, at Kolhapoor.	Balbodh.	Sanscrit.	....	....	....	....

Name of the King.	Dynasty.	By whom granted.	Substance.	Remarks.
Nimb Raja, a Jain.	....	....	This king is described as a very accomplished and handsome prince.	It does not appear that this inscription was intended to record a grant.
Bullal Deo, and Gunduraditya Deo.	....	Bullal Deo, and Gunduraditya Deo.	These two kings assigned a field at Veenoor (now called Honoor) in charity to the Jain temple built by Bumgaoond at that place.	
Somedeo, a Hindoo.	Of the Chalooka Dynasty.	Somedeo.	This prince, at the suggestion of his spiritual guide, Shree Shumbhoo, granted the village of Koombhar for the performance of the worship of Shree Maha Luxoomee (probably of Kolhapoor).	

From the year 789, the latest date of any current tradition which ascribed the possession of the country to one powerful monarch, the succeeding period of 200 years, and until about the year 1028, is entirely blank, when we find by an inscription found at Roybaug, bearing date 1202, that a dynasty was then established on the western part of the principality, which must have extended during 170 years, and must consequently have been in existence early in the eleventh century.

In the event of information being hereafter obtained from other quarters similar to what has been collated at Kolhapoor, the fact might be fully established whether the names inserted in this inscription are identical with those mentioned in Vol. III. of the Journal of the Literary Society of Bombay, page 395, or whether the names appertain to an existing branch of the same dynasty in Kolhapoor, who from their connexion had retained the family names.

The probability certainly is in favour of the latter fact; and further, that in consonance with custom, the high-sounding titles of the original family have been preserved by these Kolhapoor princes, who really did exist, although as petty rulers of a country divided into very minute compartments.

From the remaining inscriptions it would appear that this portion of Maharashtra was ruled by sundry Jain chiefs in the latter end of the eleventh century, and that in the close of the twelfth century (A. D. 1192,) it was subject to a powerful chief, who, according to a copperplate inscription found at Satara, reigned over the whole tract extending from the Mahadeo range north of Satara to the river Hurnkasee, and including the southern tract of the Konkun.

The reduction of his power, according to the oral tradition mentioned by Captain Grant Duff, by a Raja named Shingun, seems to be well supported by the Sanscrit inscription now found in the temple of Kopeshwur, bearing the date 1214, and stating that the building was erected by the powerful and courageous Shring Deo, whilst a subsequent sub-division of rule appears to have taken place, and remained in existence until the Mahomedan conquest.

It further appears from the extant inscriptions, that the present principality of Kolhapoor was at that period divided into four portions, Roybaug in the east, Berud in the centre, Khilna, afterwards called Vishalgur, in the west, and Sunkeshwur in the south, all forming the seats of independent princes, the names and dates being given as follows:—

1st.—*Roybaug.*

Founder Jeemootwahan Shilahar.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

2nd.—*Berud*, which included Kolhapoor and Punala.

Tylim..	1218
Ramdeo.	
Nagarjoon.	
Shingun	1235
Juyuseel	1236
Ramdeo	1272

There are many ancient ruins at Berud, which is situated on the Punchgunga river, about eight miles from Kolhapoor, and tradition assigns its last occupancy to Juyuseel, who transferred the seat of Government to Kolhapoor, most probably after the great earthquake, which must have occurred between the thirteenth and fourteenth centuries.

A curious monolitto, of a circular form, measuring 18 feet in circumference, but without inscription, is inserted in the vestibule of the old Boodhist temple at Berud. There are also the remains of a palace and other buildings, and a hill spring is still in preservation, from whence it is said that during the reign of the Adil Shah dynasty the water was daily dispatched to Beejapoor; but the ruins are scanty, and the location never could have been of any very great extent.

3rd.—*Khilna or Vishalgur.*

The existence of Prince Bhoput, about the year A. D. 688, is the subject of tradition, and that of Bhoj, in the year A. D. 688, is proved by an extant Persian inscription, which has been preserved from the effects of the weather. The humidity of the atmosphere may also have effaced any other stone records, had they existed, which is hardly probable among a race notorious to the present day as being less advanced in civilization than their neighbours.

4th.—*Sunkeshwur.*

The inscriptions at Sunkeshwur have unfortunately been greatly mutilated, but the following names are preserved as the members of the dynasty which were in power subsequent to

Shingun Deo, 1214.	Wetoogeedeva.
Kurnadeva.	Someshwur.
Nroosinva (Cage of Thunderbolts).	Somedeva.

The remains left by the Mahomedans during the period from the twelfth to the seventeenth century pertain rather to works of absolute necessity, for the purposes of their defence or their religion, than to works of pleasure and art, and evince the occupation of an outlying province by the lieutenant with his garrison, rather than the residence of the governor with his court.

In the hill forts, the chief site of occupation, the battlemented wall and the ponderous gateway, the tiny mosque and the Eedga, are still in existence, but no permanent palace was erected, and few vestiges remain of any description whatever on the plain country.

The earliest Persian inscription, which was found in Vishalgur, bears the date of A. D. 1234, in commemoration of the capture of the fort by the Mahomedans under Mulik Rahim, who from another inscription, dated sixty years later, appears to have enjoyed during life a high odour of sanctity, and was canonized after death, miracles being wrought through invocation of his name at the shrine.

An inscription of the same period (A. D. 1247) shows the attention immediately given by the Moslems to strengthening the outworks. Other inscriptions of much later date give the arrangements made at Beejapoor for the division of certain mosque fees, and the remaining Sunuds bear the date of A. D. 1600, and pertain to the entertainment of the fort officers, and are interesting only as containing information of the current coin of the realm, which at that period consisted of Hoans equal to Rs. 3½, and Saharees equal to 3 annas, and showing the annual pay of a Fort Treasurer to be Rs. 175, and of a Fort Karkoon to be of the same amount.

The Punala inscriptions are more numerous, but of later date, and merely, according to custom, commemorate the erection, from A. D. 1311 to A. D. 1607, of sundry gateways and towers, and the construction of tanks and wells.

Although the vanity of the nation is highly flattered by the terms lavished in favour of its wonderful sanctity, by the author of the Kurweer Mahatma, where every river, hill, and stone, is proved to be more sacred than those in the environs of any other locality in the world, and where Kolhapoor itself weighs in the scales one grain heavier in holiness than Benares, Dwarka, and Ceylon, still it would appear that these Sanscrit verses can only boast of a short existence of 150 years. The author has allowed a considerable stretch to his imagination, and the allegories, if they are not the simple creations of the brain, would appear to perpetuate the conquest of the aboriginal inhabitants by a nation from the northward, more advanced in arts and sciences, and whose deeds of prowess have been celebrated in the work under various characters of the Hindoo pantheon.

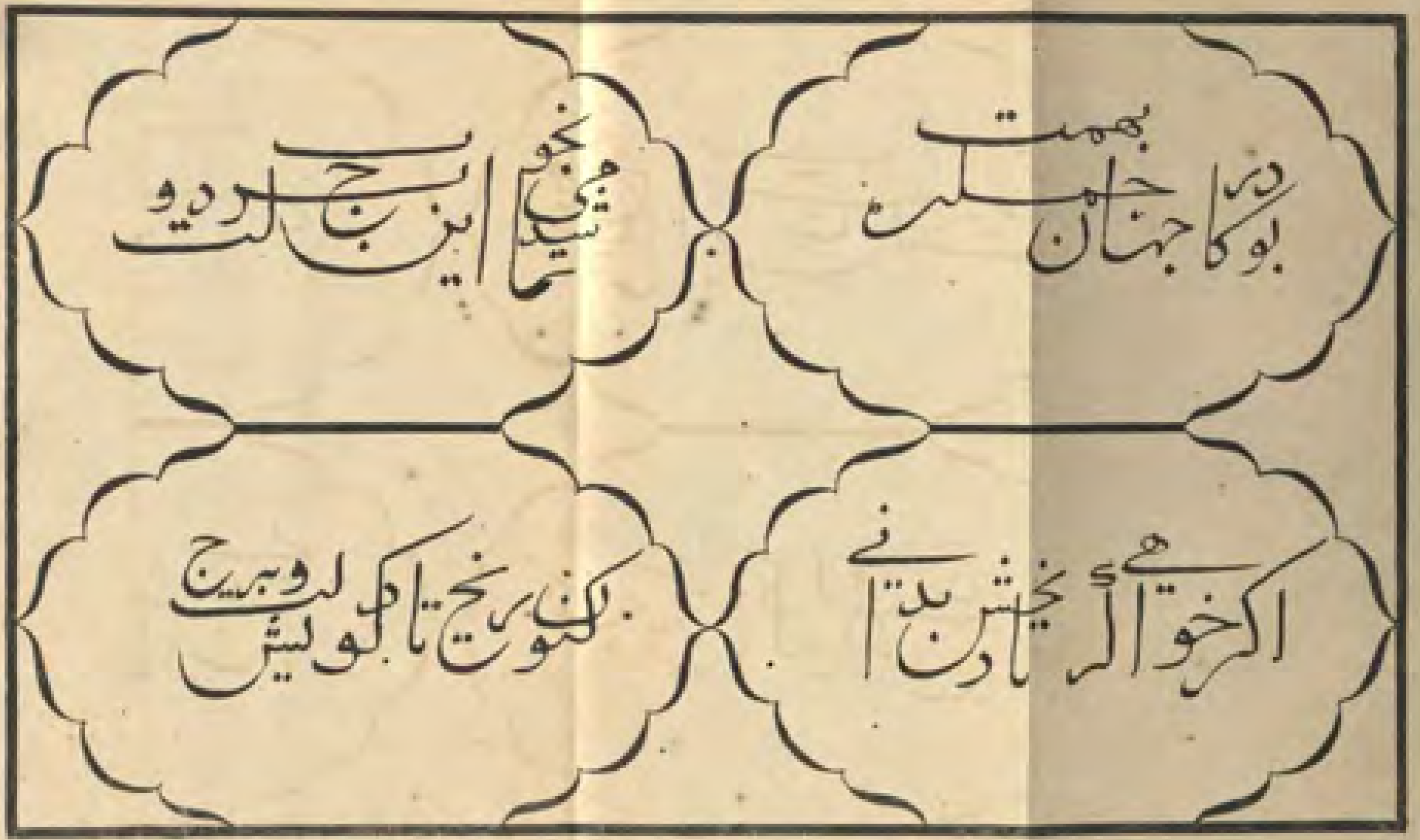
Still the country has no doubt from ancient times been esteemed a place of pilgrimage. The existence of many of her sacred buildings has been proved for a period of at least six centuries, and her rock caverns prove the presence at a very early period of the Boodhist worship.

We may, therefore, cease to wonder at the extravagant fiction which has

Translation of an Inscription on the Dowlut Boorj, at Vishalgur.

Perseverance overcomes all difficulties in this world.
The Dowlut Boorj has been completed (by its assistance) with elegance.
If you are anxious to ascertain its age,
It can be discovered in the (letters of) Dowlut Boorj.*

* The date of this bastion is shown by the Arabic Abjud or alphabetical notation. The letters contained in the words Dowlut Boorj represent the year 645 of the Hejira, corresponding with the Christian era 1247.



بود کار جهان جمله بهمت

تماشا می‌نمود این برج لت دو

اگر خواهی که تا دانش بدانی

کنون رنج تا کولیش و برج

been raised on such facts. The delusion of sanctity was further fostered by the isolated state of Kolhapoor society, and even after the darkest ages of superstition had passed away elsewhere, here the fiery ordeal still continued as the test to accused innocence, the battlemented turret was erected over the victim buried alive under the foundation stone, and human sacrifices threw a foul stain over the character of her faith.

The following translations of two extracts from the Kurweer Mahatma are given as specimens of the work :—

Chapter II.—" At one time the deities Shiva and Luxoomee disputed the superiority of their respective favourite abodes, when Vishnoo became the umpire, who weighed the places in a balance. When Vishnoo held up the balance, he asked the parties to declare candidly as to which of the scales preponderated. Shiva confessed, that his place appeared the lighter ; and Luxoomee in her turn joyfully said that her place seemed to be down to the very ground. After having thus obtained the opinions of the parties, Vishnoo repaired to the Court of Brumha, and, with the view of pleasing both, stated as follows :—

" ' I have created both the places in question, yet Kurweer appears a grain heavier than Benares. On hearing this declaration, all the gods present confirmed it by their votes.' "

Chapter LVII.—" This Kolhapoor Kshétra (sacred place) has existed from eternity. In seven different Kulps (ages) it received as many distinct names : as at one time it was the residence of Kam, it was termed Kamalaya ; at another time, it was known as Pudmalaya, after the name of its king Pudma. In the third age the god Shiva passed his time here in the company of his wife Parwutee, and hence it was called Shivalaya. In the fourth age (as mentioned in Chapter XVIII.) Brumha Deo gave himself up to devotion in this Kurweer Kshétra, and it was then called Brumhalaya. In the fifth age, in consequence of its being the abode of Yukshas, it was designated Yukshalaya. In the sixth age, as the Rakshas (demons) resided here, this place was distinguished by the title of Rakshasalaya. (Such are the successive classical names of this place : it should be borne in mind that the affix or termination Alaya, which appears in all these compounds, means *a house.*) In the seventh or last age (*i. e.* the present), this place was first called Kolhapoor, and then Kurweer."

No. 1.

Translation of an Inscription on a Stone found in the Musjeed of Baboo Jumal.

* * * The King Gunduraditya Deo was the son of the King Soowurn Guroodadwaj, a descendant of the King Jeemootwahan. His (Gunduraditya Deo's) punishment to his enemies was fatal as serpents' bites. He was a Bhyrow (an incarnation of Shiva) to the petty kings at enmity with him, and a lion to his elephant-like inveterate haters. He was (to his enemies) what the sun is to the moon (in outshining them). He had gained the favours of Shree Maha Luxoomee. He looked graceful among the rows of kings. In the year Shuké 1037 (A. D. 1110) he granted to the Mahajuns in Inam (to please the God Nursinhu of Kolhapoor), for feeding twenty Bramins, the village of Koord, situated in Ednad, &c. &c.

----श्रीमन्मदामन्दालश्वरदादीश्व

------जीमुतवादनान्वयप्रत्युतत्युव

ल्लगपुदेवक्रमदिवकत्यर्पंय्यन

सिंदरिपुमन्दंतिकासेखविद्विपृग

ह्नकन्ठिटवदृदवरादित्यश्रीमदाल

क्ष्मे--लब्धवरप्रसादादिसमस्तराज्ञा

वलिविराजितश्रीमन्मदामन्दालश्वर

गन्दरादित्यादावनशक्रवार्पपुसद्

स्यापरिद्वारिशत्यृगातपु क्रिरि

संवत्सरावेशा वापोर्ल्लिमय्यांब्रह

---विषयांक्रा

यानक्रमणिः----------

---------- मंगलं ॥

No. 2.

Translated Substance of an Inscription on a Stone found at Mouje Herley, Peta Kurveer.

May the command of the God of the Universe, which is very grave, and bears the title of Shadwar, act with all prosperity! Balchundru Yutee (or saint) was like the moon to the learned personages who were regular in their religious observances, who were learned in scientific treatises, and had consequently humbled themselves. The praises of this saint were sung by all in this world; * * * he was very diligent in maintaining the best religion, which had descended through a succession of generations; * * * he was the foremost of those who have made themselves glorious by the greatest achievements. * * * This Balchundru Yutee caused this command to be inscribed for the sake of Chundru Prubh, who was the principal of Yutees (saints), much renowned, principal of the Kolhapoor spiritual guides, the highest priest of the Jain temples, and who was liberal like the wishing-cap; * * * the disciple of the feet of Balchundru, * * * who so called himself, and who was the principal of the Moonees, and was named Shantadheer; * * * who was served by the Sadhoos (saints); who possessed the best qualities; whose beauty was very attractive; who had conquered the Rutee Devee (the wife of Kundeo, the Hindoo Cupid), whose lustre was like that of the moon. * * * Be it prosperous with all people! The family of Jeemootwahan, the King Shilahar, who had conquered all the petty princes, and who had made steady the Suptang* kingdom, and wealth. In this dynasty was born the King Bhoj Deo. The King Gunduraditya, the Sovereign of Walwud, whose fame was very extensive, and who every day increased his dominions and wealth, in Shuké 1040, Wilumbee Sumwutsur, on the occasion of an eclipse of the moon, granted in charity, at the request of Mogaldevee, to Shantadheer, the priest of the Bustee or Jain temple at Kolhapoor, after worshipping his feet, with the usual ceremony of pouring water, and after removing all obstacles, a field measuring 60 Wulas,† in the village of Heroolgey (since called Herley), situated near the village of Indraund. He also deposited a certain sum of money with a Sowkar, the interest of which, as well as the proceeds of the above grant, to be applied to defray the expenses of the Jain temple situated in the said village. The above grant is bounded on the south-east by a stone placed in the ground, on the south-west by a rivulet, on the north by a stone,

* This word is used to denote the seven things which constitute a Rajia or kingdom, viz. 1, Raja; 2, Amatya, or minister; 3, Soorboot, or well-wishers; 4, Kosh, or treasury; 5, Doorga, or forts; 6, Rashtra, or ryots; 7, Bula, or army.

† This is a Canarese word, and means a field; but the term implies a lot of land that can be sown with a Koorec, with the assistance of a pair of bullocks, from sunrise to sunset.

on the north and north-west by a winding of the rivulet, and on the north-east by a stone. A charitable grant is more poisonous than the poison itself, for the latter kills only one person, while the former destroys the whole progeny. One who withholds land given in charity, whether by himself or another, remains in the excrement in the form of a worm for 60,000 years. Be it prosperous!

№ 2.

ఇమద్భరమగంబిరశ్రాద్ధాదాచం
టులాటినేంబియాత్రైలాక్యనాథస్య
శాసనంబినశాసనం॥ఘటదంత్రిబదన
బంత్రాంత్రాతటదనినాగబంత్రస్వాధ్యా
గిరంనుదవిబుదబాలబంత్రాంత్రాతిబా
ద్రచుదంద్రంతంతంటన్నో ఘగుంటరిగ

ద్రావడ్డ్ శిలాహారనకాంద్రమన్నడి క
డంగెయబయ్ ఖద్రాంగరాజ్యల
త్రైశ్వర్యక్రిడ్ గుచ్చిడిక ఆ ఆ
ద్రి శిలాహారదేశద్రాగుడ్బన్నబా
ఒడివత్రి ద్రిడియరాజ్యల
త్రైద్రావడ్డమానిగన్నారాదిడ్యదేవ
రావడ వాడరనేల్ విడినల్సుఖుఖం
కథావినాడిం రాజ్యంగేయ్యుదిమిరి
ల్ శకవద్గంశెంనెయెదిడంబి ఖం
వడ్డ/కరఖామగ్రిహనాదేవ్నిడమా
గింయ్ ద్రినాడబడియ [illegible]

ಅಲಗಿಯಲ್ಲನಮಿಗಾಮಂಗ್ಯಮಾ
ದಿಷಿರಬಸದಿಗೆನಾಗಕದೆವಿಯದ
ಣಿಕೆಯಂದಾದೆನಾಡರವಡಕೆಯ್ಯು
ಗಾರೆಯಬಾದಿಸ್ಸಂಡಿಕೆ ವರಿಗೆ
ಟುದಾಕ್ಕಮುಮಂಕೂಲಾಟುಕರದಿ
ದ್ದೆವಬಸದಿಯಾಬಾಯ್ಯ ಶಾಸ್ತ್ರವಿರ
ಸಿದ್ಧಾಸ್ತದೆವರಕೊಲಂಕ ಪ್ರಿದಾರಾಟೂ
ವೆಂಮಾಗಿಸವೆನಮಸ್ತ್ರಮಾಗಿಕೊ
ಕೂಕ್ಕದದರಸಿಮಾಸಂಬಂರಮಂಮೆ
ದೆಂದಾಡಾಗ್ಗಿಯದದಿಸಿಯಲ್ಲನ
ಕ್ಕಕಲ್ಲನೆರಿಪ್ರಕರಿಸಿಯಲ್ಲುದಾಡ್ಕ

రిమురలేనేర్కకలువాయవ్యరది
శయల్ చడగనాడిచడహస్తదము
లెమల్లేశాన్యదలునేర్కకల్పోన్ను
చెరురాటూర్కశుద్ధిఇనవిటంవిట
మిమిత్రాటుటివశ్చంవిటముచ
డే।విటమేకాకినంటాంతిటివశ్చంటు
త్రిటాత్రిటాత్రికం।శ్చరదాంటరద
డాంవాయాదురేడవశుంరరాం।
డద్దివేట్శటాత్రానోవిద్నాయాంబా
యాడిశ్రీమిః।మంగలమటాశ్రీ।
శ్రీశ్రీశ్రీ ౧॥

No. 3.

Translated Substance of an Inscription found in the Jain Temple near the Shookrawar Wés (Friday Gate) at Kolhapoor.

Gunduraditya Deo, the son of the King Shilahar, the ruler of an extensive dominion, and the lord of Tugurpoor, born in the family of Jeemootwahan, whose standard bore the sign of a golden eagle, was brave, very generous, gallant, and possessed of the blessings of Maha Luxoomee. On Monday, Kartik Wud 5th, Shuké 1058 (A. D. 1136), his servant the King Nimbdeo, who was endowed with all qualities, patient, bold, and glorious, caused duties to be levied for the performance of timely worship in perpetuity of the Deity in the Bustee built by him near the village of Kuodee Gole, for the repairs thereof, and for the maintenance of the saints, from the great merchants and other men of Kolhapoor, Meeruj, &c. and placed the collection of the levies at the disposal of Noorun Swamee for making the above disbursements.

The following are the names of the merchants paying the levies:—

Beelvun Shetee, of Kolhapoor.
Govind Shetee, of ditto.
Komar Anna, of ditto.

* * * * *

Beej Shetee, of Meeruj.
Moje Shetee, of ditto.
Desuya Shetee, the principal man under the King Gunduraditya, of Meeruj.
Bhome Shetee, of Beed.
Chowdhuree Bhane, of ditto.
Kupari of Kuodee Gole.
And other Shetees of the entire country.

Having assembled the above merchants, Nimbdeo ordered them to give out of their imports and exports a certain quantity to the deity of the said Bustee.

The following is the proportion enforced:—

On betelnut, turmeric, cummin seed, &c. and cloth, imported and exported on pack bullocks, per load ..	1 Fulum of corn.
Ditto ditto on carts conveyed by 2 bullocks ..	1 Seer of do.
On betel-leaves, conveyed on pack bullock	50 leaves.
Ditto ditto by man	25 ditto.
On oil, for each mill	1 seer of oil.

In the same manner a small quantity should be given out of the perfumery imported and exported.

To this, all the said merchants having consented, began to give accordingly. Those who will raise objections against this benevolent outlay will be deemed guilty of the five great sins committed in the Koorooksetra.

No. 4.

Translation of an Inscription in the Old Canarese Character on a Stone found in the Jain Temple near the Shookrawar Gate of the City of Kolhapoor.

There was in the family of Jeemootwahan a king of the name of Shree Shilahar, whose descendant was king Jyateego, the awe of all his enemies. He had four sons, named Gokul, Goowul, Keerteeraja, and Chundraditya. Gokul had a son named Marsinva, who had again five sons, named Goowul, Gungdeva, Bullaldeva, Bhojdeva, and Geyaditya; the last of whom had a very glorious son named Shilahar, who was the king of Tugurpoor. He had a son of excellent qualities, and a very gallant and liberal prince, and blessed by Maha Luxoomee, and who reigned happily in Walwudgaum (probably the present Wulewday). This prince in the year 1064, Pruwurteemaney Doondoobhee Nam Sumwutsur (A. D. 1143), on the full moon in the month of Magh, on Monday, on account of an eclipse of the moon, granted in Inam to Mankia Pundit Deva (after washing his feet), a disciple of Shree Mun Magh Nundee Deva, the Acharya (a conductor of religious ceremonies) of the Jain temple at Winherleegaum (probably the present Herley), called Roop Narayen Bustee, in the aforesaid village, a house extending to 12 hands square, and a farm to the extent of one-fourth of the area of that village, for the worship of Purushnath in the temple built by another disciple of the said Acharya, named Wasoodeo, for the repairs of the temple, and for the support of a Sunyasee that resided in it; and in order to prevent all future obstruction to the continuance of this grant, he caused this inscription to be written, such as would remain as long as the sun and moon continue to be on the earth. This grant should by all kings, both of mine and other families, be allowed to continue unmolested, if they aspire to the happiness of the next world.

ఓశ్రీ మద్భరమగం బిరస్యాద్భాదమా
ఘలాంశ్చనం ఇయాత్రిలాక్యనాథ
నస్యశాసనం ఇనశాసనం। ఇస్యస్తి సమ
రిగరటం ఇమటా శబ్దమటా వన్నా
డశ్చరదగరటుర వరాదిశ్చరః శ్రీ
శీలాటాకనరేంద్రా ఇమూరవాటా
నాస్యయేత్రిసురసువనాగరుపట్ట

ఉమత్తవాక్కు ఋష్యః అయ్యనే ఋంగం
రిటుదున్నాడికబ్రేరవః రిద్ధి ఉగజ
కన్నోర వంతాడుకరాదిద్రుంరుటనారా
యనాం। కలియుగవిక్రమాదిత్రుంశ
నివారఖద్దిగిరిరుగోలంటు సంశ్రీమ
ఖాలక్ష్మీలబ్ధవరప్రసాదాదిఋమ
స్తరాజవలిరాఇదరప్రశ్రీమ
న్మహామన్నాడీశ్రుకంగన్నారాదిత్య
దేవరువడవాడదనేలేవిదినల్లుఖ
ఋకదావినూదదిరాజ్యంగీయూ

ర్థమిశేఁదథ్రాదదిర్ఘాదభివిసము
దిగదదంభమదూశేభ్యమదూదము
దూసగమస్తేం దిజయలక్ష్మిర్వాస్తేరిదు
గిమన్తేగిమందిగిమందభంగంవిర
వారాంగనాద్రియభుజూగంచ్వేరి
సగమందమదువిర్ఘ్ఘ్ఘ

కేదారాంతాన్నాగమాదమదలిక్ టం
డత్రిచాంతమదదదాంతంగాంతరాతి
త్రిదేవ్ ఉగవక్త్రపక్షినాఘ్ ఓ
రాంతంయాతీ కజీనమనూదిలగత
బిరామనాగమాంతకీమామనా
ఇనబీరనాగకళిమటాచుదు" క్ "
గంమక్త్రరత్నాకరాంలోటాకాబయ
గజ్జరాగ్రాతానవినోరవాంపద్మా
వరిదీవిలబ్జవరద్రిగారంనామా
డిగమగ్రత్రిశగ్రగరిడాంశ్రీమన్నటా

ఖాదుండనిబదివలరఖరు కవరి
ఖూడదబడియోఖంటియ ముద్గా
డియలిదూడతోదబఖడియాదాశ్వ
నాదగేలత్నవిదాబ్‌సక్కంరుబఖడి
యజనోద్ధారక్కంది తీదాత్రయ్యా
రుదియరలహారదాసక్కంస్వస్తిఖమ
త్రిబువనవిఖ్యాదటంబతతచిరశాఖన
లబ్దలసేకగునాగనాలంక్రాదఖత్రశా
బాబారబారుబరిత్రనయదినయవి
జ్ఞనవిరజనదమ్ప్రాదిదాలనదిశు

C 5.

ద్దగరుడద్వజవిరాజమానానుశా
ఖానాడుఁగరిద్రుఁగనాలిఁగిడనిజయ
జదాభీడరిజయలక్ష్మినివాసావత్ప
స్థలరుఁచువనదరాక్రమోనడవాసు
దేవేఖడఱిక్మూలచేద్రవేఁశాద్రవరుఁ
చేగవదిలభ్యవరద్రాగాదరుఁకామరా
ఱిశాలదరుఁమరువక్కమారిగడుఁ
దరత్రాదరదనేవేభీడరుఁబేదుఁద
ద్నిక్డేగడాడ్రాచినారద్రుదరిఁబ్ర
ద్మనస్థరుభక్రమూలదరిఁనారా

యనానన్నరుఁ ద్రిష్ఠియాడ్నాదకొ
ల్పదరిఁ కాలాగ్నిరుద్రనన్నరుఁ కాశి
రసికొల్పదరిఁ ఉరశురామనన్నరుఁ
డుడియఁ కొల్పదరిఁ మదాన్నగ
న్నసిమరవన్నరుఁ గిరిమగ్నమఁ చరి
ద్రాక్షకరఁ డిగదు కొల్పదరిఁ సిఁ ఈ
నన్నరు బాడాడదు బాక్షరుఁ కొల్ప
డియాడ్నదాసుగియరుఁ లకాశదా
డ్నాఁ ద్రరుఁ కొల్పదయాడగరు
గుణిత్వలక్షణాదాసి దయాద్రినన్నరుఁ
ద్రనన్నరుఁ బాదియలిష్టియన్నరుఁ

లఁగిరియన్నరుఁగునాఱుదలిమఱొ
ఖముద్రదన్నరుఁవుద్భాగదలిరా
మనన్నరుఁటరాక్రమదొడ్డదాఢ్
నన్నరుఁలోబిడొడ నాఁగియన
న్నరుఁఖఱొఖదొడ్డబిమనన్నరుఁ
డమ్డొడదమ్డుద్రనన్నరుఁజ్ఞా
॥భూగదాఢ్యక్రమన్నరు॥
నదలిఖఱాదివనన్నరుఁద్భాగద
లికనోనన్నరుఁడిఖదలిలోదిద్రన
న్నరుఁలఱొబ్బద్రమనిఖావయ్యా
వడిటురటురమిశ్చరరుఁమద్రు

శ్రీయుంచేవదరిబోజశ్రీ
యూఁడూరంబిగియద్రాబుకద్ద
య్యశ్రీయుంద్రుశిగియకాలి
గారంచేవడుగోరవిశ్రీయుం
బడియద్దునాదశాఠిశ్రీయుం
ఈ వడియసురవరసంగదూలయ
శ్రీయుంకవడిగాడదద్రాబుక
ద్రయ్యనాదియాగిసమస్తదిశ
దనేరియదుంశకవరుదిగాశర
ద్రివడ్రాంబ్రనిరాక్రుససంవడ్రరద

కాతకబడుడదఁ చమిసామ
వార శ్రీమూలసఁటుదిశియగ
నాటుధరగబ్బదకొల్లాటుర
శ్రీరూపనారాయనానబసదియా
లబాయర్ద్వాశ్రీశ్రుదకిరిత్ర
వద్రవివరకాలఁకబిదారాటు
వకఁమాగికాభయ్యమేఁడూ
డిడూడదూడదలడకహిరిఁ
గిల్వవడుజవడక్కిద్రుద్రిదు
టాసక్రెదుయిలియిటిరిసురు

ఉలెహరిగిగిల్రివడుహశరి
ప్రత్రిదుడుభ్రాయనోకాడక్కి
లిడిగి। లింగడిగిమాసి। హలిగి
దాశరకివక్కసాలేంగి హనాహ
డిమడరిగిటలంబండియఖ
రలియయిరడబిసిగిమల
జవడక్కిటలంటండుకనాక్రిర
లలరుడింగడిగిటి నాల్రిమనో
డివిగిమరరియంబివంవకవటికం
యేంబ ఠాన్యక్కేంటంబీవక్కంలరసిన

ఋంభేబడొడిబఇద్రాముఖాయ
బియూదొదలాగిమగిమామా
రువబెండిగడిగెటొరిగీటలంజ
దడక్కీటలంటొరకీటలంఇగ్మే
నాఋఖాఋవియంబిటొరకీమో
మన్నాజవడకీలరవానాటొఋ
రక్కిఖాలగిడుద్రామొదలాగి
టాటేసింఖదాన్యగడిబెండిగడి
గీకొడంగంవంరుటొరిగెమా
నయరడుడలేటొరిగీటొమనా

బాడుకొ ఈయంబెమాబెండి గే
ట్ఠ డుతలేటిరిగెనాల్లుబెండిగే
దండిగెవందు।శివేల్రి డు।[illegible]
[illegible]యరకండండి।గే వందుశే వ
యతడుఱుదినెట్ఠ డగిమాలి
వందుకుబారల్రిట్ఠగ్గ రక్కేమ
డకేవందుఈండియదునడియా
దకంగెబానారాలికురుక్రిద్రిది
గడొడటంబేదుటాదాతకంమా
ది దటిలమక్కూ॥ ॥

C.M.

№ 4

శ్రీమద్భరమగంబెర శాధ్వాదమో
దులాలవేనం। ఓయాద్రీలాక్ష్యనాదక్ష్య
శాసనం ఓనశాసనం॥ స్వస్తిశ్రీజయో
ప్యోదయశ్చజయద్వమలనానాద
ద్రీతిపత్రిద్రిదశ్చేం। లక్ష్మీదః పుర

దివేశ్వశాసన ౦ దూదుశాసన ౦ ॥ శ్వ
శ్రీశీలాదూరమదూశ్రీ ద్రియా
న్వయోచిద్రస్తాశీదా ౦ టుద్రిదీ
ఙ్ఠినూనా మనరీ ౦ ద్రోబవద ౧ ద
శ్రుసునోగో ౦ కలాగువేల ౦ ॥ కిర్తా
జశీ ౦ ద్రాదిద్వశ్రీ ఠి చద్వార ౦ ఉద్రగో
క లబోదలటడిదిమారశిదూనామ
న ౦ ఉనదశ్రుదనుజ ౦ గువలాగ ౦ గదివ ౦
బ డాడదివ ౦ ॥ బూజదివ ౦ గ ౦ ఉరాది
ద్వదివశ్రీ ఠి ఉ ౦ బదే టుడేటుదామీకా

దమ్రాజ స్వ ప్రిరిడం నా ప్రిరిడం ప్రేరి
కాస్తావ్యేదవ్యదిత్రాగురుః సకలవిశ
ఛక్షుటః శ్రీమడ్గన్నాదిద్వదీశస్య
ప్రియదనేయ। స్వస్తి సమదిగడదీ
ఛేమటాశబ్దమేటామన్నాడేశ్వరః
డగరటురవరాదిశ్వరః ఛిలాటా
రనరేంద్రనిజవిలాసవే జయదివేం
ద్రిఇమూదవాటానాన్వయప్రసూ
డసాయవిఖ్యాడిసువనాగరుడప్ప
॥యుక్తదిజనకుక్కశబ్దజ్ఞ
జనివల్ల డరిటుమన్నాడిరదట్ః

మరిచూర్ణ సబీః త్రేయ్యనఘటుఘక
లగునోడుగిరిటుచున్నాడికభ్రేర
చవిద్యశీఘ్రకం ౭ కవచుడువరాదిద్ర
కలియుగవిక్రమాదిద్యరుటనాతా
యనానిదివిఖడభారామనోగిరిటు
గలటునః శనివారసిదిదమేకబుద్ధి
మటాలత్రైదేవిలబ్ధవరప్రసాదస
టాజకస్సురికొచూడావమాదినా
మావడివిరాజమానశ్రీమన్దిజయే
మాదిద్యదేవః వడవాడస్థల శిబి

రిసుఖ సంకథాది నాదూసాద్రాజ్యం
కుదోనాః శకవరు శెటుటంబెట ధా
ఢరసటాస్రాత్రయిడిదిట్ట డిటుట్రి వ
డ్డమాసీడుండుబినామ సంవత్సరమా
టుమాసిటానాదూస్యాసామ వా
రసామగ్రటానాటవ్నియిడంమాఖరి
గెఖాలానుగడటూవినటారలిగి
గ్రామేసామండరాదుచేవస్యటాడ
టవడినాశ్రీముల సంటుటెశియగనా
టుట్కర గబ్బాదిటడిక్షులకటురంశ్రీ

రుటనారాయనాఖనాలయాబా
యశ్రీమన్మాటుసన్నిశిద్ధాఁడదేవస్య
లియబ్ధాత్రినాశకలగునాదాత్రి
నాఖనేదర దర్శభేఁగినాఁరిత్రికుల
సమూడుఁగిడరఁగినాసుశ్రీదస
త్రాపినేదాసుఁదివేసకారిదాయాః
బసరిశ్రీమద్భూశ్చ ఁ దేవస్యల
ట్టరిదాబేనాథఁడత్రిభ్రేద్రూలయ
ఖఁన్నాస్తుఁడఖనోగారనాథఁడ
ద్రూయోయదినాఁలటారదానాథఁ

d. 6.

నిరిక్ ఉదివాదానియోమిదిశాడ
రసక్కేదానెనెలయాదఖనవ్రాబోద
న్నధ్యేవమఖ్రాడగునాక్కేదానెనెలి
యాదడదానిదిమాటునన్నిసిద్ధా
న్నక్కేయాగిడన్నగురుడన్నదిట. శా
దమదివసగామండసిటుడమేడద్వ
రిమిదుటున్నాంమిదునుదివాసు
దివినా॥

No. 5.

Translated Substance of an Inscription on a Stone in the Jain Temple at Moujé Bamnee, Prant Kagul.

Be it prosperous! May the pure and comprehensive command of Arhanpoor Deo successfully prevail! In the Shilahar dynasty there was a person named Gorawnteesh, who had two sons, named Gokul and Goowul. Gokul had a son named Marsinha Deo, whose son was Gunduraditya Deo. His son, who was the king of Tugurpoor, descendant of the Shilahar dynasty, and progenitor of the Jeemootwahan family, attained to the knowledge of the Punch Maha Shubda (five great words). The king Wujeeaditya, who was graced with the Birudawulee of kings belonging to the Jeemootwahan dynasty, such as Soowurn Aguroodudhwuj, Muroowuksurp, Anjunsing, Reepoo, Mandlik, Bhyrow, Widwishtguj, Kuntirun, Kuleegoog Vikramaditya, Roop Narayen, Geereedoorglanghun, Shuniwarshidee, Shree Maha Luxoomee, Lubdha, Wurprusad, &c. This king, while in the midst of his glory, and passing his time in hearing delightful stories read in his camp at Walwud, on Friday, in Shuké 1073, Prumadee Sumwutsur (15th Bhadrupud Shood), on the occasion of an eclipse of the moon, granted in charity, at the request of his maternal uncle Luxoomon, who was a petty prince, to Arhunundee Sidhant Deo, the disciple of Shree Roop Narayen Chytialingacharya Magh Nundee Sidhant Deo, by washing his feet, with the usual ceremony of water, a piece of field ground, measuring ¼ Neewurtun, a flower garden measuring 30 Dunds, and a house measuring 12 cubits square (a measure approved by everybody), after removing all restraint thereto with a command engraved on stone, for the continuance of the said grant during the existence of the sun and moon, and the constellations, for performing the eight kinds of worship to the god Shree Purushnath, whose temple the king had caused to be erected by Kamgownda, in the said village, for repairs to the temple, and for feeding the Yutees residing therein. One who takes away (or withholds) land granted in charity by himself or another, becomes a worm, and remains in the excrement for 60,000 years. Poison is not so venomous as the riches of the deities, for the former kills only one (or person who swallows it), but the latter destroys the whole progeny. One who takes away the Yudnya (offerings) of charity is thrown into the hell, in which he remains during the existence of the sun and moon, and made to suffer great torments.

No. 6.

Translation of an Inscription in the Old Canarese Character found on a Stone near the Koteteerth, near Kolhapoor.

Be it prosperous! The King Muhamunduleshwur Bhojdeo used to reside at Walwud (probably the present village of Wulewday), amusing himself by hearing and discussing subjects of interest, and protecting his subjects. On the 10th Ashad Shood, Shuké 1101, Weelumbee Sumwutsur, in the Duksheenayun Sunkramun fortnight, having been engrossed with the devotion of the god Koteshwur, caused a temple to be erected in dedication to him, and made a certain allowance for the *Ashtaweedharchun* (eight forms of worship) of the idol. There used to live the younger brother of the Aya, named Narayen Shetee. To the east of the Koteteerth was a plot of ground covered with Babool trees, to the east of which was the Wrootee (land given in charity) called Bhoree Kaleeyan, and to the north of which was the Wrootee called Kankoweya, which measured 5½ Gudyans* of land, and which has been given in charity with the usual ceremonies of water, &c. attendant on such occasions. Out of the annual proceeds of this Wrootee, the inhabitants thereof should appropriate such portion as is exclusively necessary for their maintenance, and the rest is to be applied to the timely Ashtaweedharchun as heretofore. He also bestowed, with its contents, a lot of ground in which his ancestors had deposited a quantity of gold, on which this stone is placed under a tree. * * * The confiscator of this patrimony, * * * like the perpetrator of the eighteen sins, * * * will become a worm.

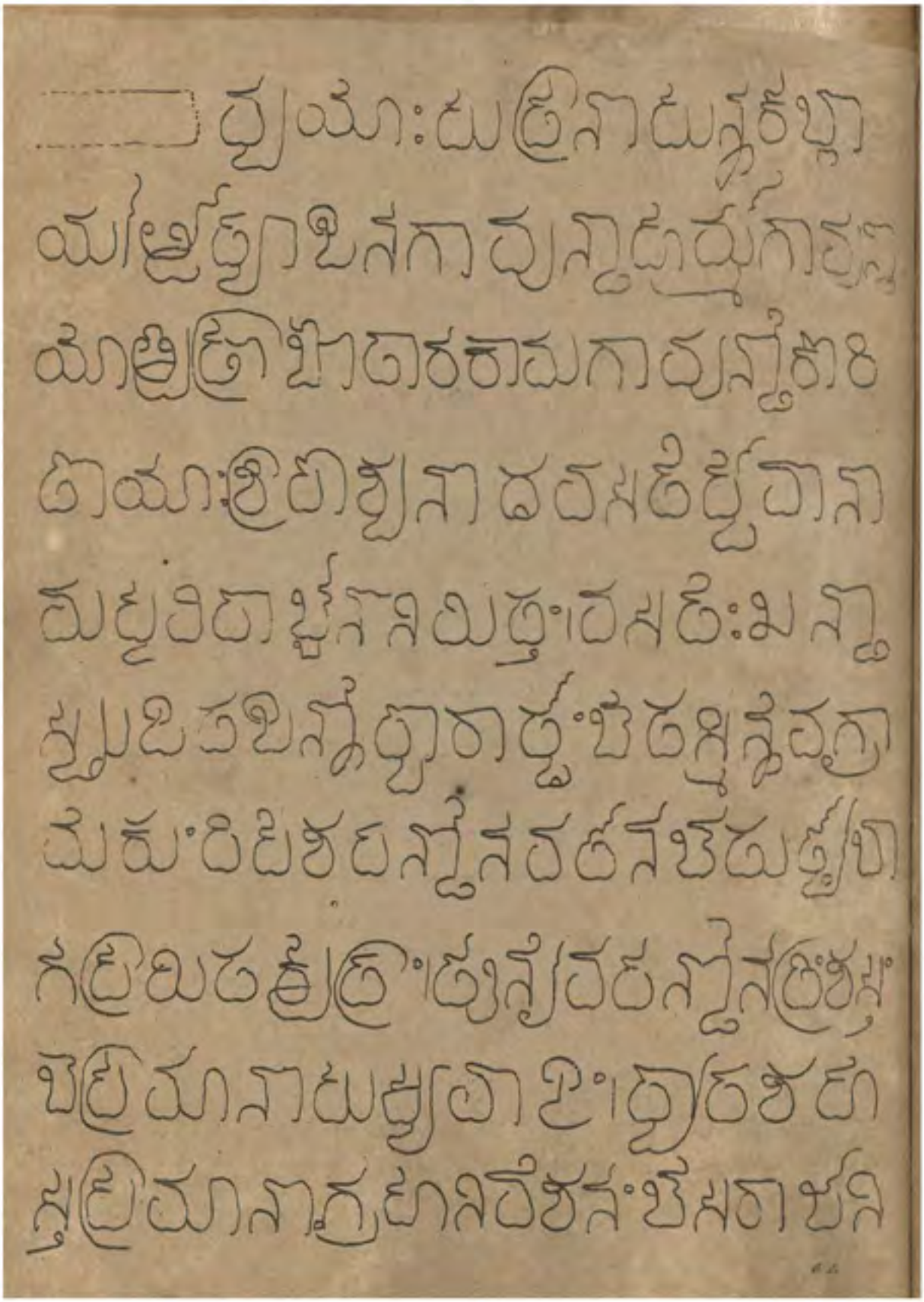
* The word Gudyan is a long measure, and is prevalent in Southern and Western Carnatic, beyond the Toongbhudra river. It varies according to the prevailing customs of the different districts. In one of them it measures 16 beegas.

№ 5.

[illegible]

సుద్ధుర్గోర్సిఁటాదివస్తస్యనన్దనః।సమి
దిగతలఁబేమటాశబ్దమటామన్మా
డేశ్వరః।తగటురవరాదిశ్వరః శిలా
టాకవేఁశనరేఁద్రేః ఖమూడవాటా
నాన్వయట్రిసూడః సువనాగరుడధ్వ
జః।మరువకసట్ఁలయ్యనేసఁగః।రి
టురున్మాడికభ్వరవః।ఇడువరాదిధ్వః
కలియుగవిక్రమాదిధ్వః।రుటనారా
యనాః।గిరిటుగలఁటునః।శనివారస
ద్ధిః శ్రీమటాలక్ష్మీలభ్వవరట్రిసూడ।ఇధ్వా

దినామావడి విరామాన శ్రీమదిజయా
దిత్యదివః వడవాడ స్థిరశిబిరి సుఖ
సంకథా వినాదిన విజయరాజ్యాకు
ర్వ నేశకవర్ణ ఉద్రిసద్ధత్యుదరసదా
శ్రీ ప్రామిదిత్యదిదిఉత్కిడాబ
౧౦౭౫ ప్రవర్తమాన ప్రమాది సం
వత్సరబాద్రిపద బానోమాసిశు
క్రవారసూమగ్రహనాటదేనిమిత్తం
..... వృశ్చిగోత్రానుగదమ
డలూరగ్రామీసనాదమయ్యశర్మ



ద శ్రీ మిః॥ నవిధం విధమిత్రాదూ చేవ
స్వం విధము ప్రేదే। విధమేకాశినం కాన్తి
దేవస్వం ధర్మ బాధ్రికం॥ ఆరిచే। సవర్ణాం
కరిడాం శస్త్రాకాద్వాస్యమాం సశానాం
డం। గం గాయాం సాధ్రియాం శక్లాత్రముం ద
మ్ద్విశాం నరః॥ దద్భాదకడలేనా సా
యావచం ప్రిచిదాకరం॥ దాత్ప్రేమా
రదరం దుఃఖమక్షాదినరకం వసా॥
ఆస్వాప్త॥ మాదాస్సాం ప్రేకదాలే
నసాధ్రి వ్రీశ్శసు॥ శ్చమాసం చేత్రియా

లబ్ధగయాదేదుచూలే॥ శ్రీ॥ చద్రి
దుస్తుఖనశాసనాయసంపద్రదాప్రి
ఠిదినాదిరదే॥ అన్యదారిదుర
ఖాస్తిమస్తకస్థ్యాఽనోయటుఽనే-
టఽయసి॥ శ్రీ॥ అకసాలేబ శ్రీ
జనటుద్రాలబినాదదాదరగుడ్డి
గొక్కాజనబరవనో

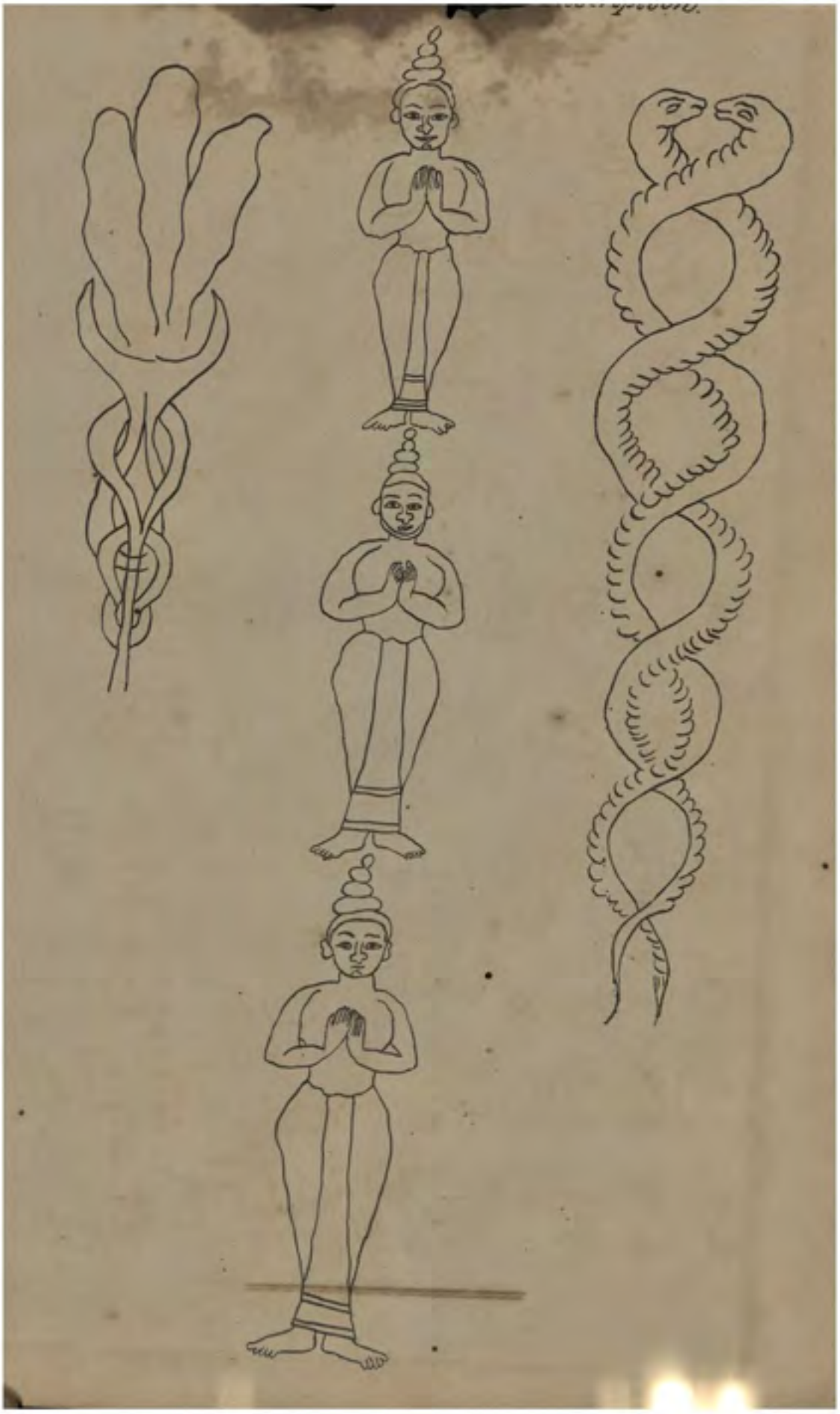
ಸ್ವಸ್ತಿಶ್ರೀಕೃಷ್ಣಭಾರಿನ್ದಾಕೆಶ್ವರ
ಬೊಜದೆದಶುವಕವಾಡಡ
ನೆಲರಿಡಿನೆಲೂಸುಖಸಂಕಥಾ
ರಿನೊಡಟಿಂರಾಜ್ಯಂಗೆಯುದ

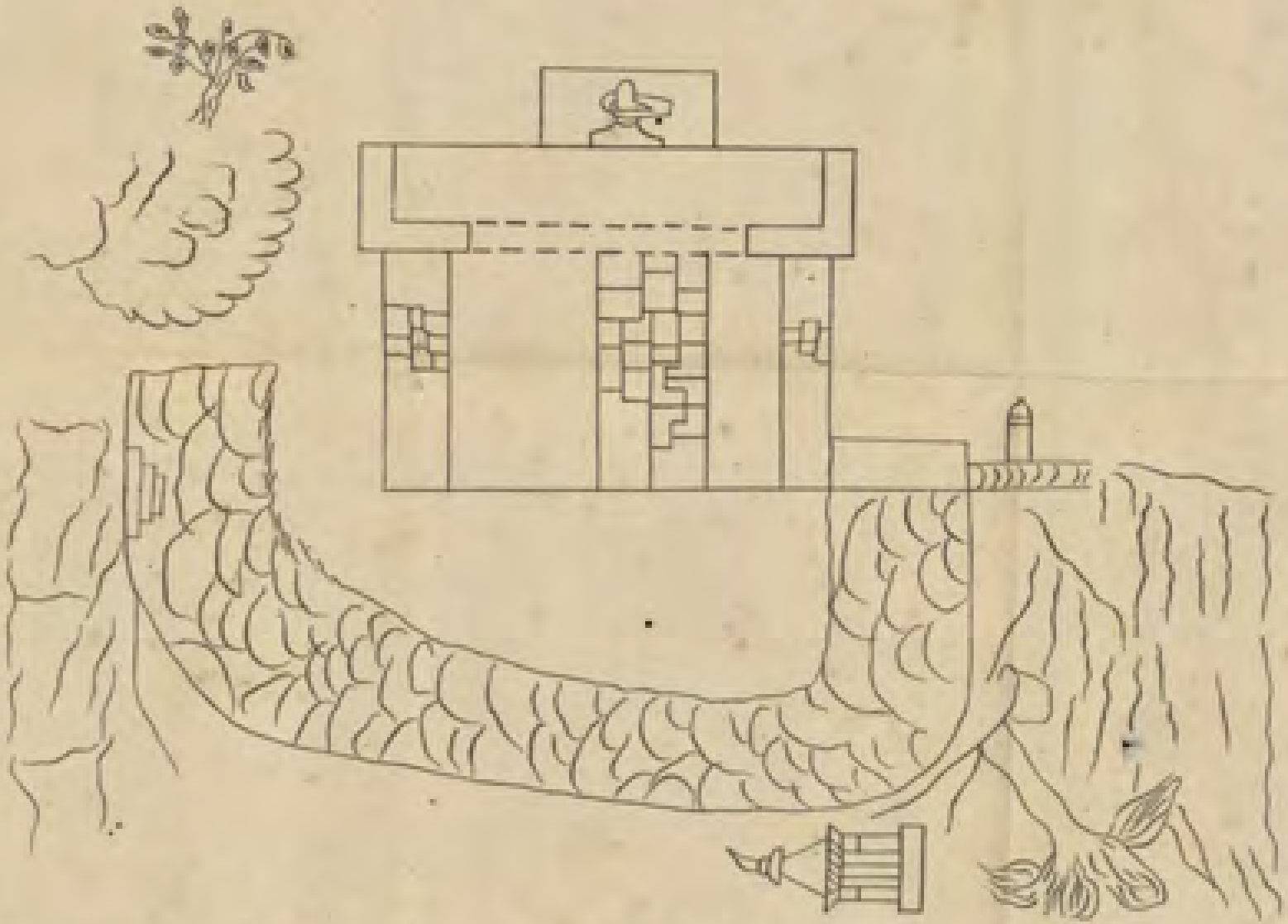
మిశిఖరేవరుట్ఠగగంగనేవి
డాంబిఖంవత్సరపల్లాబాద
ఖుగంపక్షనాయనఖంక్రదా
నాపటక్రపలూకాళ్ళేశ్వర
వేవటరిఖుత్తకాడగేలుపే
వరబ్రతిబద్ధవాగిమాంత
పదేగులపక్కేఖదాపేవరల
ఖ్యవిదాఖ్యనేగేలదేగూ
త్తవోమాడిశీపవరారిళ్ళ
రిశీదలయనేడందానారా

నాశ్రాలన్తవరుఁటకాది
తిథ్యేటిఁదొడగాల్గవాన్బా
టిఁదొడదిశియజ్ఞనేబొ
రికాఢియనానద్రాత్రియఁ
బడగదిశియలూకనకా
వ్యేయద్రితియఁబ్రేడరిగ
ద్రానాలయడఁరిరేడిఁగి
దానక్రయవాగిఁకొడొదా
రాటుదేకదిఁకాలరుఁలద్రా
తియలూద్రాతిదటేఁటుల్లో

ರಂಡಪ್ಪಸಟಾಯದಟಾನರಾ
ಡಗೆಲಲ್ಲಿರುವನಾಲಟಾರಕಿಂ
ದೆಯಂಕೊಂಡುರೊಲಾದಟಾರಿ
ಗೆಸರಿದದಿಕಂಲಟ್ಟವಿದಾಚ್ನಿ
ಯಲನಾದಿಕಾಲನಡಸುದ್ದಪ್ಪ
ರುಂಗಾದುಲ್ಲಿನವಿಶಾಖ್ಯಕಾಂಚ
ನಲಿಲ್ಲರುಂಸ್ಥಡರೊದಂದಕಂದಿರಿ
ಯರಚ್ಚಿಡಬುಕೊದ್ದದದನ್ದದರ
ಬುರುಟಾದಲಿಶಿಲ್ಲಿದಸಾಟ್ಟಟಟಸ
ದೊಟ್ರಿದಟಾರಂಬಾಯಾದಕ್ರಿಮಿ॥

F.1.





Foundation of the Temple alluded to in the Inscription.

No. 7.

Translated Substance of an Inscription on a Stone which had been fixed to the Ceiling of the Granary at Kolhapoor, called Dhurm Suwusthan Kothee.

Fear of the edge of Bhoj's scymitar causes Chole Raja to take a spear on his head, (or yield allegiance,) and frightens other kings. Bhoj's sword, which is his wife, embraces the throats of his enemies. No sooner does he in amusement draw it from the scabbard than all his enemies are deprived of their countries, treasures, and lives. While Bhoj Raja was ruling in this manner, there lived Shingun Raja, who was very enterprising, devout, affluent, and famous, and who defended the Rajas seeking his protection. Balchundru Moonee (a monk) existed at the same time. His disciple was Shantadheer, whose brother was Vemulendoo, whose son was Sahitya Vidya Potee Mooneechundru, whose two brothers Indra Kirtee and Nagbhudru were versed in the Shastras. Indra Kirtee's disciple Koomarkirtee was the receptacle of the Shadwar doctrine (in other words, he was versed in the Jain Shastras); the possessor of all good qualities, the refuter of the Sankhia Charwak, Bondhia Mimansa, and other varieties of philosophy, and the greatest among all (men). May he live for a thousand years! He was endowed with poetical and other qualifications; and what other Pundit is there like him in the world? The great king Bhojdeo, who was born in the Jeemootwahan dynasty; who was adorned with titles acquired by himself; who, by the favour of Maha Luxoomee, was respected by all the kings; who in beauty resembled Narayen; who was the surmounter of mountains and forts, and who was very brave, and the Vikrum of Kaleeyoog (last or iron age of the Hindoos), ruled in prosperity at Kolhapoor, punishing the wicked, protecting the good, and hearing the best of stories read; on the occasion of an eclipse of the sun, on Friday the 30th Bhadrupud Wud, Shuké 1109, Wurtmun Plavung Sumwutsur, granted to the aforesaid Koomarkirtee the Superintendent of the Jain temple (at Kolhapoor), and the Deputy stationed there (at Kolhapoor) by Tribhoovun Chundru Swamee, the village of Korumbey, situated in * * * Gumpunantargut, country Meeruj, for the repairs of the said temple, which Koomarkirtee's disciple Mahapradhan caused Sunghuya to erect at Ekangweer, for the offering of eight kinds of worship to Shantee Deo, and for the subsistence of the Moonees (monks) residing there (in the temple). This grant is to continue without interruption during the existence of the sun, moon, and stars. The village of Korumbey is bounded on the south-east by the village of Kurumbee, on the north-west by Koobeenoor, on the north-east and between the above three villages by a stone placed in the ground. From the south of the village of Korumbey to the north of the village of Koobeenoor there is a row of stones placed on the ground, and from the south-west of the village of Korumbey to the south-east of the village of Tillindillee, which is situated to the north-west of the village of Koobeenoor, there is a natural boundary of stones. To the north-west of the village of Korumbey, * * * to the north-east of the village of Tillindillee, * * * on the north of the above village, on a stone, * * * one stone.

No. 8.

Translated Substance of an Inscription on a Stone in a Wall of the House of Anacharya Pundit Rao, in the Compound of the Temple of Ambabaee, at Kolhapoor.

Be it prosperous! The great King Bhojdeo, who heard the best of stories read, was reigning in happiness on the hill fort of Punala. On Tuesday the 12th Poush Wud, Shuké 1112, Sadharn Sumwutsur, in the Ooturayen (or the progress of the sun northward from the Tropic of Capricorn), he, with a view to ensure the prosperity of his kingdom, and for the maintenance of the people residing in the monastery, erected by his dependent Lokun Naik, for performing five kinds of worship of the deities Umrooteshwur and Ooma Muheshwur, for offerings to the goddess Shree Maha Luxoomee, three times a day, and for the maintenance of his dependent Bramins, and the repairs of the monastery in question, granted in charity to four persons residing in the aforesaid monastery, named Aditya Bhut, Luxmeedhur Bhut, Kurhatuk Prubhakur Bhut, and Ghaisaswaseeanna, with the usual ceremony of water, with the command (or rather grant), duly inscribed, and the same to be enjoyed during the existence of the sun and moon, 550 Dulees or beds of batty ground, situated within the boundary, and to the east of the village of Kopurwad, in the Eedhur district. The above grant is bounded on the east by the villages of Teerwar and Beed, the road to the Punala fort, and the field called Kurdkshetra, to the east of which is the God Kshétrapal, having the side of a tank near him. On the north the grant is bounded by the rocky ground called Rejmal, on the west by the field of the village deity named Chundika, and on the south by the field called Kurunja.

In Shuké 1114, Pursedhavee Sumwutsur, on Friday the 1st Ashwin Shood, Kulian Naik, the son of the aforesaid Lokun Naik, purchased a moiety of the Wrootee (or Dhurmadao land) of Luxoomon Ghaisas, situated within the boundaries of the village of Powgao, from the Mahajuns of the said village, and granted the same in charity to the aforesaid four Bramins, with the usual ceremony of water, after removing all obstacles, to be continued unmolested during the existence of the sun and moon, the grant being made for the purpose of defraying the expenses of the Chutra (or daily feast to Bramins), ordered by his mother Yosakowa.

In Prumadee Sumwutsur, on a Friday, the 1st Falgoon Shood, this same Kulian Naik purchased some Wrootee or Dhurmadao land, belonging to Mayeekowa, the daughter of Chundog Someshwur Bhut, ¼ Neewurtun* of the best kind of land, situated within the boundaries of the Dhurmadao village of Powgao, and granted it in charity to the aforesaid four Bramins, for the subsistence of certain students learning the Vedas, with the usual ceremony of water, after removing all obstacles, and to be continued during the existence of the sun and moon.

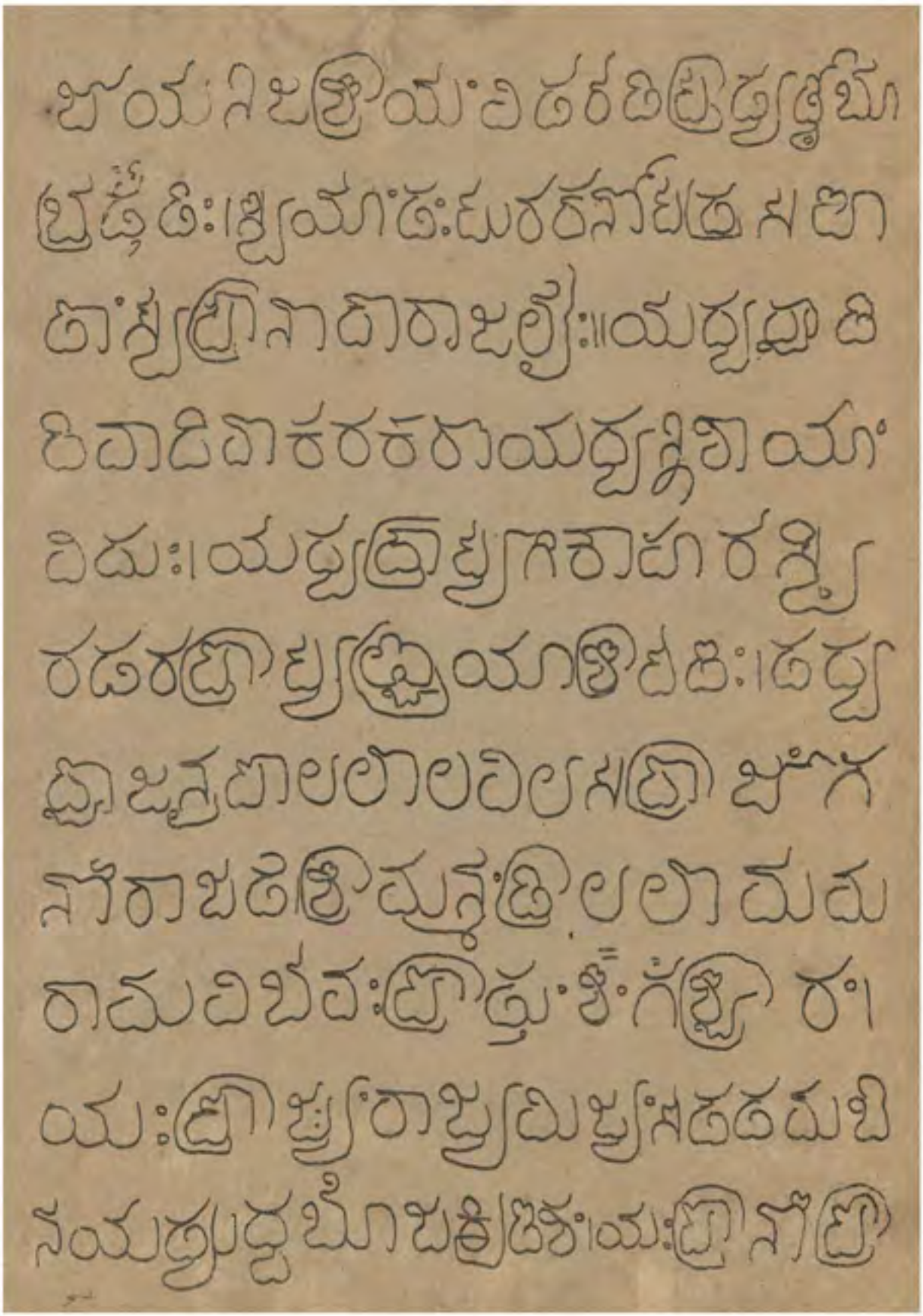
* *Ancient Land Measure.*

10 Cubits = 1 Dund or Katee.
30 Square Katees = 1 Neewurtun.

№ 7.

ద॰గ॰ కలయడిరిలయ॰ బా॰డు
ఠా॰ బా॰ ద్వ బుఖ॰ ఖడ॰ బాడ ఖిడిశా
శిరఖిన వఖాడిఖ్యాడఖిమూడబూబ
ద్రా ఖశ్రీ ఖడ్గదారాఖ్యలదలనబి
యాద్భ్యాకులాకా॥ఖ॥లాకః ఖడ్గశ్రీ
బాఖబూఖస్వముఖ్యవృత్తిబుఖబ్రాయ్తా
ని బిడ్రవ్రేరికఖ్యడుఖ॰ ఖక్తాబా॰ ఠవ

9.1.



నాధానాదితరతిరినదాత్రానాటాలాయ
సూనాయాదమేశమేశధన్యను
దినమబితశ్చిదత్రదిదిద్దడి।శ్చస్థియా
భాజరాజక్రమకమలరజారాజిభృ
గః సుశాగః।శ్రీలక్ష్మీదల్పబాజియాదశి
గనోశాదాశనిబీః।భూజరాజ్యారయ
యస్మాదీశ్చుజాదీప్రతిదప్రబాలశిద
ద్ధజినద్రామదిరటతిః శ్రీబాలబాద్రా
మునిః దబ్దిక్షుః ప్రాదుకితీముతీరజని
శ్రీశాదిదిరాయతిః।దద్భ్రాదారిమలేదు
మఙ్గలయశస్త్రీదిద్యదిద్యాదరస్తస్తును

ముని బేంద్రాలంకిడబడిః సాకాత్రవిద్యాబ
డిః॥ దస్యాసుజాసిద్ధసమస్తవిద్యాఖ్యాతేం
ద్రాకిత్సుదనాగబేద్రా॥ స్వేద్ధాన్తకాదత్రి
నుదేంద్రాకితేః శిక్షాబుదాదిశకుమార
కితేః॥ సంఖ్యాసంఖ్యసరూజనిపదకలశ్రా
వోకఘూకోరదిః బీద్ధాత్రుద్ధరంద
శుకగరుడీయోగాబ్ధకుంబోద్భవః।
మిమాంసాద్ధురబోదర్వేకబిదురః
శ్రాద్ధాదవిద్యానిధిః॥ ఇవ్యాదేఉకుమా
రకితేరఖిలజ్యాయాసీహస్యంసమః।
వారిద్ధినకవిద్ధిన దాణ్డిద్ధినేగునోనే

ర్ణా। కుమారకితోటి వేనకః సమాసా
ఋదాదిటః। స్వస్తిసమదిగడటం బేమ
ఘాశబ్దమఘామండలేశ్వర। డగరటు
రవరాదిశ్వర శ్రీ శిలాఘారనరేంద్రాఖ
॥ శ్రీ సూత ॥
మూడరాఘనాన్వయసు వనోగరు
డద్దజామరువక్కసటోయ్యనసిఘ
రిటుమండలికబ్రేరవాదిద్విభ్రాజకం ఇ
రవః ఈడువరాదిద్వరుటనారాయ-
నాః శనివారసిద్ధి। గిరిదుగోలంటునః।
ఎకాంగదిరః కలియుగవిక్రమదిత్యః
శ్రీమన్మఘాలక్ష్మీలబ్ధవరశ్రీసోదా

సాదితసమస్తరాజావలివిరాజత శ్రీ
మనమహామన్దాలేశ్వరబోజదవః
కోల్లాటురవిదిరుత్కనిగ్రహాదిఇ
ష్టప్రతిపాలనటురః సరః సుఖసంకథా
వినోదనవిజయరాజ్యేకుదేనోశకద
దేకుసహస్రాపరినవాదికశతేకుగతేకుర
దేమానల్లవంగసంవత్సరానేరగతబాద్రప
రమావాస్యాంశుక్రవారసూర్యగ్రహనా
టదేనిమిత్తం కొల్లాటురేశ్రీమద్రాటనియసం
టువ్రక్షమూలగనాసువనోబాటానాగల్పా
ద్రవకోల్లాటురబేద్రప్రభస్వామ్యాదిద్విద

శ్రీ భువనతిలకమహారిద్ధస్థానాభాయ
శ్రీమదేకుమారకితోపాదిదదివ్యాత్రి
మహాత్రిదానకదిదార్యక్ష్యసంగన్యా
యనకారిత్రికాంగదిరఇనాలయస్య
శ్రీశాతినాదదేవానామక్షరదాబిన్ దాడఇనాలయస్య
ఖన్నాక్షుఇదఇనోద్భారాదాదత్రాత్రయ
తీమూనిజనాహరదానాదాచదిరిఇ
దిశాలతిగగాపనాన్తరగదకూరాజె
గ్రామముభయసామ్యరాజమాన్య
సమన్వతాసమస్తాయసహితాచదురా
పురదిశిసద్భ్యాసత్రాక్షమాలాకుల

ఉలబాతానాసిదిసిత్రేటదంతాయలబ్బా
యాదిసమస్త్రదంబదజ్ఞానాలయాబా
యశ్రీమతీకుమారకిరీటేందిదదేవానాం
బాదాబ్రాత్రాల్యదారాటువేకంసరన-
మస్యంసవబాదాటరిటూరంసదోయ
విశుద్ధమాబేంద్రాకోదారందత్తవానో-
ఞ్ఛ్రాక్సమబిరిదకోరంబినామసిదె
కోరంబినాము
గ్రామాదాగ్నేయదఃకరంబిగిగ్రామా
ద్దాయవ్యదఃకబినూరగ్రామాదీశా
నదఃదద్రియానాంగ్రామానాంసఖ్య
ఎకఎదనిమారబాతానాఃక్షిరబి

9.9.

నామగ్రామాధిపతినాదః కపినూరగ్రా

[illegible]

మాధ్యన్యఅధ్వదః కపినూరగ్రామాధ్వ

యవ్యదః ఉడిః ఉగ్రామదాగ్నేయదః ద

దీధ్రాయనాః గ్రామనాః సమ్మిసబాబా

బాబానాః కొరః బేగ్రామధ్వాయవ్య

దః ఉడిఉడిః గేగ్రామధ్వి శాన్యదః.....

..... భాధ్వ

రదధ్రాయనాః గ్రామనాః సమ్మి

బాల్సనామరధ్వేకశిలా----- కొరః

- -

మిసాలకల్లు - - - బూడి-----

№ 8.

खक्षिश्रीमन्महा मन्दालश्वमाविरासाऽऽदान्ना

प्रनालकदुर्ज्ञाशिविमसुखसंकथाविना द

नपाऽयं कुर्वाणः। शकनृपकालादारभ्यवर्षे

षुद्वादशान्तरशताधिकसहस्रेषु निवर्तेषु

वर्तमानसाधारणसंवत्सरान्तर

ज्ञातपुष्पबहुलद्वादश्यां सो

रसा नोपुत्रनायणसं

क्रमणपर्वणि निज

राज्यादायसदगसिलाकणनायकेन

कारितष्यमठष्यश्रमुतश्वरमूर्त्युमामद

श्वरादवष्यपंचापचापप्रजार्थं सहवासि

ब्राह्मणसाजनार्धंश्रीमहालक्ष्मीद

व्याधिकालनेवद्यपरिदर्शनार्धंतन्मठ

स्वन्दस्फुरितजीर्ल्लेढारार्धंपदनादान्नर्ज्जित

कापरवादाद्वीदातूपन्नाल्लदुर्ग्गाभिना

मार्गात्पूर्वतः करादक्षात्रं

तत्पुर्वतः क्षात्रपालादवनापलक्षि

h 2

ताया: रिक्तटाकपाल्या उत्तरत: ।

रजमालात्पश्चिमत: दिसिलेयवंदि

कयव्रत्रिक्षेत्रकरणक्षेत्रादूक्षिणत: एवं

चतु: सिमास्यन्तार ।— नाद दंडमा

नेनवप्पकानान्पंचाशदधिकपंचशतं

शालिखल्लाक्षात्वंतत्प्रतिबद्धंतद्ग्रामास्यन्त

रद्वादशहस्तप्रमाणं निवेशनंतत्प्रतिब

द्धंखदवलकंचाएतत्सर्वं तन्मठनिविष्ट

सहवास्यादित्यसदलेक्ष्मीधरसदकरह

टकप्रसाकरापेसासवासियणापेसा

सेल्यवंनिविष्टब्रह्मणचतुष्टयहास्त

h. s.

शासनसहितं धारापूर्वकं सर्वनमस्यं स
र्वबाधापरिहारं सर्वाय विशुद्धं राज
कीयानामनंगुलिप्रेक्षणीयमाचंद्रा
र्कस्थिरं दत्तवान् अन्यच्च। शकनृपका
लादारभ्य वर्षेषु चतुर्दशान्तरशताधिकस
हस्रेषु निवृत्तेषु वर्तमानपरिधाविसंवत्स
रान्तर्गतभाश्विशुद्धप्रतिपदा शुक्रवार
तास्येव सहवासिलोकणनायकस्य
पुत्रः कलियणनायकः स्वमातुः पा
माकावायाः सत्रब्राह्मणसाजनार्धं
ताजुरामखालान्तर्गतभग्रहारणेव

ग्रामसीमाभ्यन्तरपूर्वदिग्भागतद्ग्राम

मडाङ्गनैः दानक्रयेण ग्रहितखड्डियलखु

मनापेसासष्यवृत्तिमाध्यउत्तमनिवर्तना

मकं कनिष्ठनिवर्तनामकं एवमर्द्धावृत्तिः त

त्प्रतिबद्धं उत्तमग्रहस्यार्धं मध्यमग्रहमे

कं तत्प्रतिबद्धं खदवलकं एतत्सर्वं तद्ग्राममहा

ङ्गनहस्तात् दानक्रयेण गृहीत्वा पूर्वोक्तनिविष्टब्रा

ह्मणचतुष्टयदाहधारापूर्वकं सर्वबाधापरिहा

रं सर्वायविशुद्धं आचंद्रार्कतारं स्थिरं द

त्तवान् अन्यच्च प्रमादिसंवत्सरान्तरगत

फाल्गुनशुद्धपञ्चम्यां शुक्रवारे त

h 5

स्मिन्नवज्ञग्रहारपोवग्रामसिमान्यन्ता

रपूर्वदिग्भागकंदागसोमेश्वरसदृश्य

दोदित्यामायाकोवायाः वृत्रपुत्रमसुमः

निवर्तनाख्यात्तरार्द्धं सण्वकालियणनाय

कः वेदाध्ययन ..... गौडकौंडं

त्यान्ताङ्गनार्थं तस्य सकाशाद्दानकायणगृ

हीत्वा पूर्वाकूनि विष्टब्राह्मण चतुष्टय

दास्त्रधारापूर्वकं सर्वबाधापरिहारं सर्वा

यशुद्धं मावंद्रार्कतारं स्थिरं दत्तवान्॥ क॥

No. 9.

Translation of an Inscription on a Stone found at Raybang.

May the command of the God of the Universe, which is the best, most grave, and which bears the title of Shadwar,* conduct itself with all joy! May the God Wuraha, who with his enormous tusk lifted up the earth, along with its mountains, be the giver of wealth to the world! May the God Shiva, whose eye in the forehead looks beautiful beside the two rows of the perspiration drops which exuded on embracing the most beautiful Parwutee, like a wreath of the most beautiful pearls, with a ruby in the middle, be the giver of happiness to the world! The King Krishna, who was born in the Soorya Vunsha, made his own family prosperous. He had acquired much wealth by his legal power, had become very popular among his subjects, and whose commands were obeyed by all the princes on the earth. His Commander in Chief was held in great reverence. The King Krishna Raja, who possessed brilliant talents, and who made his obedient subjects happy and contented, who was a just king, and the author of many good laws, had four wives, viz. Suruswutee, the Goddesses of the Earth, Wealth, and Fame; from among whom Fame, unwilling to confine herself within the bounds of his empire, betook herself to the different princes in the four quarters of the globe (*i. e.* his fame spread throughout the whole world). He was succeeded by his son Kartaveerya, whose feet were beautified by the lustre of the gems fixed to the crowns of many petty princes, and who killed with his sword innumerable powerful princes, who illuminated for him the road to heaven! He was succeeded by the Prince Luxoomee Deo, who could tread over the heads of all princes, was the destroyer of ignorance, protector of thousands of cows, possessor of great wealth, and free from all blot! This prince could be compared with the sun: as the sun is the destroyer of darkness, he was the destroyer of ignorance; as the sun possesses a thousand rays, he was the protector of thousands of cows; as the sun holds the Lotus in his hand, he had grasped Luxoomee (wealth) in his hands; as there is no night with the sun, the prince had no stain about him! When this prince set out on his expedition to conquer the whole world, the surface of the earth was filled with the hoofs of his innumerable chargers, and filled the air with the dust, which ascended in clouds to the sky. At the sight of this, the horses of the sun, thinking that it was the earth that had crossed their way, made a low bow, and took their road from over the dust! When this king arrived at the Shoke Desh, the king of that country brought to him a present of vegetables, as the only produce of his territory. From thence the king proceeded to Mallon Desh (probably Malwa), the king of which country fled away at his approach. Thence he proceeded to Chole Desh, the king of which country fled to the woods on the sea coast, where he spent the rest of his life. The king from thence went to Guzerat, the king of which country

* Turkshastra (Logic).

fled to such a solitary place as no human being dared live in. This conquerer had so inspired the world with awe, that it destroyed the slumber and ease of all people. From this king was descended Kartaveerya, who was blessed with the best temper and the most graceful form, who had filled the world with his fame, and who wore about his feet the lustre of the gems attached to the crowns of kings. When the overflow of the fame of this king filled the whole sky, the moon, who moves about in it (sky), thought it was the fame of the Sheshashayee Bhugwan (Vishnoo). The horse he used to ride upon was swifter than the very wind, and the receptacle of all good qualities. Whenever the king rode out on this horse, the sound of his Bheree (kettle-drum) would make his enemies quake. The following is the blessing by which the God Shree Mulukarjoon was made pleased:—

"May you enjoy long life; be you prosperous; let justice be your ornament; be you charitable; be you the giver of joy to the world, as the moon is to the sea; be you the conqueror of heaven; be you the fit object of worship for the people!"

Now for the King Kartaveerya, who was descended from the Luxoomee Deo Raja, had acquired the Punch Maha Shubda (five great words), was the possessor of extensive dominions, the king of Atunpoor (probably the present Uthnee, in the Belgaum Zilla), was blessed by the learned, was fond of hearing great personages praised, was the author of the Sahitya Shastra (or treatise on rhetoric): he bore a golden statue of a Gurood at the top of his flag; was beautiful like the Madan (Hindoo Cupid); fond of military exploits; was the fighter with Guda (a mace); was the destroyer of his enemies' heads; was the catcher of his enemies' heads tossed above: he widowed the wives of his enemies; he was a great devotee of the Mahadeo; was just and wealthy; he made his enemies quake by the strength of his arms; was the king of kings, the sun of his dynasty, the receptacle of best qualities, and possessed best fame with such qualities. He reigned at Venoogaon. His mother, named Chundreeka, who was the wife of Luxoomee Deo, who was very chaste, and charitable, and whose fame has been described by the learned as being pure like the Gunga, and brilliant like the rays of the moon, died of the disease called Ghutasurp (*Cynanche maligna*).

To Shree Shoobhachundru Butaruk, who was the chief of all Butaruks, who was very honorable, a great devotee of the God Anterdnyanee (one that knows intuitively whatever passes in the world); was a destroyer of pride as a lion does an elephant; who was always respected by the Jain king; who was free from sin and the cares of life; who belonged to the sect called *Mool Deohee Gun Poostuk Guscha*; who was born in the Koond family, and whose conduct was the purest. The king granted in Inam, with the greatest delight, with the usual ceremony of water, and with such injunctions that none of his subordinates should do even so much as to look at them, in Shuké 1124, Dooruntee Sumwutsur, on the 15th Vyshakh Shood, on a Friday, on the occasion of a Wyuteepat (the seventeenth of the astrological

Yoges), the villages of Budchinchbee and Bumunwar, situated within Koree Suhusra, and near Hooveenbaug (present Raybaug), after defining their boundaries, along with hidden treasure-gardens attached to them, and with everything contained therein, for the purpose of repairing the temple of Rut Jain, which had been caused to be erected by the king's mother Chundreeka Devee, and for the maintenance of, and medical assistance to, the students in the college. Also in the village of Hooveenbaug, two fields, named Mahunapul Koree and Siteeyun Koree, two houses, two markets, two houses of oil-sellers, one Koorun or pasture-ground, one garden situated to the north of the field called Nachnee, and another to the west of it, and a third situated to the north of the garden of Shree Bunkuatideo; in the village of Hooween-heraljee, in the southern direction, and near the villages of Bustwar and Bhendwar, and to the west of the public road, a field measuring 105 Koorees, with the boundaries marked with stones, one house, and a Koorun or pasture-ground. Also in the village of Bustwar, to the south of it, and by the side of the river of the village of Aklee, a field measuring 2,000 Koorees, with the boundaries marked with stones, one house, and a pasture-ground. Also a field measuring 1,000 Koorees, with a house, and a pasture-ground, to the south of the village of Bekoor. A similar lot of land, with a house measuring 16 cubits, and a pasture-ground, to the east of the village of Kureepkodee. Also a similar grant to the north of the village of Ulhullee, which is situated to the north-east of the village of Kureeooroo; a similar grant to the east of the village of Bekoree, which is situated to the south-east of the village of Soogundhuritee, together with a field called Gudda (land in the middle of a river), measuring 12 poles. Also a lot of land measuring 1,000 Koorees, with the boundaries marked with stones, together with a house and pasture-land to the north of the village of Nilunjee. * * * A similar grant to the north of the village of Nooroo. Also a field in the village of Koudnoor, measuring 700 Korees, to the east of which * * * a house and pasture-ground near it, 127 pack bullocks, &c. &c. exempted from all duty. * * * About these grants * * * formerly great Roo-shes (saints) * * * The earth was possessed at different times by differ-ent kings like Sugur, &c. and each in his turn enjoyed the benefit of it (meaning each enjoyed the fruits, according to the use he made of it). * * * The person who withholds the land given in charity, either by himself or another, is thrown in the excrement in the form of a worm for 60,000 years. * * * A greater merit is achieved by the continuance of a grant than by giving a fresh one, for by the latter is procured a place in the heaven, while the former procures everlasting happiness in the world to come. * * * This is the command of the Jain temple, erected by the Rut family in Hoonsheehooveenbaug.

No. 10.

Translation of an Inscription on a Stone found in the Temple of Kopeshwur, at Khedrapoor.

Obeisance to the God Mahadeva, over whose head is the beautiful moon, and Chowrees, and who is the support of the universe! May the God Mahadeva Kopeshwur render the religion of the whole world steady; may he ever be the giver of happiness to all creatures; and may he be the source of aggrandizement to his worshippers! As I have at present been blessed with prosperous circumstances, I am going to establish a religion, which to your wise, learned, and generous progenitors, and Bhoodeva (Bramins), was ever like the shower of nectar, and which may God grant always spread like the Kulpturoo (a fabulous tree, like the wishing-cap), that from a sprout proceeds to leaves, from leaves to flowers, and thence to fruit! The illustrious Maharaj Shree Shingun Deo,—who was crowned with the ceremonies of the *Vedas*, who is the support of the whole world, the descendant of Vishnoo, the God of the World, the King of Kings, and the Emperor of Dwarka, (to the Yadow race he is like the sun, that causes the bud of a Lotus to be blown), destroyer of enemies, the most excellent and pre-eminent among the circle of the kings, and whose commands are obeyed by the dread of his powers,—does hereby enjoin that the village of Koondulrawur, in the province of Meeruj, situated at the junction of the Krishna, Venee, and the Tapsee rivers, with all the trees, farms, fields, and everything contained within its boundaries, from the confluence of the Krishna, Venee, and Sooweynee, to the boundaries of his empire, be apportioned to the self-existent God Shree Kopeshwur, in order that all the inhabitants of the village may apply its revenue to his worship, &c. in different forms. The King Shingun Deo, who is like the moon, that causes the ocean of nectar to overflow; like the sun, that destroys the darkness of poverty; and like the sea of milk, in whose bosom the God Vishnoo perpetually lives, also assigned the two villages which are to the east of Koondulrawur for the repairs of the temple.

№ 10

ॐ श्रीनमत्वंगशिरश्चुंधि वं
डवाप्नरवारवेत्वैलोद्य न
गरारंतमूलस्तंनाद्यशंतवा
धर्मः सुस्थिरतामुपेतुजग
तामानंददायीसदावृद्धिंवाति
नवांतरेणतजतांकाप्यश्व

चस्यातितः।स्वानंस्यो।वि
तमूर्ङितंवबहुनाकालन
लब्धाधुनाश्रीमद्धीमदुदारसा
रवतुरायुष्मंहापूरूषाना।रू
देवाशीरमुतात्मवृष्ट्याप्यायिता
यमनवरम्।तंअंकुरतात्पल्ल
वतात्कुसुमतुफलतात्सुधर्मक
ल्पतरुः।।स्वस्तिश्रीशकवर्षे११३६
श्रीमुखसंवत्सरेवैत्रसूर्यपर्वणि
सोमदिनेश्रीमद्देवगिरावधिष्ठित

समस्तंतुवनाथयथीपृथ्वीवल्लत
महाराजाधिराजपरमेश्वर
द्वारवतीपुरवराधीश्वरविष्णुवंशा
द्भवयादवकुलकलिकाविकासला
स्तूरसमस्तअरिरायजगजंष
ड्यो वमादिसमस्तराजावलीस
मलंकृतथीमत्प्रतापचक्रवर्तिथीमह
राजथीसिंघपादेवःशासन
पत्रंप्रयच्छति।यद्यानकुंडलकृ
ष्णावणीतटासीनद्यौःसंगमे

मिरिजिदेशमध्येच तिष्ठमानंकू
डलदामवादग्रामंसवृक्षमा
लाकुलांक्षत्रखलवाटसहितं
नवनिधानसंयुक्तंचतुराघारा
पतंस्वसीमापर्यंतंश्रीमत्कृष्णवेणीकु
वेणीनदीसंगमात्श्रीमदाद्यमहा
स्वयंतुवश्रीकापीश्वरदेवाय स
कलांगतागरंगतोगपरियल
परिपूरणार्घंअंशविधार्चननि
मित्रंसासनीदाकनप्रदत्तवा

न्॥ अस्य ग्रामस्यात्पंन द्रव्ये
णसकलस्थानपतितिःश्री
महेवकार्यंसर्वमपिभंगता
गपूजादिप्रवृत्तिकंकरणी
यं। अन्यच्चरुगुलसिपिगु
प्पग्रामद्वाययत्पूविणविद्य
तेतादवजीर्णोद्धारीकृत्यश्री
सिंगणदेवःश्रीकापीश्वरदेवा
यप्रदत्तवान्। आनंदामृत
सागरस्यत रणीयःपूर्णवं

द्रायतेयः कार्पण्यतमस्तातश्च द्र
रणेमार्तंडतांढोकाता। यश्चा
यंद्रदायनिवेशितहारः क्षीरा
धिनास्पर्धाततस्यर्थीतुजरव
ल्लरीविजयातसिंहाद्रपृथ्वीप
तेः॥ रिपुतूमिपालताल-
स्तललिखितंक्षालयन्नपंषुव
कास्त्रिगजगलगलितमदां
बुप्रवाहातांसोरुगयीसिंहै
न्नृपः॥ मंगलं॥

No. 11.

Translation of an Inscription in the Old Balbodh Character, on the Pedestal of a Pillar in the Pagoda of Gunputee, situated to the West of Ambabaee's Temple.

Bow to Shiva! May that Maha Luxoomee, who wears the emblem of Shiva on her head, and who is the destroyer of all sin, be your deliverer from (the cares and troubles of) this world! May that Vishnoo, who by his will creates and destroys the universe, whom the gods and the giants pay obeisance to, and who is worshipped by the Rooshes and other men, be always favourable! The illustrious King Tylim, who resembled the sun in valour, and who was descended from that King Shingun; * * * who granted lands to many learned men, and pleased Shree Maha Luxoomee by many presents of jewellery; * * * praised by the learned; * * * whose roll of names * * *; who gratified the chief Bramins like Raja Narayen by the sixteen Mahadans (great gifts); * * * who made the Lotus of the Yadow family bloom on the earth; * * * who in the strength of his arms was Bheema (one of the Pandows); who was mighty, the god of his people, and the very receptacle of reason; who in bravery was Mundrachul (a fabulous mountain, said to have been used in churning the ocean); who was to the Malweshwur Kings (probably the Kings of Malwa) what Sudasew (a name of Shiva) was to Madan (Hindoo Cupid); * * * like a jewel on the neck of Suruswutee (the Goddess of Learning). * * * There flourished in the Kaleeyoog a king named Tylim, who was renowned for the kindness of his commands. In Shuké 1140 (A. D. 1218), Buhoodhanya Sumwutsur, he caused to be erected a gate in front of the temple of the goddess. * * * There is a splendid Torum, (awnings, &c. on festive occasions) in front of the goddess. * * * Be it prosperous!

No. 12.

Translated Substance of an Inscription in the Old Balbodh Character in the Sanscrit language, on a piece of Stone fixed to the Wall on the South Side of the Temple of Rameshwur, near the Tank Rowneshwur.

Be it prosperous! May the Goddess Shree Maha Luxoomee, Maha Kalee, the resident of Kolhapoor, who is at present the dispenser of happiness, and the redeemer of the three worlds, continue herself in all joy for a long time!

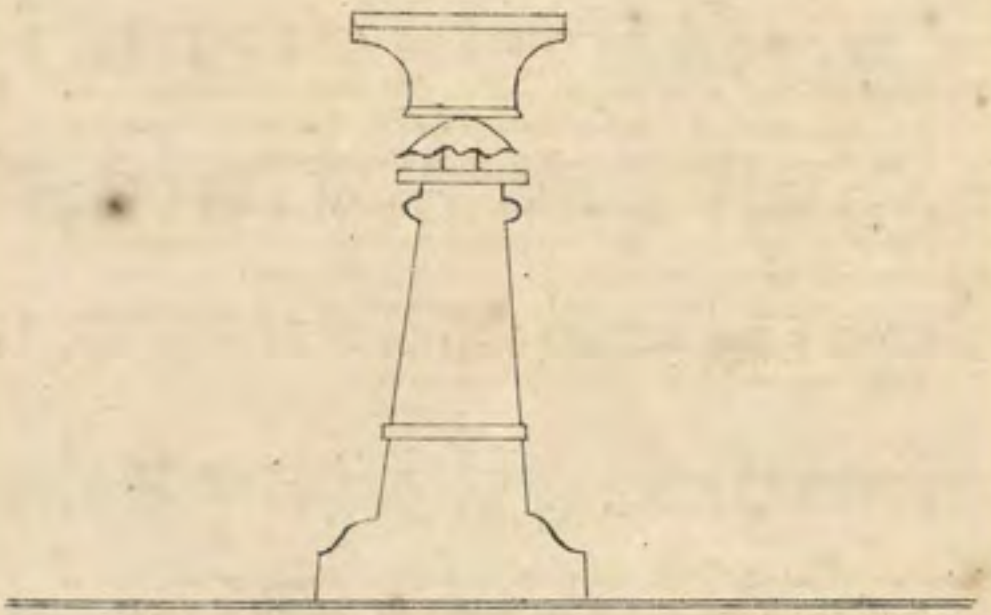
Be it prosperous! The very famous King * * * and the world-conquering Shree Shingun Deo, reigned with all success. Dated Shuké 1157, Munmuth Sumwutsur, Friday, the 30th Shrawun Wud.

No. 13.

Translated Substance of an Inscription on a Stone found near the Steps in front of the Western Gate of Mahakalee, in the Temple of Ambabaee.

Be it prosperous! In Shuké 1158 (A. D. 1236), Doormookhee Sumwutsur, on the 15th Magh Shood, on a Monday, during the reign of Juyuseel, who, like the sun, that causes the bud of a Lotus to bloom, rendered famous the Yadow race, which descended from Vishnoo, the master of Luxoomee, the best of kings, and the sovereign of Dwarawuteepoor (now called Dwarka), who was to Malwa and Guzerat what Anukoosh (an elephant goad) is to elephants; who conquered Teloongraya; * * * who was very glorious, world-conquering, and successful. * * * While Lushooyee Deo, the son of Jenoo Naik, the great minister, who lived by serving the feet of this king, was in power, * * * Daroo Naik, who was appointed at Kolhapoor by the Naik * * * caused the following command to be written by him:— * * * On the occasion of an eclipse of the moon, after the usual ceremony of water, * * * for securing the performance of the five kinds of worship of the God Soowurn Juleshwur, of Dhoop, Deep, Nywedya, &c. after relinquishing the claims of Government to the revenue, to the satisfaction of everybody, * * * he gave twenty-five bullocks for warding off calamities. * * * It is bounded on the north by the Kuree (ground containing pebbles), on the south * * *. He who will resume the land bestowed in charity by himself or by another person will, after death, become a worm, and live as such for 60,000 years. He who will obtain authority over this country will likewise be entitled to the merits of this grant. Be it prosperous!

No. 11.



श्रीनमः शिवायश्रीनाद्यासुमहा
लक्ष्मीसवतांसवहाटिणी। विस
र्तिशिनसालिंगं माशषाप्यो प्य
हारिणी ॥ ऊ द्यनिभुटासु ट
वांद्यामुनिमानवपुजिनामुरा

टानिः॥याद्यज्ञाता विश्वं वि
कसयति त्यांका वमा याति॥
तदन्वया प्रतापार्कश्री मन्निल्ल
मभूपतिः आसीत ----------
पालापुत्रा धर्मज्ञ तापमः। व
क्रवर्ति सुतस्तव्यजयी सिंघण
भूपतिः। पनद ब्राम्नदी भूटी
सुरिभ्यः सूर्यतेजसा। तोषितार्थी
मदालक्ष्मी। पनातकविभूषणैः॥
सथी सिघणभूपाल --------
बुधः। तद्यावेयं नामावली। रायना

टायणाशाहशमहाटानसंतर्पि

तद्विजबुजसुवर्णगरुडध्वजयादे

वकुलकमलविकाससाक्षटसु

जद्बलभीम ---------- प्रना

पालाकश्वटरायपप्रदंड-------

सेरुडविवकविद्याधेर्यजितम

न्नुर मालावश्वटमदनमाहेश्व

टसटस्वतीकन्ठाभरणद्रत्यादि।

आघेषक्षितिपालामालीविलस

न्माणिक्यारारिध्वय--------

साटारुडध्वसिंह----नित्यक्रि

k.3

यां ---------- श्रीं क्षौं नु ग्रह मद्यातै

लणाहनि प्रद्यान किर्ति कालो॥ शु

द्ध बुद्धि रकृतात् देव्याः पुरास्ता

रणं शक वर्ष ११६० बहुधान्य नाम संव

त्सरे देव्या पुटतः तारण ललित

मिंवदि मालय सुं ब्रं कृं न निं वासव

सं सं वं ऊं मं णां विरचिता ताटण

- - - - ऊय निऊयः कालो सव

नेलणाः॥ श्री मंगलमाढ श्री॥

№12

स्वस्तिश्री शक ११५७ मन्मथनाम

संवत्सरे श्रावणबहुल ३० गुरो

स्वस्तिश्री जंबुद्विपान्तर्गत हि

वाक्षत्रा सकलत्रिलोक्यपवि

त्रेकाल्लापुरनिवासिनिश्रीम

हाल श्री श्री महाकाली द

व्याधिरंजयतु ॥ स्वस्ति श्री प्रौढ प्र

ताप चक्रवर्ति श्री सिंघण देव

विजय राज्यं

№ 13

खस्तिश्रीः शाक ११५९ वार्षदुमुदिव संव

त्सरमाघशुद्धापोर्णिमाव्यांतिथोत्सा

मदिनखस्तिश्रीदं [illegible] स

मसमुवनाथयश्रीपृथ्वीवल्लभमहा

राजाधिपरामश्वटविषुवंशाद्

वऽाटव कुलक ऽनलका लिका वि
का त्स ऽा क्क ट ऽज टि ऽन त्स गुर्ज
ट वा ऽ एां कु शान लुंगा ऽ ऽ ऽ ऽं
दी ऽं नौ ल कं ऽ ऽ ऽ ऽ ऽ ऽ ऽ ऽ
ऽं ग टि ऽ ऽ ऽ ऽ ऽ ऽ ऽ ऽ

तदानुनायक ---- शासनपद्धतिमत्ति-

लिख्यातयथा। तंत्रं रं दियणसुवर्णजातश्व

रादवार्थं धूपदीपानेवद्यपंचापवाटपूजा

सटणं कुंभाटापूर्वकं सामपर्वदतंट

दूनायकिं भ्रकरवावात्रटसर्वनमस्यं

[illegible] ---------- दत्रं [illegible]

[illegible] यतं दत्तावुं [illegible] २५ सर्वबाधापटिहा

टानेवद्या ---------- उत्रटदिसि

सीमासंबंधइह

। [illegible] दावीदर्हिमातिक -------

यदि। [illegible] । दहिण -------

शिंअँधिपाँणा ।खदतांवाप

रदत्तंवाजाहारनवसुंधरांषष्टि

र्वर्षसहस्राणि भ्रतायांजायात

कृमियव्ययव्ययदासूमित

व्यतव्यतदाफलं।मंगलं।त

न॥

No. 14.

Translation of an Inscription in the Old Balbodh Character, on a Stone lying in the Palace.

Be it prosperous! On a Friday, the 30th Vyshakh Wud, Shuké 1172, during the reign of the glorious, world-conquering, and successful Yadow Narayen, *alias* Shree Konher Deo, and during the ministry of Kamaya Naik, while Jaitmul Raoot was on duty, Wunuya of Eedhur, who was appointed a Collector of Customs at Kolhapoor by Kamaya, the General Superintendent of Customs, transferred into the hands of the Mahajuns (principal men), with the usual ceremony of pouring water, all kinds of duties levied in the village of Koord (which had originally been granted in charity), for the prosperity of Ambika, the wife of Shree Gowtamaree Keshow Deo. He who confiscates the land given in charity, by himself or another, shall remain a worm in excrement for 60,000 years. Be it prosperous!

No. 15.

Translation of an Inscription on a Stone found fixed to the Rampart near the Wuroonteerth Gate, contained in 39 *Lines, of which* 19 *Lines are worn out.*

Peace! I serve the feet of the Loaknath (God of the People)! * * * May the sight of Maha Luxoomee protect you! * * * Be the pastimes of Vishnoo in the sea the source of your wealth! * * * May the Saint Wishwaroop, who is respected by the greatest of Moonees (Rooshes), flourish with all joy! * * * At that time was reigning the King Shingun, who conquered many refractory elephant-like kings at enmity with him; who was the master of all people, and whose valour was like that of a lion. * * * From Sinha Mahipal * * * proceeded the king * * * wonder * * * confidant of Ram Raja * * * was a most opulent Commander in Chief * * *. The King Ramdeo, who was the master of all the people, who made the Yadow Kool (family of Yadows) famous, as the sun causes the bud of the Lotus to bloom; who was very powerful, and a universal king; who shone in the midst of the rows of kings like Rayu Narayen and others; who was very successful, granted in charity, with the usual ceremony of pouring water, in Shuké 1194 (A. D. 1272), Wurtman Angeerus Sumwutsur, on the full moon day of the month of Magh, on the occasion of an eclipse of the moon, for the performance of Punchamroot Pooja (a worship with five nectarious substances), in the morning, and Ashtang Pooja and Maha Nywedya of

the brilliant and self-existing God Brumheshwur, and for feeding Tupuswees, to his Gooroo Wishwaroop, a great devotee of Shiva, the well-known village of Geereewulee, situated in the Toolmee Ghole, with its trees, with its four boundaries, and with everything appertaining to it, viz. the hidden treasures, the revenue derived from the collection of customs, fines, &c. &c. for securing the prolongation and the prosperity of his dominions and wealth, with injunctions that no king should even dare to point at it with his finger, and to be enjoyed during the existence of the moon, the sun, and the stars, with the exception of a portion of land valued at 8 Nishkas (a Nishk is equal to 4 coins current at the time), which he granted in charity to Rewuldeo, the son of Bhutopadhya Gudadhur, Pundit belonging to the Bhargow Gotra, and Jumbey Naik the son of Govind Naik, also belonging to the Bharudwaj Gotra. He also granted lots of land to other Bramins in the village of Dewta, in conformity with the Shastras, as well as to Wishwaroop Mooneendra; 4 Nishkas worth of land to Wasoodeo Bhut, the son of Maynewdeo Naik, and the grandson of Bhut Gungadhur of Wutsa Gotra, and 2 Nishkas to Keshowdeo, the son of Damodhur Triwedee, born in the Gowtum Gotra, were granted by the Gooroo Wishwaroop. These charitable grants should be hereafter allowed by all the succeeding heads of his family, the authorities of the country, Collectors of Customs, &c. &c. to continue unmolested. For there are two things, *Dan* (granting) and *Palun* (maintaining): the latter is more meritorious than the former, because by *Dan* is acquired (a place in) heaven, and by *Palun* everlasting station or happiness. The following punishment is stated to be awarded to those who have been guilty of taking away gifts:—Those who take away gifts made to Bramins become black snakes, and are cast into the cavities among the waterless jungles on the Vindyachul (Satpoora mountain). These lines were written by Wasoodeo Bhut, son of Gungadhur Bhut, the receptacle of learning. Be it prosperous!

No 14.

स्वस्ति श्री शक ११७२ सो
म्य संवत्सरावें शाखवदि ३०
शुक्रे स्वस्ति श्री मत्प्रोढ प्र
तापवक्रवर्तियादवनारायण
श्रीकह्लटादवविजयराज्य न

त्पादपाद्मापजीवी सर्वा
धिकारि श्री ॐ मनायक
जैतमतटाउतव्यापार
काल्लापुटप्रतिव्वव्वदसम
स्तादशशुल्काधिकारि
कामेयानिरापितएदना
दसंव्वंधवाणियाल्किना
मधिकारिश्रीगोतमादि
कशवादवतैदूयीतासं
ॐ व्वायिकायाॐ ह्युद
यार्धंतत्पतिहासहजै

ॐ दिवि नस्तं ग्रहाटकु
पुटु ग्रामकालैक प्रभू
ति सकलशुक्लादायव
र्जनं धारापूर्वकं सर्वन
मष्यं महाजनहस्ते
दत्तं स्वदतां पटदतां
वायाहटत वसुंध
टां। षष्टिर्वर्षसहस्रा
णि विष्ठायां जायते
कृमिः। दानं वा पाल
नं वा पि दानाल्लाय

नुपालनांदानात्मा
र्गमचाप्नातिपाल
नादवुतंपदं ॥ ॥ श्री

№ 15.

स्वस्तिश्रीः। सज्ञामालानन्नाधष्यपदपद्मद

यंठयं॥ यननीतंसावाद्भुतंसंतापवलयं

लयं॥ रक्षंतुवामहालक्षीकदाक्षदूंद्वाकल

यः॥ ऊसुस्नासरसिपद्मवंनाढेतवृत्रयः॥

सूत्येसवंतुसवताविष्णोवाटिधिकलयः

यष्यदंभुसालगपद्मिनीवविसातियः

श्रीविश्वरूपाह्वयाति मुनिपुंगववंदि

तः। श्रीमनाक्षिलक्ष्मगताङ्गीवंतु दिहङ्गीम

तः अस्मिशस्त्रः समास्तषु दिढ-------षु

महीभुजाव- - -यद्नात् वला द्या-

[illegible] वित्रासि

नामित्रक्षत्रमत्तमत्रंगजः। अजायत

जानाधीशः सिद्धमाः सिंहविक्रमः

। ततः सिंहमहीपालादभूल्लेतुभूप

तिः॥ यतः क्ष्मीपनिधिनिवासिकृष्णः--पी

युषदीधितिः॥ वित्रंकृष्णनुपालनर्तकुलस

र्त्तिस्त्रिशाप्रशा गेनाजाहदूरिमंदांधसिधूत्र

शिद्धारंगैःसौलत्वैरलोयन्मुनुक्षौदंतौ
सुविंषनि नयः॥ वै ।ते क्षौ ।तौ
एो ट दैदु हीं वत्या ग न
पिंरमंगंवलनव्यौ धुंतं ।मोलीवुहः॥ तुं हरहि
तिपद्यैस्तैरहंनिपैद्यापांमंपौ लटिंटंमेनुहैः
।राघ्नारवद्य - - - वैधूटीचैंहौंविसु ता-
य - - -

वंद्रिकास्नपनमस्ति निर्वापसंसा

यं स्वस्ति समस्त भुवनाधीश्वर यदुकुलकुम

लविकासभास्वत्सामोढप्रतापचक्रवर्तिना

यनारायणत्यादिसाङ्गावलीविराजमान

श्रीरामदेवविजयंराज्यैश्वर्यशकवर्षे

षु ११२४ वदांकरुद्रप्रमितेषु यतीतेषु

वर्तमानांगिरससंवत्सरमाघपौर्णिमा

यां सामग्रहणपर्वणि श्री

श्रद्दिव्यस्वयंभूलिंगब्रह्मेश्वरादेवस्य
पूर्वाह्णसमयेपंचामृतांगाष्टां
गपूजामहोपहारार्धंतपोधना
भाजननिर्वादार्धं। रायराजगु
रुर्यष्टनारायणोरवलादेवनाय
कःस्वपितुविष्णुनायकस्यटाज्यायुःश्रियः
सपटभिवृद्धायतुलभिनिखोलांतरग
तंगिरिविलिग्रामंसवृक्षमालाकुलं
पूर्वप्रसिद्धचतुराप्पाटसंयुतंशुल्ककार
काद्यानकाटायसहिनिधिनिक्षेपद
न्हादोषाद्युपर्जनापेतंराजकीयानाम

नंगुलीप्रक्षणीयं ॥ सर्वनिजबंधा

रापूर्वकुमारचंद्रार्कतारंदत्रवानू ॥

सवरामासार्गवागात्रसादापाध्या

य --- गदाधरपंडिताखलाटवा

य ॥ भारद्वाजगोत्रगोविंदनायकपुत्राहुं

ब्बनायकाय वदत्रनिष्कृष्टकभूमीव्यतिरि

क्तसार्वापिपरमपाशुपताचार्यश्रीविश्व

रुपरुषीगुरुहास्त्रसमर्पितः ॥ दाहाकै

दैवताग्रामविप्राभ्यांविधिवन्मंडीविं

श्वरुपमुनींद्रायसदर्थंदिसदहनं ॥ त

त्रवत्स्यगोत्रायसहगदाधरानाम्नायी

रिव नायकसुतभद्रवासुदेवाय निष्कृ चतु
ष्टयस्य भूमी। गोतमगोत्राय दामो
धरत्रिवेदिपुत्राय केशदेवद्राय नि
ष्कद्वयस्य भूमिः। श्रीविश्वरुपगुरुणा
दत्रा। सायं धर्मः॥ आगामिकुलप।
तिर्वादिशाधिकारी। शौल्किकपुभ्रति
भिः सर्वैः प्रतिपालनीयः। यतः दानं
वा पालनं वापि दानाकुयानुपालनं॥
दानास्वर्गमवाप्नोति पालनादच्युतं पदं॥
अपहराणमहादोषः। यतः विध्या
दवीष्वातायासुशुष्कका ट

रशायिनः॥कृष्णसर्पाहिजायंत ब्रह्मदत्ताप

रिणः कृतिरियं भट्टगदाधरादोहित्र वासु

देवहंसस्य कृती। श्री॥ मंगलमहाश्रीः॥

॥श्री॥

No. 16.

Translation of an Inscription on a Stone found on the Wall of the Portico of the Temple of Shideshwur, at Shidnorlee, Ilaka Kagul.

Be it prosperous! I pay obeisance to that lustre which has emanated from the feet of Shree Maha Luxoomee, and which fills the whole world with joy. The sportful God, in the form of Wuraha (a boar) * * * The most glorious king Shingun, Lord of the Universe, who overawed all his enemies by his valour, conquered the world by personal exploits. * * * His sons also were distinguished for valour, liberality, and bravery. Among them was * * * who, to ensure the preservation of his fame as long as the existence of the sun and moon, on Tuesday the 15th of Shrawun Shood, Shuké 1199 (A. D. 1277), at the suggestion of the venerable Gund Naik, relinquished, with the usual ceremony of pouring water, in the presence of five abbots, the right of levying customs and taxes on artificers and persons not blessed with sons, which were levied in the village of Shidnorlee, which had originally been granted in charity during the glorious reign of Shree Ramchundru Deo, who was graced with the string of the meritorious deeds of his ancestors. The continuance of this grant should be duly observed by the succeeding authorities and Collectors of Customs; for a greater merit is attained by continuing what has already been granted, than by making a new grant. There is much sin in seizing a gift, for it is written that he who takes away possession of land granted by himself or by another is destined to live a worm in excrement for a period of 60,000 years.

No. 17.

Translation of an Inscription on a Stone found fixed to the Eastern Side of the Portico of the Temple of Sheshashayee, at Kolhapoor.

There was a king of the name of Nagarjoon, who destroyed the power of the greatest foreign kings. He having filled with dust the cities belonging to his inveterate enemies, performed such actions as caused the beating of kettle-drums for his most renowned victories. He was so famous that he was even fit to be wedded to Prowess herself. * * * Having conquered * * * great kingdoms, he was great among the petty princes, and like Indra who shines in heaven.

No. 18.

Translation of an Inscription on the Throne of the Idol of Purushnath, in the Jain Temple at Kusba Saogaon, Peta Sherole.

There lived a person named Sydhantik Jain, of the Wūdeeyoogun Namuk family. His fame was widely spread. He was the delight of his family, as the sun is that of the Lotus. He possessed eminent qualities. He was very attentive to the observance of his rules. His disciple was Kumak Shantee, who had a very learned, rich, and eminent disciple of the name of Bummun. This last-named personage caused a temple to be erected in the village of Shawoo, to secure the everlasting existence of the Jain religion.

№ 16.

ॐ स्वस्तिश्रीः प्रपद्यश्री महालक्ष्मीप
द पंकजसंभवां। काया माया पाणि
स्तरजनता मोदको मुदि॥ क्रिदंतः
क्रादजपष्यवरकिरणः ---
------ समदीभूयाद्यद्रूत्तरजग्रोग
प्रातिभूपतिश्च॥ भूपवन्तन
कलौ॥ ---------

णात्यादिराज्ञावलीविराजमा
नश्रीरामचंद्रादेवविजयरा
ज्यादायशकवर्ष११६६ [illegible]
ट्प्रमितेषुगतेषुवर्तमान ८ संवत्सरांत्रगतश्रावणपूर्णमायांसो
मदिने ——— [illegible] पवर्णिसत्यसं
कथः ——— स्वीकार ——— पन
[illegible] विक्रम ——— वः पूर्वप्र
सिद्धमहाग्रहारसिद्धहरुर्लाग्राम
ल्लकारुकनिपुत्रिकादिककरं
सकरबाबात्रर ——— राहुकि
यानामनंगुलिप्रक्षणी ८८ ———

सर्वंबाधापरिहारेणपंचप्नठ
ञ्जलसमक्षधारापुर्वकं॥ जा वंद्रा
र्कुतारंदत्रवानू॥सायंधर्मः।
आगामिलिताधिकारिशौल्कि
कप्रभृतिभिःसर्वैरपिप्रतिपा
लनीयःपालनमहत्पुण्यंउ
क्तंदानंवापालनंवापिदाना
च्छ्रेयानुपाल॥दानात्स्वर्गमवा
प्नोतिपालनादच्युतंपदं॥बहुभि
र्वसुधाभूक्राटाकृभिसगरादि
भिःयस्ययस्ययदाभूमिस्तस्य
तस्यतदाफलं।अपहारमाप्नहा

p.5.

दा षः ॥ स्वदत्तां परदत्तां वा या द
र तू वसुंधरां ॥ षष्टिवर्षसहस्रा
णि विष्ठायां जायते कृमिः ॥ वि
—रवीष्ठा ता य ष्णु शुष्क का टटक्षा
यि - - - - - - - - - - - - - - जायांत
बुद्धदत्ता पदाटिणं ॥ — यंसा
[illegible] - - - - - - गयगधरं दितवा
सुदवस्य लिपी ॥ श्री ॥ [illegible]

№ 17.

ಪರನರಣಾಲಬುಂಬುಕಬಡಂ।
ಕಬಡಂಪರಿಡಗ್ಗವಿದ್ವಿಪಿಪ್ಪುರದು
ದ್ರದೂಡಿಸಿಜ್ಜರಂಮ್ಯದಾಡ್ತಯಶಂ
ಜಯದಿದಿದುಂದುಸಾಂಟಾರಡರದಿ
ರಲಕ್ಷಿಯೆರವರೆಂನ್ಯಾದಾಲಾಗಿರಿ
ಯೊದ್ರಯಾಯದಿಶ್ವರಗ್ರಟಾಟಶ್ಶ

ದ್ಧನೆಕೆನಾಗಲದೆವಿಯಗನ್ನ---

ಬಿಟಿಯಾಟಿಕೆಯಾದು

ನ್ನೌಯ್ಸಾಲವೊನಾಡಅಾಂಡಂಗಕಂಟು

ನ್ನೌಗಿಕಾಡವಿಡ್ತಂ।ದಿಕಿಟುನಿನ್ನಂದೆಸ

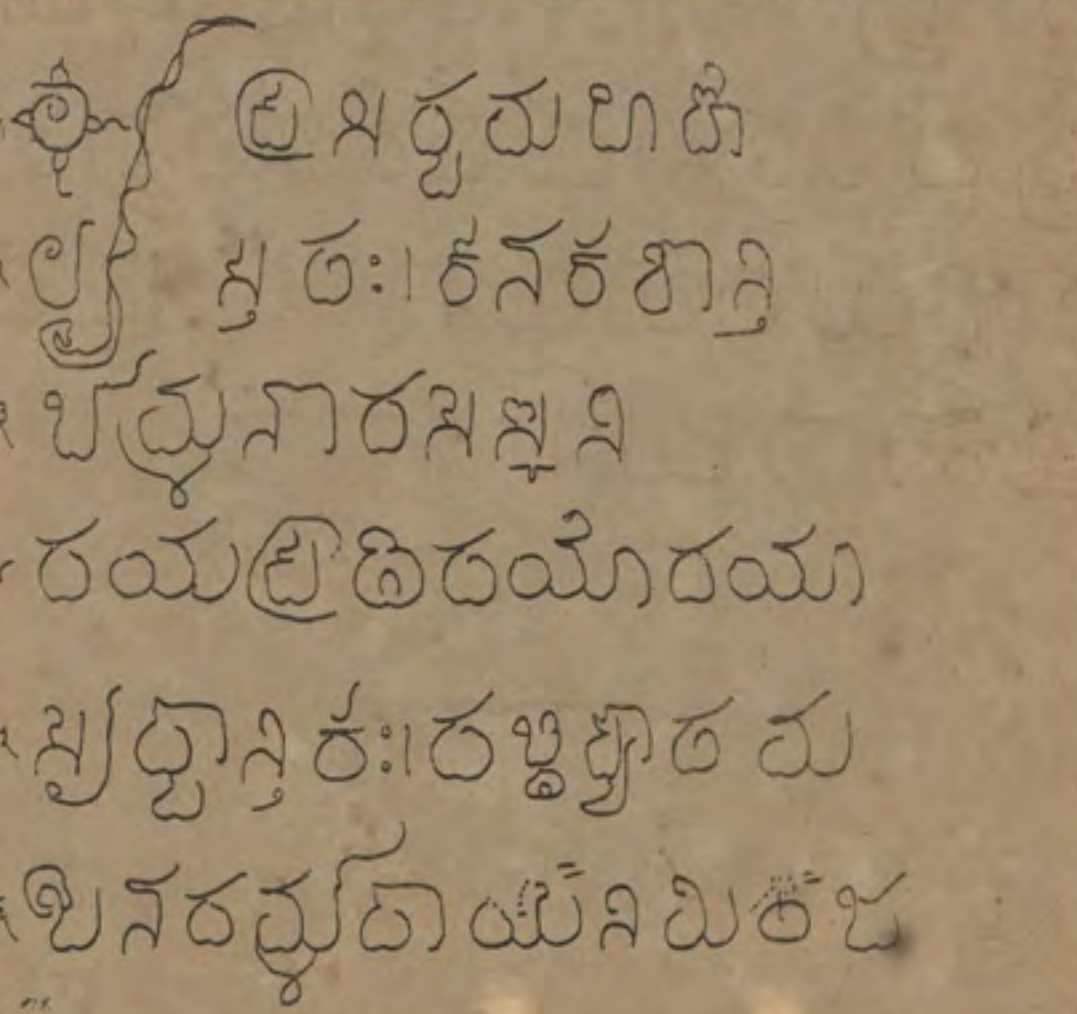
ಟ್ಟೆಗಡ್ರಗನಾಂಗಿದ್ದವೈಜಿಯಬಾ

ಡ್ರಚಿಲಿಕಂಸಾಮಂಡಕೆದಾಕನ್ನಾಕಿ

ಗಸಾಮಂಡಲಾದುನಾಕೆಕಸಾಮಂದೆ

ಡ್ರನಾಗಾಜನ್----

№18.



೨ ಶ್ರೀಯಶ್ರೀರೂಢವಡಿಯೂಗ್ಗನಾ
ಸುತಸರೋಜನಿಬಾಸ್ಕಠಃ । ೮
೮
೯ ಲಾಕವಿಶಯತಯಶ್ರೀವಿದ್ರಮಾ
ಡಶ್ರೀಯ
೧೦ ಖ್ರಡಠಾಧ್ವಡ್ಡಿಡಶಾಮಗ್ರಾಮ
ವಿಶಾಖಠಾಬಖನ
೧೧ ವಗುನಾವಿಶಸಂಯಮಿಟಶಸ್ಸ
೧೨ ಶ್ರೀಮದ್ರವ್ಯಶಿಖಾಮನೌ
೧೩ ಭ್ರಾಸೂಡ್ರಿಸ್ತ್ರೀ
೧೪ ಸ್ರಿಟ್ಟಾನ್ತಿಕೆ । ಸ್ತಡಿಯಡನಯ

చదియూర్గనాసుదసకాజనిశా
స్థలేః। బభూచగునాదిలసంయమిద
కస్యస్వప్నాన్తికస్తదియదనయస్తదః
కనకశాన్తిస్వప్నాన్తికః। దబ్ధిశ్చాదదు
లాకదిలయదయత్ర్యేతిత్రరుద-
శ్రియశ్రీమద్దత్రశిఖామనాక్షీల
యశాలత్ప్రేటదిబ్మనాదేసిన్నినిబ
నదమ్మాదాలు నిమిత్తజ్ఞుద
దాత్పర్తేదంశామగ్రామేదిరాజదా
దిబనసత్రాసూత్రస్తాతాస్తేతం॥

No. 19.

Translated Substance of an Inscription on a Stone fixed to the Portico of the Temple of Sheshashayee, at Kolhapoor.

There was a large and beautiful pillar of honour erected near the dwellings of the principal merchants, and in the middle of the beautiful house of dancing girls, the lustre of which pillar reached the sky. The beautiful Nimbdeo, who had caused a temple to be erected to Aditeertheshwur by the artificer named Indra, and who used to look constantly at the very ancient gold pinnacle at the top of the Jain temple erected by the famous King Nimb Raja, which was like the stock of merit acquired by him, and whose upper structure was very beautiful. This king was like a Kulpwriksha to the songsters attached to the Mitia Shala, and other petitioners who used to collect themselves there. This King was obeyed and worshipped by everybody: he threw the beauty of Indra (King in Heaven) into oblivion. Like Madan (Cupid) he captivated women in a most splendid palace, and had acquired a very high station, and great divine perfections, by making offerings to the sun.

No. 20.

Translated Substance of an Inscription on a Stone to the North of the Portico of the Temple of Sheshashayee.

May the God Mahamunduleshwur grace the victorious King Gunduraditya! He is graced with young maidens like a tree with climbing plants. He is like the Kulpwriksha. * * * For Brumhacharya (chastity) he can be compared with Bhishmacharya. He was born in the family of Widyadhur. In beauty he resembled Narayen Deo Bhooputee (master of the world). He was an inquirer after the tenets of the Jain religion, in order that the God Roop Narayen Deo, who presides over the Jain religion, may make him prosperous. He is praised for his Madan-like beauty. He is praised by the most glorious personages. He belonged to the Jeemootwahan dynasty. He is a reservoir of pious conduct, and his glory was solely acquired by himself.

No. 21.

Translated Substance of an Inscription on a Stone to the West of the Portico of the Temple of Sheshashayee, at Kolhapoor.

* * * Reliever of the world from adversity. * * * In the dominions of Nimbdeo, whose conduct was pure, who was the conqueror of the Kings of the Kaleeyoog (iron age); who was grave and glorious like Bhishma, and who conquered the affluent feudatories with their immense retinue. Idols of Jeeneshwur, and the best Jains then existed everywhere. At that time, having been actuated by the thirst of knowledge, the King Nimb Raja, who was the reservoir of many good qualities, became the Kulpwriksha (wishing-cap) to the learned Yutees (saints, &c. of the Jain religion).

No. 22.

Translated Substance of an Inscription found on a Stone in the Shrine of the Temple at Honoor.

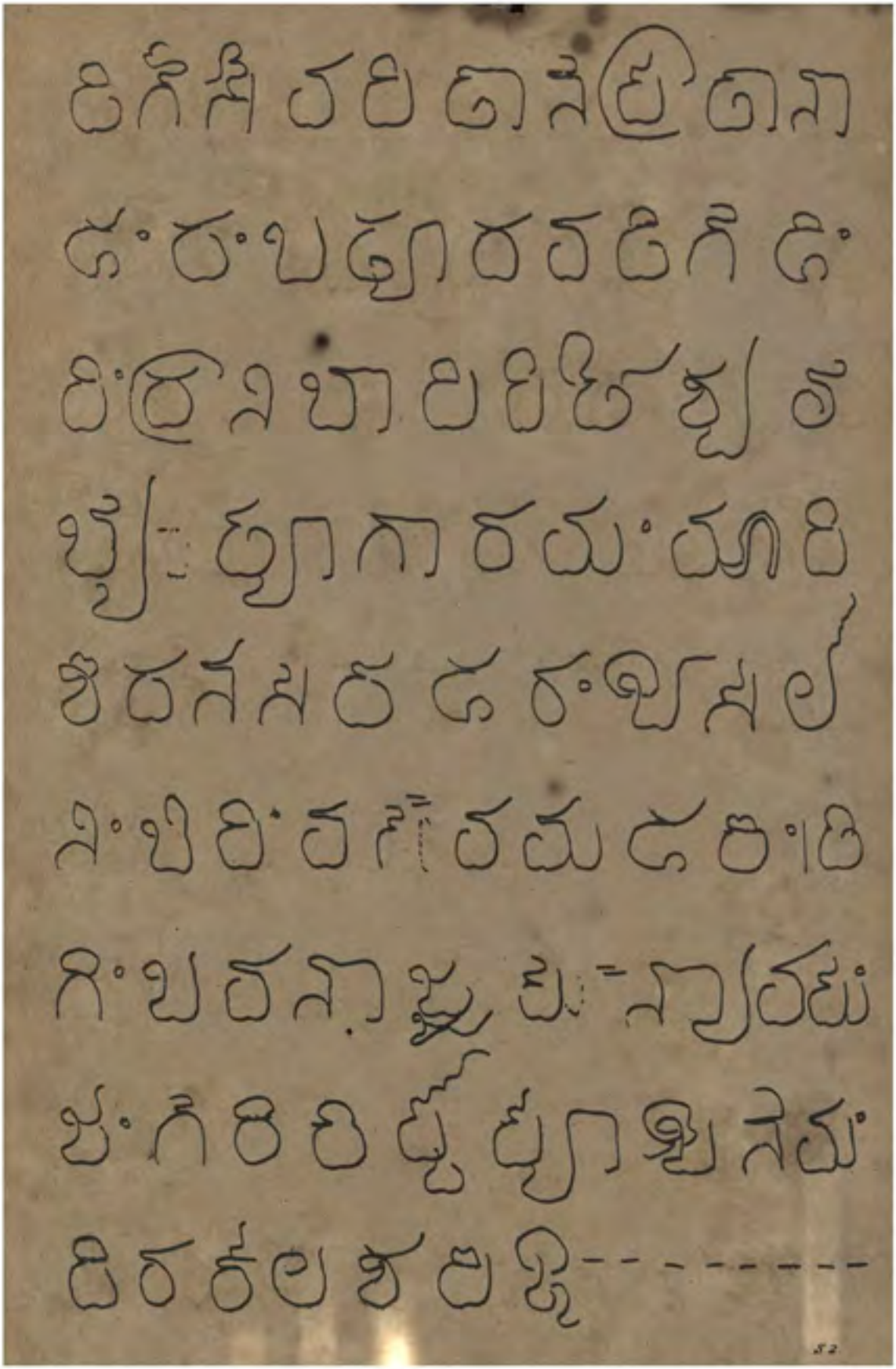
Be it prosperous! Obeisance to the reasoning of Gooroo Moolgun, the professor of Poonagvaksa.* It is the light of wisdom and knowledge to the darkness of ignorance and superstition. The chiefs of extensive dominions, Bullal Deo and Gunduraditya, granted in charity a field in the village of Veenoor (the present Honoor), to the Bustee built by Bumgaoond.

* Doctrine of a certain religious sect among the Jains.

№ 19.

ಟರವೈಶ್ಯಾಗಾರಿ
ದಿಕಲದಾಡಿಸಿಗಿವ
ಎ ರಾಂಗನಾಗಿಟಾಡಿಂವಿ
ಸ್ಥರಮಾನಸ್ಥಂಬೆಡಿಂಮಾಡಿ

S. L.



ఖనారిచయం మెరిషం
దానీకుటోగ్రయం దాడ
సరసరిటన్నాదిజం చెత్రు
యదిరేత్రిగంటరమం

యుచరి లగాల
లరకల్ప చటూచు
ఘ ఙ ఞ ఙ్గ ఙ్గా ఙగా
గ యదరాడిడ గ్ఖ ఙ్ఖ
ఙ్ఖ కులీ ఙ్ఖ ఙ్గ గరుడనారా
యనాడ వచుడడిగ గన్నా
రాడిప్ప కేర న్రాడ గరుడ
నారాయనాడ దనాడిఖ ని

నాదిదం మూఢబిరాబ్దిదా
ఢోమనుసుద్రబిజసూద్రా
రునసజంకారంమబినిదడ్
దడడుబరవిరశ్రీబరద్రా
సుద్రఇముదరాతానేవం
శంనిజవంశమంద్రాడబడి
తిగన్నారాదిద్రుడివనస
న్నాశ్రీరరుడినన్నాయుదు
దాత్మఖ్యాదిశాదూన్యదేశ్రీమ
న్మహామన్నాడిశ్చరంగన్నారా
దిద్రుతవరవిజయబవ---

Nº 21

ಲೌಖ್ಯಾನಿಕಾಕಿ ಜಗ

ದ್ಧಾರಿಣ್ರಾವನೆಟಾದಧ್ಯ

ಟಿಗಂಡಬಾರಿಬಾರಿಣ್ರ

ಸಟಿನ್ಹನೆಕಲಿಕಾಲಕಾ

ಲಗಿಟ್ಟಿಟಂಶಾಬಿಯಗ

గాఁగునేగ బిరనెగే
తేవర్ఁ ఖలదాశీయ
టరియరాఁగాయఁడని
బదరాఁడరియల్ఁ
ఇనసాఁడమఁడిర
దాయడడ్డిశవ్వల్ఁ ఇనే
శ్వరరుఁగ్రాదుయేల్ఁదునా
టారఁగ ఖ్యైనేయయఁటరిగ్రే
టాయడ్వడల్ఁడడ్వగేఁటడ్రా

ಧಾರ್ಮಿಕಗಿದೆಟಯಯಂಗ
ಡಾಗೆನ್ನಗಡರಂ ಶ್ರೀಸಂಬಕಿ
ವಾಡ್ತಯಾಸಂಬುಗೆಲಿನೆಯ
ಜನೆರಯನುಂಬ್ರಗೆಧಾಸಿಂ
ಬೆರಟ್ಟಿರಯದಿಟಡಿಗೆ
ಡಗಂಬಾಗಿನೆನೆಗಡರ
ಕಿಬಟುನಾಗಕಲಗು
ನಾಕಂಡಂಬಸಂಬಾ॥ಗ್ರಾ
ಯಮೆಲಂಯನಾಟಾಕ

ఈజ్ఞ్యనిదుయోఁటరిగ్రహ
యత్రదల్పఁదత్ర ఈటిత్రదా
ధోరసాదేటయయఁగడాగి
నేగడఁశ్రీనిఁబటరాదమా
నేఁబుగెలినయజనదమను
బ్యుగిదానేఁబిడద్వర
యటిటిగడుగాఁబాగినెనె
గడ్డరిఁబటునాఇకలగు
నాకరఁబఁనిబా॥

№ 22.

ఓం స్వస్తిశ్రీ ఓ ముల సం
ఘదఘ్నాగవృత్తి మూ
లగనాన్నాదరాత్రిమ
ఠ రేస్తియ రగుడ్డఃఖ
మ్మగావున్నామా

ಡಿಸಿದಬಸಡಿಗೆಶ್ರೀಮ
ನ್ನೆಮಾಮನ್ನಾಡೆಶ್ಚಕಬ
ಲ್ಲಾಡದೆ[illegible]ನುಂಗನ್ನಾ
ಕಾಡಿದ್ರದನ್ನಾಲುಕದಾ
ನೆಕೆಟ್ಟಕಮ್ಮವಿನ್ನಾಇಕಂ
ಆಱಿಗಗಬದಾನೆ

No. 23.

Translation of an Inscription on a Stone in the Temple of Shree Ambabace.

Reverence to Shree Maha Luxoomee! May the God Gunputee, who with the lustre of his white teeth destroys the darkness of ignorance, and who is ever ready to do good to the universe, protect you! May the Goddess Maha Luxoomee, who is omnipresent, destroyer of all evils and of the giants, and affectionate to her worshippers, protect the king Somedeva! As the sea is the mine of all jewels, and the sun that of brightness, so was the pure and victorious family of Chalooka celebrated for propitiousness, beauty, riches, &c. and to which the above king belonged. Where can I find words adequate to praise those most illustrious princes that were born in this family, whose very recollection lowers the princes of the ancient times, like Mandhatroo, &c. in the estimation of the world? I shall, however, try here to give a brief description of those few who were celebrated for their virtue at Sungameshwur in the Konkun. One of these was Kurnadeva, who with his charitable conduct could purify the earth, with his power punish the unjust sovereigns; was famous throughout the world for his benevolence; had pleased the deities by many a sacrifice, and whose qualifications were unsullied. The king that succeeded him was Nroosinva, who had under his control many petty princes, whose capital was Vijayaput, the most famous city in the East, who caused the Chalooka race, like the Lotus flower, to be blown; who struck a certain gold coin called the Wura, which he wore as a symbol on his flag; whose fame as the best wrestler was spread over the world. For his glorious deeds he obtained the title of Shurnangut Vujra Punjur (Cage of Thunderbolts to those who sought his protection); who was ready in the service of God, the Brahmins, and his spiritual guide; who was learned among the learned, and whose hands glittered with innumerable gifts. He was just in ruling over his subjects, was the author of many glorious deeds, was the destroyer of the *Kulee Kal*, and was the ocean of prosperity. He was also a receptacle of riches, and made the world happy by his benevolent actions. His son was Wetoogeedeva, the extent of whose brightness was great, and in manners and ferocious looks he resembled the sun. This Wetoogeedeva ruled over his subjects with the virtue and valour of his father, and made the people happy like the moon. He was succeeded by his son Someshwur, who was the most prominent among the kings, and who enlightened his family like the moon in winter. This prince by his virtue and valour enabled the earth to accomplish the object of her existence, and then went to heaven, probably to beautify it, but observing the earth desolate without him, he again returned to the earth, and lived in the form of a *Linga* (emblematic representation of *Shiva*). He was succeeded by his younger brother Somedeva, who was much celebrated over the world as the best of men, by the grace of Shree *Shumbhoo*. He was very

beautiful; a great lover of truth. He loved to walk in the path of virtue, and was very expert at the destruction of his enemies. This prince, when he came to perform (Madhyan Pooja) worship at midday of the Goddess Shree Maha Luxoomee, whom all demi-gods and giants respect, granted in Inam, by the advice of his spiritual guide, as well as at the entreaties of the Bramins, the village of Koombhargaum. This village is situated in the rear of the abbey of Kuladeva, and he who confiscates it would be guilty of having broken to pieces a hundred Lingas (symbols of Mahadeo), and would be subjected to the torments of hell. There have been several kings who ruled at different times over the earth, such as Sugur, &c. but they have all been in their turns sharers in this meritorious action for the continuance of such grants. He who sequestrates any land granted in Inam, either by himself or another, would lead the life of a worm in excrement for 60,000 years. This King Somedeva having been inspired by Shree Shumbhoo and his religious guide, granted the above village in Inam, to be enjoyed until the existence of the sun and moon.

The above verses were caused to be written by Widyadhur Pundit, at the desire of King Somedeva.

1. *Inscription on a raised Piece of Masonry opposite the Fort Gate, leading to the Tank near the Durgah.*

"In the name of God! There is but one God, and there never was or ever shall be any other God but him.

"This bastion of strength was, by the grace of God, completed during the reign of Alee Badshah, the king of kings.

"Built by Shums-ood-Deen, who was worthy to ride kings; the chief of artificers.

"The cost of building this single bastion exceeded in rupees! the number of years of the Arabic era 955 (A. D. 1554-55)."

2. *Inscription on the Gate of the Fort opposite the Durgah, since fallen into Ruins.*

"The gate of this fort was built by the slave Muksood, in the reign of Ibrahim Adil Shah, the father of victory. This inscription was written in the year 994 (A. D. 1593-94), by Moolla Zaofuran Dubeer."

3. *Inscription on the Door of a Tank near the Mamlutdar's House.*

"This tank was built in the days of Adil Sultan Mahomed Shah Bamnee—may the Almighty protect his kingdom and empire!

"If you seek to know of me the history and age of this reservoir, see that you inquire in a good spirit. The date of the door of the reservoir of Punala corresponds with the era of Sekunder Shah."

and in the days of the reign of Adil Khan Ghazee—may the Almighty &c., and under the directions of Sekunder Bahadoor—may his wealth be eternal!"

4. *Inscription on the Bungalow, the residence of Major Graham.*

"During the reign of the resplendent-faced Ibrahim Adil Shah, a heart-enchanting palace was built upon the top of the terrace of the fort.

"Its breadth is 1 Nowroos, and its height is 2 : the delightful spot, worthy of contemplation, was erected by Muksood Aka.

"It was in the year 1003 (A. D. 1602-03) that this habitation was built.

"Oh God, preserve it ! and may thy far-spreading shadow rest upon it for ever !"

5. *Inscription near a Pool of Water situated beyond the limits of the Town.*

"Mountain and sphere (of heaven) are met together : a hundred springs of water gush forth from them ! All who have come and gone have been enchanted with this spring and mountain.

"Built during the reign of Ibrahim Adil Shah, in 995 (A. D. 1594-95), by Daood Aga."

6. *Inscription on Tank opposite the Durgah.*

"In the name of God, the All-just Artificer, who creates sweet water from the stony rock !

"Do thou ordain that glorious victory may attend the reign of Ibrahim Adil Shah, the king of kings.

"This building, the beautiful reservoir which you behold, was excavated by Khizer,* (the fabulous deity of water, and inhabitant of Paradise,) the chief of all nobles.

"It was in the year 964 (A. D. 1563-64) that this spring of Khizer's became a lasting monument.

"Oh God ! preserve it until the end of the world, in the name of the Prophet—may the salutation of God rest upon him !"

* Through his intervention, he being invisible ; therefore, I suppose, by his spirit.

Inscription on a raised piece of masonry opposite the fort Gate leading to the Tank near the Durgah.

بنام خدای که در هیچ جای	نبود و نباشد بجز وی خدای
بعهد شهنشه علی بادشاه	بشد برج قدرت بفضل الٰہ
بنا کرده شمس الدین شهسوار	که بود ست او نایب کامگار
بقلعه یکی برج بست او زگنج	زنهصد فزون بود پنجاه و پنج

A.D. 1543.

Inscription on the Gate of the Fort opposite the Durgah (since fallen into ruins).—

در عهد ابو المظفر ابراهیم عادل شاه دروازهٔ قلعه بنا نمود خادم
مقصود نوشته در تاریخ سنه اربع تسعین تسعمایه کتبه
ملا زعفران

A.D. 1593

Inscription on door of Tank near the Mamlutdar's House

در زمان بادشاه عادل سلطان محمود شاه بهمنی خلّد الله تعالی ملکهٔ و

دام دولتهٔ تعمیر این حوض واقع شد

سلطانهٔ و در اوان حکومت عادلخان

گر تو تاریخ حوض و عامر او	خواهی از من طلب بوجه نکو
باب حوضی پناله تاریخش	ملک اسکندر است عامر او

A.D. 1511.

غازی خلد الله ایام دولته و باشارت ملک اسکندری بهادر

Inscription in the Bungalow where Gentlemen usually put up.

در سلطنت ابراهیم عادل شه فرخ لقا	بر سر بام قلعه کرده شد محل دلکشا
یلنورس عرض کرد بدو نورس بلند	بنا کرد مقصود اقا این منظر خوشنما
در شهور سنه ثمان و الف شد کین کاخ نکو	یارب مؤید باد این قصر باصفا مولا السما جب

A. D. 1607

Inscription near a pool of water situated out of the limits of the Town.

کوه و کمر یے بهم نهاده	صد چشمه آب ازو کشاده
چندانکه بیامدند و رفتند	این چشمه و کوه بجا ستاده

در دور ابراهیم عادل شاه خمس خمسین تسعمایه داؤد آقا ساخته

A. D. 1554.

Inscription on Tank opposite the Durgah.

بنام حق اصانع داد کر ❊	که آرد برون آب خوش از حجر
بعهد شهنشاه با آفرین ❊	ظفر فر براهیم شاه گزین
عمارت کهی چنین حوض خاص	بناد ملک خضر سد شر خواص
بتاریخ بد نهصد و شصت و چار	که این چشمه خضر شد یادگار
الهی نگه دارش تا قیام	بحق نبی و علی السلام ❊

A.D. 1556.

7. *Inscription on the Gate which was stormed.*

"There is no foundation in the world to resemble this. The water that it contains is not less than that in the eternal moon. Every one who has drank of it has exclaimed, 'May its source last for ever, for of a truth there is nothing better than it to be found!' The sculptor has inscribed these words on stone: 'The world is faithful to no one, be thou therefore satisfied.' Plant not the tree of anguish in your heart, since your pilgrimage in this world is known (to be short). This beautiful source of water was discovered by Daood Aga."

"In the name of God, the compassionate and merciful! A wise man is the key of the concealed treasure (of knowledge). The commencement and relation of the history of the capital of Punala happened under the auspices of the happy and conquering reign of Ibrahim Adil Shah—may Paradise be his kingdom!

"Built by Mulik Daood Aga, deceased, in the year 954 (A. D. 1553-54).

"This inscription was written by Sahar Aboo Ahmed Dubeer."

(True translation)

J. W. SCHNEIDER,
Second in Command Kolhapoor Infantry Corps,
and Assistant to the Political Superintendent.

Kolhapoor, 10*th May* 1852.

Gate which was stormed

بنای چنین در همه روی زمین نیست آنکه در وهست کم از ما همین نیست هر کس بنوشد همین گفت که هست بر بانی او باد که چیزی به ازین نیست

بنای خیر این آب داود آقا کند

بسم الله الرحمن الرحیم هست کلید در گنج حکیم تجدید و تحدیث عمارت

قلعه دار السلطنت بناله در ایام دولت خسرو جهانبانی سلطنت پناهی

ابراهیم عادل شاه خلد ملکه فی تاریخ سنه اربع خمسین تسعمایه در کار کرد

ملک داود آقا نایب غیبت کاتبه سالار ابن احمد دبیر

A.D. 1553.

بر سنگ چنین نوشت نقاش دنیا نکند وفا تو خوش باش

در دل نتوان درخت اندوه نشاند همواره کتاب خرمی باید خواند می باید خورد و کام دل باید راند پیداست که در جهان چند خواهی ماند

490

ANNALS OF KOLHAPOOR.

From the earliest inscriptions extant, it would appear that in the twelfth century, about the year A. D. 1110, several Rajas of the Jain faith held a divided rule in this country, and the conquest by the succeeding Hindoo dynasty of Yadow occurred about the year 1179, when we find mention of a Hindoo Raja who reigned over the entire tract extending from the Mahadeo range, north of Satara, to the river Hurnkasee, south of Kolhapoor, and including all the southern part of the Konkun as far as Sudasheogur.

On the Mahomedan irruption during the thirteenth century, a Hindoo Raja named Bhoj was in possession of the western portion, holding the fort of Vishalgur as his head quarters. Another petty prince occupied Punala, whilst the plain country was under the divided government at least of two Hindoo rulers, who held Courts at Berud and Khedrapoor.

The subjection of the country by the Mahomedans was not effected until the close of the fifteenth century. In the year 1690 Kolhapoor was reckoned as a district of Beejapoor, the fifth Soobha of Aurungzebe's conquests in the Deccan; but the dominion was resisted with great pertinacity. The country never fell entirely under the subjection of Delhi even during the lifetime of Aurungzebe, and at his death it was entirely abandoned to the Murathas.

Included among the possessions of the great Shivajee, Kolhapoor remained an integral part of the Muratha empire, until the treaty in 1729 formed it into an independent principality.

The Kolhapoor is a younger branch of the great Shivajee's family, and the following brief sketch exhibits the respective relationship and genealogy.

Babajee Bhoslay, according to some accounts the illegitimate descendant from a Ranee of Oudepoor, was hereditary Patel of several villages near Dowlutabad. He had two sons, the elder named Malojee, the younger Witojee; and Malojee, an active soldier, was employed during the year 1577, under the banner of Lookhajee Jadow Rao, a Muratha chief in the Beejapoor service.

His son Shahajee was born in the year 1593, and Malojee, taking advantage of a speech made by his leader Lookhajee on the occasion of the Holi saturnalia, procured the unwilling consent of that chief to the betrothal of his daughter Jeejee Baee to the young Shahajee.

An opportune discovery of a large treasure, or more probably the fruits of a successful foray in the Konkun, reconciled the contracting party to the unequal match, and enabled Malojee to purchase rank from the venal Court of Ahmednuggur. The nuptials between the young couple were duly celebrated, and in the year 1627, Shivajee the Great, the issue of this marriage, was born in the fort of Sheonere, near Poona.

Shivajee had four wives, and left two sons, Sumbhajee and Raja Ram. The former was beheaded by the Emperor Aurungzebe, leaving behind him a son of the same name; and Raja Ram was declared Regent of the Muratha empire in the year 1689, during the minority of his brother Sumbhajee's child.

This young prince was shortly afterwards taken prisoner by the Moguls, and although kindly treated by a daughter of Aurungzebe, who re-named him Shao,* he was detained as a captive in the emperor's camp.

After a brief but eventful career, Raja Ram died of fatigue in 1700, leaving two sons, Shivajee and Sumbhajee, and the former, although imbecile, and only ten years of age, was placed on the Gadee under the management of his energetic mother Tara Baee.

On the death of Aurungzebe in 1707, Shao the son of Sumbhajee fell into the hands of Prince Azum Shah, who immediately released the Muratha chief to serve as a counterpoise to the increasing influence of Raja Ram's family; and supported by the Mogul deputy in the Deccan, and many other influential parties, early in the year 1708 he seized Satara, where he established his head quarters, and claimed his inheritance as head of the Muratha nation.

Young Shivajee, his cousin, the son of Raja Ram, however, had still a strong party to the southward. During the monsoon of 1709 his adherents cantoned at Kolhapoor, and in the next year, after an unavailing attempt to proceed to the northward, it was determined to make that town and the adjacent fort of Punala the permanent residence of his Court.

In the year 1712 this young prince died of small-pox, when Ramchundru Punt Amatya, the ablest supporter of the Kolhapoor faction, and upheld by common consent, removed Tara Baee from the administration, and in accordance with Hindoo usage, placing her and her son's widow† in confinement, seated on the Gadee Sumbhajee, the son of the younger widow of Raja Ram.

The notorious Surjé Rao Ghatgay of Kagul now joined the party of Sumbhajee, and henceforward acted in the various conflicts which took place as an energetic partizan of Kolhapoor, under the orders of Cheya Koolee Khan, the Mogul viceroy of the Deccan, who was ever desirous to weaken the Muratha power by fomenting any internal quarrel and dissension.

The struggle for supremacy continued with alternate success during the following thirteen years, and at length in 1727 the Kolhapoor troops were entirely subsidized by the viceroy, large sums of money were advanced on loan, alliances were everywhere entered into, and great preparation was made for a vigorous and final campaign; but the Satara party, whose cause was now managed by the Peshwa Bajee Rao, gained the day in every contest, and on these repeated reverses, being abandoned by his allies Kanojee Angria and the

* Shao, honest man, in distinction of his grandfather's thieving propensities.

† Bhowanee Baee, the widow, was pregnant at the time, and the child afterwards in 1750 became Raja of Satara, under the name of Ram Raja.

Nizam, Prince Sumbhajee was in the year 1729 so utterly discomfited below the walls of Punala as to be obliged to yield up his claim of Muratha sovereignty to Shao, and to accept the principality of Kolhapoor as a distinct and independent sovereignty, comprehending, with certain restrictions, the tract of country between the Warna and Krishna rivers on the north and east, and the Toongbhudra on the south, containing about 4,000 square miles, and yielding a revenue of Rs. 28,00,000.

The treaty now made was offensive and defensive, and provided for the division between the parties of such conquests as might be conjointly made to the south. But there never has been any great cordiality between the Kolhapoor and Satara Chiefs; and from the first a decided animosity has existed between the former and the usurpers of the authority of the latter, for within ten years of the abovementioned compact, the Peshwa Bajee Rao completely defeated the Gaikwar and his other rivals in a battle near Baroda, which left him the virtual head of the Muratha sovereignty.

From the year 1729, therefore, the separation is to be dated of the Kolhapoor principality from that of the elder and Satara branch; and the Kolhapoor princes, henceforward holding as little intercourse as possible with the detested upstart servants of their family, although often brought in collision with their power and intrigue, proceeded on a tedious course of piracy and warfare with the Desaees of Waree, and the chiefs and Jageerdars in their immediate vicinity.

During an existence lasting little more than a century, this small principality has successively and rapidly progressed through the various phases of feudalism, despotism, and anarchy.

Forming for a time an integral portion of the Muratha empire, her principal nobles at the period of separation were closely connected by ties of blood with those characters who so nobly supported the national name in the armies of the Peshwa; and the distinguished families of the Ghorepuday, the Chowan and the Gaikwar, the Powar and the Bhoslay, all had their representatives among the hundred feudatory barons of Kolhapoor, who also enjoyed their large fiefs entirely for military service, and preserved their rights and privileges with equally zealous care, but who nevertheless joined heart and hand with their prince on any pressing emergency, and who during a period of eighty years struggled most manfully for the independence of their country.

Impoverished at length by the protracted wars, and unable under the British Government to recruit their finances as heretofore by marauding forays beyond the frontier, the estates of the nobility gradually passed into the hands of the bankers; and the proud chieftains, who during the preceding years paid even an unwilling homage, sunk into the mere minions and vassals of a prince, who reigned for a season of twenty years on a term of the most capricious despotism.

On the demise of the ruler, being left without a controlling power, the ill-cemented mass tumbled into confusion, each fragment jarring against the other in the crash, and a period of utter anarchy followed, which was only reduced to order by the prompt interference of the paramount authority.

During the entire period of her existence, however, little change has been experienced in the manners and customs of the principality; and if a more peaceable state of feeling has been accomplished in the minds of her inhabitants, the state of literature and the arts has somewhat retrograded.

Formerly Kolhapoor bore considerable weight throughout the peninsula for the learning of her Pundits, and the sanctity of her ancient temples. Original works are said to have issued from the pens of her erudite preceptors, and pilgrims flocked from afar to visit the shrines of Yellumma and Ambalsaee, and to the sacred heights of Jotee; but the stern necessity of the times proved unfavourable to the votaries of all learning with the exception of astrology: continued scenes of violence scared the pilgrim from his venerated haunts; the tale of innovation in foreign parts became scarce; and whilst in other portions of Hindustan science was shedding a faint gleam on a benighted nation, its complete isolation tended to enwrap this little State in comparative darkness.

From the first the Kolhapoor Government was modelled on the system introduced by the great Shivajee, although the chief feudatories of the State, who had been transferred along with the sovereignty, having possessions and interests in other countries, or still enjoying their estates in Kolhapoor only on the Mogul or Satara Sunnd, did not settle down for a season as very peaceable subjects; and addicted to war from olden times, and, in the language of Tacitus, "more lavish of their blood than their sweat," the nation rather resembled a band of robbers, who preyed without remorse on their weaker neighbours, and gradually assumed a proprietory right in all they had the power to destroy or molest.

But the practice of depredation altogether tended to strengthen the bonds of the small community: frequent and common danger rendered valour and fidelity subjects of national admiration, and materially served to unite the people by a close and clannish feeling, which entirely precluded all idea of seeking livelihood in foreign countries.

In accordance with the principles which had operated so favourably for the great founder of the Muratha empire, the village system was continued in its original purity: Punchayets decided pressing civil suits, and the administration of the Government was delegated to eight subordinate officers, whose rights, contrary to the spirit of eastern legislation, became hereditary. The district of Vishalgur, with the title of Pruteenidhee, was conferred on Bhugwunt Rao, the grandson of Purushram Trimbuk; the office of Punt Amatya, with the Jageer of Bowra, was bestowed upon Ramchundru Nilkunt, who under Raja Ram had successfully carried the fort by assault; the office of Senaputee was conferred upon Shidojee, the nephew of the great Suntajee Ghorepuday; and the

remaining offices, similar to the Ashta* Prudhans of the Muratha empire, were duly conferred chiefly on the relations of those who had distinguished themselves during the period in which Hindoo emancipation was effected.

Under these chiefs Kolhapoor gradually assumed a respectable solidity: the secluded locality of the principality was highly favourable to its national integrity, and her Sirdars, plunged in continual border warfare, had neither time nor inclination to engage in the schemes and contests of the greater powers of Western India.

The mass of people entertained an enthusiastic veneration for the reigning dynasty, and all the details of government were most efficiently conducted by the Junta, although Prince Sumbhajee, who was at all times ready to mount for the foray, was accused of spending too great a portion of his leisure hours with dancing girls, and of dissipating his revenues in drinking and debauchery.

The formation of the country also added greatly to her independence. The frontier forests were exceedingly difficult of approach, and the summits of her Ghauts were formed into national strongholds.

Many of these had been improved by art, and from the earliest times the mountain fortresses of Punala, Vishalgur, Bowra, Rangna, and Bhoodurgur have been considered among the strongest in India. All contained springs of pure water, and ample reservoirs, and in Native warfare their weak garrisons could defy powerful armies, and were alone accessible to gold or stratagem, to treachery or famine.

The garrison was composed of mixed classes, as mutual checks, and the whole, termed Gurkurees, were subsisted by hereditary assignments of land, generally in the neighbourhood, in which the ruler maintained an interest, and a portion of the proceeds, more, however, as a means of coercion than as a source of revenue.

The Ramoosees, Mangs, and Mahars were the scouts; the Murathas formed the fighting portion; and all relied for their daily bread on the charge of their post. In their own terms, "the fort was the mother that fed them."

Besides these protective forts, every village contained its distinct party of able-bodied militia, who held small lots of land on a service tenure; and crowds of these military ryots, trained from youth to the use of arms, eagerly assembled to support the regular standing army of the State when called upon for the defence of their land, or for a maraudieg foray into the enemy's country; and from the earliest times an army of 20,000 men could be brought into the field on a very short notice.

* *Names of original Ashta Prudhans, with Descendants at present.*

Peshwa.—Abolished in 1818; no descendants in Kolhapoor.
Amatya.—Descendant in present enjoyment of title and Jageer.
Sachiv, Bhotekur.—Abolished; descendant enjoys a small Jageer.
Mantree, Poondu.—Abolished in 1844; no descendants.
Senapatee, original Jadow, now Gurpudey.—Descendants enjoy title and Jageer.
Soomunt, Hunmunta.—Abolished in 1844; title still retained.
Nyadhish Naya Shastree, Acharya.—Abolished in 1844; title not retained.

The destruction of the State records in the year 1812 has necessarily reduced the history to a very meagre annal, and has wholly consigned to oblivion all accounts of the first thirty years after the separation. There are few monumental records now remaining of the battles which tradition has handed down as occurring during this period, but no event of magnitude appears to have happened to break a monotonous detail of petty intrigues and plunderings, which, however, left Kolhapoor of similar extent and importance as at the date of its elevation to an independent State.

In December 1760, after a reign of thirty-four years, Sumbhajee, the last lineal descendant of Shivajee, died without issue, when it was resolved in the council of his widow and her eight ministers, that, according to the expressed wish of the deceased prince, the son of Shahjee Bhoslay of Khanwat* should be adopted as heir to the Kolhapoor territory; and letters and envoys were despatched to conclude a negociation, which was interrupted by the menaces of the Peshwa, who was desirous to reunite Kolhapoor and Satara into one principality.

Failing in the legitimate course of arrangement, the Kolhapoor Durbar determined upon kidnapping the youth destined to royal preferment. The enterprise, entrusted to the women of the palace, was successfully executed, and the boy, seduced by kindness and caresses from the house of his parents, was carried off by forced marches to the fort of Punala, and, in pursuance of the intrigue, the queen with 5,000 followers and a large retinue of Mankurees† proceeded under pretence of making the pilgrimage to Benares.

The Poona Court was unprepared to meet the odium attaching itself to this decided step. The party was accordingly met at Jejooree by the Peshwa, Mahdow Rao Bullal, who, after great solicitation, was at length prevailed upon to admit of the adoption, according to the terms of the treaty entered into in 1750‡ with Shao Maharaj of Satara. The pilgrimage to the holy city was duly abandoned, a daily allowance of Rs. 1,500 settled for the Kolhapoor party during their sojourn at Poona, and a favourite diamond ring (which is still preserved in the Kolhapoor treasury) was given by the Peshwa as a pledge of continued favour and affection.

After a residence of two months at the Muratha capital, to await the concurrence of her ancient ally the Nizam, the queen returned to her own estate,

* A descendant of the tenth son of Bhonsjee, the common ancestor of the Bhoslays, and who claimed descent from the famous Bapa Rawul of Chetoor, who reigned over Rajpootana in the year 134 of the Christian era.

† From ancient times the Deshmooks, Desaees, and the other rural chiefs, whether they acquired authority by birth, or as collectors of revenue, or as military leaders holding lands in wild and secluded quarters, were allowed, on paying their tribute, or furnishing their quota, to continue to their posterity their estates and rule; and from these chiefs are descended the Mankurees, literally great men, many of whom claimed superiority to the reigning family.

‡ This paper directed that the Kolhapoor State should always be considered as an independent sovereignty.

bearing with her the written agreement from the Peshwa for the adoption of the child, together with a sum of Rs. 4,00,000 in money and jewels, which had been presented to her on the occasion.

In the month of October 1762, the ceremony of adoption was performed at Punala,* with unusual magnificence: much treasure was expended on the occasion; magnificent presents were given to and received from Hyder Ali, the Nizam, and all the neighbouring chiefs; and the youth, under the name of Shivajee, was placed on the Gadee of Kolhapoor, amidst general rejoicings.

Bhugwunt Rao of Bowra was now invited to conduct the affairs of State. The brave Amatya, however, declined the post, adding somewhat uncourteously in his letter that there was little sincerity to be found in the words of a woman; and the queen, highly incensed, informed the chief in her answer that the business she required could be performed even by despised women, and actually formed a junto of five of the palace handmaids, who with Bajee Punt, an old Karkoon of the family, nominally performed for a season all the functions of Government.

Under this administration, great irregularities of course prevailed, and free scope was allowed to the plundering propensities of the nation: armed Prahows issued in fleets upon the passing merchant ship from every creek on the western coast, and the marauding horse of Kolhapoor carried their excursions far over the river Krishna into the territory of the Peshwa.

In secret alliance with the Nizam, however, and surrounded by her great feudatories of Vishalgur, Bowra, Kagul, and Kapsee, who held on military tenure the districts on the immediate confines of the State, on whom the brunt of the existing feuds was chiefly expended, and who guarded almost every pass into the country, the sovereign lady was allowed to remain unmolested in the indulgence of all the pomp and ceremonies of a Court at Punala,† which claimed the highest privileges and pretensions, and whose lavish expenditure was amply supplied, not only by the lawful revenues of the country, by bribes and presents from the contending factions of the Muratha and Mahomedan powers, but also by a large share in the wholesale robbery which was carried on by sea and land.

* Vide letter No. 1 in Appendix, from the Peshwa Bajee Rao to Baee Saheb.

† The triangular terrace on the summit of the hill has been fortified from a very ancient date, and evinces a gradual progress in the art from the rude Polygar fortalice and the gigantic scarp of the Hindoo to the battlemented walls, the ponderous bastions and gateways, and the encircling *trocs descosps* of the Moslem.

The walls encircle a circuit of 5¼ miles, and the hill has been carefully scarped in those places where the columnar basalt has not provided a sufficient barrier to escalade.

The ordinary establishment entertained for this fort consisted of 845 men-at-arms; 100 pieces of ordnance were planted on the towers; extensive granaries have been erected, capable of holding 25,000 candies of grain; and a never-failing supply of excellent water rendered the place impregnable to a Native force.

From a copper-plate inscription, the fortress appears to have been in the twelfth century in the possession of a Hindoo prince called Bhoj. The Mahomedans obtained possession of

Piracy, indeed, rose to such a height, as to induce the dispatch in the year 1765 of an armament from Bombay, and the capture by the British Government of the fort of Malwan; and in order to circumscribe its power, and punish its aggressions and intrigues with the Nizam, the Peshwa Mahdow Rao Bullal for a time forcibly dispossessed the State of the districts of Chikoree and Munolee, which were transferred to the family Jageer of the Putwurdhuns.*

The Queen Jeejee Baee died during the month of February 1772, after having been at the head of affairs for a period of eleven years.

During her administration the fort of Malwan was recovered on the payment to the British Government of a sum of Rs. 3,82,896 for all losses and expenses sustained. The disputes with the authorities of Kagul, Vishalgur,† and Wurgaum were settled with a strong hand, the rulers being dispossessed of their Jageers until they proved obedient. The great temple on the bank of the river Punchgunga was built at an expenditure of Rs. 30,000, to the memory of her deceased husband Sumbhajee. The districts of Chikoree and Munolee, which had been attached by Mahdow Rao Bullal, were restored to the State among the last acts of the Peshwa, who, it is said, informed the envoy that his last fatal sickness was produced by the curses of the Princess, whom he had annoyed, and Kolhapoor altogether sustained a reputation which preserved her integrity from external aggression.

A foul blot, however, will eternally stain the character of this lady, who otherwise merits honour for her talent and decision. Human sacrifices were encouraged to a fearful extent during her reign, and parties scoured the plains at night to procure the victim, who was to be sacrificed within a few hundred feet of her palace.

The temple to the infernal deity was situated in the inner fort, where the walls of two towers close together, and where every ray of sunshine is intercepted by the dense foliage of the overhanging trees. Dark, dismal, and lonely, the spot appears suitable for the vile purpose for which it was used, and to this day the Black Tower of Punala enjoys a most unenviable notoriety.

Shortly after the demise of the queen (1772), disturbances broke out in several directions, and the neighbouring chiefs, gathering like eagles to the

it about the thirteenth century, and, whilst located in considerable numbers, greatly improved the fortifications. The fortress afterwards fell into the hands of the great Shivajee, and was unsuccessfully besieged by Aurungzebe in 1701, when he was visited by the English envoy, Sir William Morise, who wasted the large sum of £80,000 in fruitless negotiation with the Mogul emperor. For many years the fort formed the seat of the Kolhapoor Government, and the residence of the Kolhapoor Princes. It was breached and taken in a few hours, in 1844, by the British force under General Delamotte, and has since been completely dismantled, though still continued as the head station of one of the districts.

* From this period may be dated the commencement of the petty warfare with the Putwurdhun family, which was so long and so rancorously carried on.

† Vide letters Nos. 2 and 3 from old Records.

carcase, strove to increase their stores by the plunder of the country, and revenge themselves for ancient grievances during the minority of the young Prince Shivajee, who, under the direction of his tutor and spiritual teacher,* resided within the fortress of Punala.

Foremost among the enemy appeared the Poona Powar and her numerous partizans, who were located on the confines of the State. A large body of Poona troops was employed for a time on the eastern bank of the river Krishna, and the great spoliation called forth a spirited remonstrance† from the Kolhapoor Durbar, when, finding the feeling of the country engaged with the Bhoslay house, and having other more important matters to settle, the Peshwa withdrew his troops, although the annoyance from his partizans still continued in full vigour. An alliance,‡ however, with Hyder Ali, who was at this time infesting the Carnatic, tended considerably to preserve the balance of power; and the energies of the nation were successfully exerted to contend with her more immediate enemies.

In 1773, a raid was made into the heart of the country by Konher Rao Trimbuk, Putwurdhun of Koorundwar, who, after destroying many villages, was defeated at Bhoj by the minister Yesajee Sindia, and driven across the boundary with the loss of two guns; but in another direction the Kolhapoor troops were totally defeated by the Pruteenidhee of Kurar, with the loss of their standards, and two elephants. A further reverse was sustained from the gathering of Ramchundru Gunesh Dhere, and in the fall of the same year the Putwurdhun Konher Rao again overran the country, and beleaguered the town of Kolhapoor for a period of seven days.

On this occasion he burned and pillaged the celebrated Muth which was situated in the suburbs, when a rich spoil was taken, the property of the affluent inhabitants of the city, who, trusting to the protection of the holy sanctuary, had stored their most valuable effects within the sacred walls.

On the outrage being committed, the chief priest left the Muth, and, proceeding to the village of Shengaum, buried himself alive, invoking the curses of his deity on the sacrilegious Putwurdhun; but notwithstanding the malediction, Konher Rao carried off an immense treasure in safety to his own country.

In 1777, stirred up by the intrigues of the Poona Court, the Chiefs of Kagul,

* Some time after the death of his mother, being troubled by a painful boil, the young prince dreamt that a stranger Gooroo, after repeating a spell over him, had touched the affected part, and on awaking, the boil had disappeared, to his complete relief.

In the person of Seedheshwur Baba Maharaj, the great saint of Nursingpoor, whose remedies and incantations were extensively patronized by the Peshwa and Sindia, the stranger Gooroo was recognized, and henceforward one of his family remained as spiritual director of Kolhapoor, in the enjoyment of considerable grants of lands, which were conferred upon him by the prince.

† Vide Nos. 4 and 5, Selection from old Records.

‡ Vide Nos. 6 and 7, Selection from old Records.

Bowra, and Vishalgur* rose against the minister, strengthened, however, by an alliance with Angria, and assembling an army of 25,000 men. Yessjee Sindia Sena Saheb quickly brought the rebels to reason, and after overrunning the districts of Malwan and Inchulkurunjee, and crossing the river Krishna, he signally defeated a large army of the Peshwa, under the command of Jewajee Gopal Joshee, who had been sent to re-occupy the districts of Chikoree and Munolee.

The results of this victory were disastrous to the conquerors, as Mahadajee Sindia was immediately detached with an overwhelming force from Poona, and this energetic chief, suddenly marching upon the city of Kolhapoor, committed great damage throughout the territory, and was only induced to withdraw the Poona troops on a promised payment of Rs. 15,00,000 for losses sustained during the late foray by the subjects of the Peshwa,—the districts of Chikoree and Munolee were taken as security for payment,—and on an agreement being made to abstain in future from plundering the adjacent countries, from receiving Poona rebels into Kolhapoor, and from maltreating the frontier feudatories.

The policy of the Poona Court with respect to the principality appears to have been very variable, and greatly depended on the individual character of the Peshwa, and on the degree of repose enjoyed at the time by the Poona Durbar.

Kolhapoor, however, was always regarded in the Deccan as a species of hornet's nest, and looked upon with a degree of fear and suspicion, as a country from

* The earliest tradition regarding this fort, which was then called Khilna, relates to its possession, about the year 1000, by a king called Bhopal, who excavated a tank, which still bears the name of this prince. By inscriptions and old papers still extant, the fortress appears to have been taken by the Mahomedans in the year 1234, and then called Vishalgur, and afterwards being annexed, it remained under the Beejapoor Government until its capture by the great Shivajee and a band of his Mawals. Shortly after the murder of Afzul Khan, Shivajee took shelter in its strength, and stood a successful siege from the Beejapoor army, and on their retreat, 55 villages in the Konkun, which number was increased to 90, were apportioned for its expenses, and many of the hereditary lands granted to the Gurkurees in these settlements were in the possession of their descendants at the outbreak in 1844.

The fort was frequently used as a place of refuge by Sumbhajee, who erected two strong towers, at an expense of Rs. 10,00,000, and by Raja Ram, who built stables for 12,000 horses, and it twice successfully withstood the whole force of Aurungzebe, although suffering great loss during the siege, as it is related that on the retreat of the Moguls 700 Suttees took place among the wives of the garrison who had fallen.

Until the outbreak in 1844, the fortress was the residence of the Kolhapoor Proteenidhee, when it was completely dismantled and destroyed. The former fixed establishment of this fort consisted in 1,200 foot, 100 horsemen, and 18 guns, with a supply of grain for two years in the granaries.

The following inscription in Persian is inscribed on the great mosque:—

"A Maratha king, named Bhoj, possessed the fort. I, Mulik Rahan, came and unsuccessfully besieged it six times; in the seventh attempt I took it. Be courageous, and thou shalt prosper."

which little but hard knocks could be expected. There were no rich towns to be sacked; its numerous impregnable forts precluded all idea of lasting conquest over a nation who fondly clung to their ruling dynasty, and who were always eager to fight. Every family of distinction also possessed relations in the camp and the court, and her position and connection with Satara and the Konkun, and the rich Southern Muratha country, rendered her neutrality at least a most desirable object, amidst the continuous intrigues and open warfare of the Poona Durbar.

Thus, although under-hand influence in fomenting dissension and arraying the border chiefs and the Putwurdhun family against her authority was at all times exerted to restrain the State from foreign alliance, or from conquest beyond her bounds, until Kolhapoor became involved with the Poona Court by repeated acts of aggression, she was left undisturbed, and, even after her marauding expeditions, was always allowed fair terms of settlement.

Neither were these overt acts of contumacy few or far between: from the commencement of her independence, whenever any opportunity offered, either from a fancied slight, or from an unavenged feud, or when the Poona partizans were off their guard, the Kolhapoor troops immediately crossed the border, and laid the country under contribution.

During all the attempts of Raghoba, particularly to assume his nephew's seat of power, Kolhapoor remained in a state of more than usual ferment; intrigues were continually entered into with the aspirant and with Hyder Ali, and promises of co-operation liberally made; but the desire of glory in the battle-field, or of assisting Raghoba to the Poona palace, succumbed on all occasions to the more humble desire of private gain and private revenge.

During the year 1777, the Mysore Prince came in person to Kolhapoor, to give greater confidence, tendered the aid of a large party of his army, and advanced the sum of Rs. 1,00,000;* but although completely committed in the alliance, the presence of Mahadajee Sindia† overawed the Kolhapoor authorities, who never allowed their troops to venture far beyond their limits, and who appeared rather desirous, through continued correspondence, to extort further supplies of money from Hyder, or to obtain it by marauding forays.

Although disgusted with the timid behaviour of his ally, Hyder nevertheless kept faith‡ with the Kolhapoor Prince, and at his express request a Kolhapoor Vukeel attended, on the treaty being eventually concluded in 1780, when the good will of the principality was considered to be worth the cession of the districts of Chikoree and Munolee, which were, however, retained until the liquidation of the contribution of Rs. 15,00,000 formerly levied.

On the departure of Sindia (1777), the Putwurdhun Purushram Ramchundru of Meeruj attacked the town of Akewat, which was for a time courageously

* Vide Selections Nos. 9 and 10 from old Records.
† Vide Selection No. 11 from old Records.
‡ Vide Record No. 12.

defended by two gallant brothers; but the inhabitants, being unsupported from head quarters, and becoming pressed by famine, and the two brothers being shot in an assault, the place surrendered, and was forcibly taken possession of; and, on the western frontier, the ruler of Waree* continued his intrigues to foment disturbance, which the existing connection between the States rendered easy, and which hereditary enmity strove to accomplish.

Internal dissension was also added to foreign aggression, and a plot to assassinate the minister was formed by certain discontented Maukurees of Vishalgur and Nerlee. The intended assassins, however, were timely discovered, whilst hiding in the palace, and the bloody attempt was met by a barbarous punishment, the eyes of two of the principal conspirators being summarily scooped out, and the remainder of the band banished to their respective estates.

Persevering in his continued aggressions on the eastern frontier, and making himself master of the town of Sherole (1779), Purushram Ramchundra† now instigated the Ghorepuday of Banghapoor and others to successful rebellion, assisted them with his troops in their resistance, and henceforward, under the open auspices of the Poona Court, steadily pursued a system of plunder and aggrandizement at the expense of the Kolhapoor State.

In addition to the constant irritation arising from these vexatious inroads, during the year 1780 a serious mutiny broke out in the fort of Bhoodurgur. Alarmed by a new revenue survey, the Gurkurees drove the Mamlutdar out of the fort, and successfully repelled the repeated assaults of 2,000 men, who were despatched from head quarters to the assistance of the authorities.

The Sawunt of Waree, marching to support the mutineers, was, however, defeated under the walls of Rangna, by the troops of Vishalgur and Bowra, but the rebel Gurkurees, supplied with money by the Desaees of Nerlee, after resisting for a period of twelve months all attempts from Kolhapoor, and having at length utterly exhausted their means and supplies, rendered up the fort to the Putwurdhun Purushram Ramchundra, and, on receiving the amount of the money which had been expended during the siege, admitted his troops into his stronghold.

Yesajee the Sena Saheb died in 1782, leaving the little State considerably shaken by the successful inroads of foreign marauders, and deprived of one of her most powerful bulwarks to the southward in the fort of Bhoodurgur.

* Sukm Sawunt is said by Hamilton to have been the first of the family whose name is Bhoslay, and a Naik in the service of one of Sumbhajee's Soobedars, but the Sawunts were originally hereditary Deshmooks of Waree, and acquired the title of Bahadoor from the Kings of Beejapoor. For a time they transferred their allegiance to the great Shivajee, but on his meeting with reverses, they resumed their allegiance to Beejapoor, and on the dissolution of the empire were left independent.

† Vide Records Nos. 13 and 14.

He was succeeded in his ministerial office by Rutnakur Punt Apa, who had risen from the humble situation of a Karkoon to the Potnis, to be the head of the military department, and whose talents and fortitude altogether exercised a salutary effect on the destinies of his native land.

His first act evinced vigour, and influence over the young prince.

Turning his attention to the bitter feud which existed with Waree, nominally on account of disputed villages in the Talooka of Malwan, and the privilege of using the peacock feather which had been obtained for her husband Kan Sawunt by Luxoomee Baee, niece of Mahadajee Sindia, he persuaded the Maharaj to quit Punala,* and lead his forces in person to the field. The descent was rapid, unexpected, and perfectly successful; and the Sawunt, being compelled to pay the balance due to Kolhapoor, the title of Himmut Bahadoor, with a Jageer, was bestowed upon Pritee Rao, the son of the famous Oodajee Chowan, an ancient retainer of the family, for his distinguished conduct during the expedition.

For a sudden foray, and individual skill in the use of their weapons, the Kolhapoor army was indeed long famous throughout the Carnatic. They were said to carry off the palm even from the veterans of the Peshwa; and until the introduction of European discipline into the Poona army, they seldom avoided any fair fight in the open field.

Practised from earliest youth in the Botalee, the lance was the favourite national weapon in after life; and defended with a variety of armour, composed both of metal chains and quilted cotton, with the addition of his sword and shield, the Kolhapoor horseman was always a formidable enemy to encounter in the plain. Battle-axes† of strange and fantastic shape were also at this time frequently carried, to use when the lance was shivered. Commissariat was little heeded, supplies being gathered on the spot with a strong hand. The saddle formed the pillow of the hardy partizan, and when further inflamed by the hope of plunder, in addition to the ranklings of the national feud, fatigue and danger were unheeded in the attainment of his object.

Shortly after the return from the Konkun, the seat of the Court was removed to the city of Kolhapoor, and interference with the rights of the Gurkurees induced a mutiny in the fort of Bowra. The royal forces were again successfully resisted by the rebels behind their scarped defences. The Maharaj marched in person from head quarters, but being twice fired upon whilst

* The fort of Punala was considered to be impregnable, and alike secured from all fear of attack, not only from the strength of the fortifications, but also from the sacrifices to the evil powers which had been offered. I have seen a Sunnud, granted to an oil vender, giving him in perpetuity a lot of land for making over to the authorities his daughter-in-law, to be buried alive below the foundation of one of the large towers, as an offering to the Goddess of Destruction.

† The extraordinary weapon called Punhayata was used in assaults of towns and forts, and in close quarters in piratical warfare: it is of the shape of a gigantic cleaver, and would require a very powerful man to wield.

endeavouring to address the mutineers, and unable to obtain an entrance, he withdrew his forces; temporizing measures were adopted, the terms sought for, restoration to their original rights, were granted to the Gurkurees, who then sought pardon for their misconduct, and were ultimately allowed to hold possession of the fort.*

In the year 1786 Prince Shivajee was disturbed during the celebration of his nuptials with the daughter of Rutnajee Rao Khanveelkur, by a rebellion of the Gurkurees in the fort of Samangur,† who, instigated by the Sawunt of Waree, had shut their gates, and defied the royal detachment.

On the appearance, however, of the Maharaj, the garrison surrendered at discretion, and the intrigues of the Sawunt having been satisfactorily brought to light, it was forthwith resolved to carry the war into the enemy's country.

Speedily assembling a large body of troops, and supported by his Sirdars, Shivajee marched during the month of Kartik (November), and descending the Ghauts, overran with rapidity a great portion of the Konkun, storming Bhurutgur, Nivtee, and Vishalgur, and appointing governors and Mamlutdars to the newly conquered country. The Maharaj returned to Punala after a most successful foray, having forcibly acquired possession of territory which was hereafter called the Duroonee Mahal, yielding an annual revenue of Rs. 1,50,000, and enjoyed for a period of seven years, until restored in 1793 on the intercession of Mahadajee Sindia.

During this expedition to the Konkun, the Bhoslay of Anoor, assisted by the discontented Chief of Nesree, a younger branch of the Toregul family, had assembled a hostile force among the Western Ghauts, whither Rutnakur Punt now proceeded to quell the insurrection.

By fair promises of settlement, having induced the Bhoslay to quit his followers, and visit him in his tent, in the spirit of the times, the minister, without any scruples, caused this chief to be waylaid and murdered whilst returning to his camp. The rebel army was immediately attacked and dispersed during the panic occasioned by the death of the leader, and this success

* The hill fort of Bowra rises perpendicularly from the Konkun, and presents most formidable difficulties in its high scarps to any attacking force.

The former establishment consisted of 25,000 horse and foot. The fort was originally taken by surprise by Ramchundra Nilkunt, the founder of the Bowra family, and remained in their possession until surrendered in 1844 to the British troops, when the fortifications were completely dismantled.

† The fort of Samangur was thoroughly repaired by the great Shivajee in 1676. It had been besieged without success by the Hyderabad troops, who beleaguered the fortress for twelve years, and by the various Putwurdhuns, assisted by the Poona troops. The marauding Chiefs Tambur and Wad, and the brave Chief of Nepance, also failed in all their attempts at possession. It was always accounted the smallest and most impregnable fort in Kolhapoor, and was taken by the British troops in 1844 after a few hours' battering from the breaching guns.

being followed up by the capture of Wulubgur, Bheemgur, and Gundhurvgur, and the Nesreekur being compelled to fly the country, Rutnakur returned triumphant to Punala.

For the succeeding five years Kolhapoor enjoyed a partial rest from any foreign aggression, and the crown revenues were considerably increased by the attachments consequent on the frequent rebellion and misdemeanour of its chiefs, only, however, to be squandered in lavish profusion on a royal pilgrimage to Tooljapoor,* and in the nuptial ceremonies of one of the Princesses to Yeshwunt Rao Ghatgay,† of Kagul, whose Mogul Sunuds for his Jageer were now confirmed by the Maharaja.

During this period the conditions of former treaties remaining unenforced, the depredations of the Sawunts on the high seas had increased without check, and the Kolhapoor authorities also again returned to their old habits.

During the year 1789 the Bombay Government determined to crush the piratical powers, but, in their anxiety to avoid giving offence to the Poona Court, a doubt arose as to the propriety of attacking Kolhapoor, which was supposed to be a dependency of the Peshwa; and Nana Furnavees, taking advantage of the reference made to him, endeavoured to draw the Kolhapoor State to seek the Peshwa's protection, and ultimately to yield obedience to the Poona Government.

At first the Raja appeared inclined to accept the mediation, but suspecting the design, and hearing that the English were to be engaged with Tipoo, he revoked his consent, and piracy was never more rife than during the war with Mysore.

In the year 1792, however, a force was fitted out from Bombay to carry out stringent measures along the Western Coast, but a humble apology was tendered and accepted, and a treaty formally concluded, by which permission was obtained for the establishment of British factories at Malwan and Kolhapoor, and the territory forcibly acquired from Waree was peaceably restored through the intervention of the Peshwa.

In the following year (1793) Purushram Ramchundru, who had lately returned from co-operating with the English in the reduction of Mysore, continued to harass the Kolhapoor State, and in the month of January his troops, under his son Ramchundru Rao, devastated the eastern frontier, and encamped

* Bhowanee, Goddess of Tooljapoor, is the Kool Swameenee, the tutelar divinity of the royal family of Shivajee the Great. A Chowghuda (kettle-drum) and other establishments are maintained in honour of the goddess, at an annual expense of Rs. 1,000.

† The founder of the Ghatgay family was Kandeo, of the Ratpoor or Rajpoot race, a distinguished retainer of Yoosof Adil Shah, the last King of Beejapoor, from whom he received the Jageer of Kagul, with a grant of 67 villages, which were further confirmed by the Sovereign of Delhi on his conquest of Beejapoor.

The name of Ghatgay was obtained from the destruction by Kandeo of a famous marauder, called Ghat, who, at the head of a large band of desperadoes, for a long time infested the Konkun, stopping the roads, and plundering the merchants and travellers.

before Alte. The force of the Putwurdhun was speedily encountered, and totally defeated by the Maharaj, who, on the predictions of his astrologer,* personally headed his army in the fight which ensued below the walls of the town, and Ramchundra with his principal officers were captured and carried prisoners to Kolhapoor.

They were, however, treated generously by the prince, their wounds were skillfully attended to by the palace physician, and, being presented with jewels, horses, elephants, and dresses of honour, they were dismissed in peace to their own country.

But the rancorous spirit of the elder Putwurdhun was in no way soothed by this act of kindness on the part of Kolhapoor; and, disregarding the entreaties of his son, who declared he would not again draw sword against the Chutruputee, he collected his scattered followers, and again crossed the frontier.

Much desultory fighting ensued, to the advantage of Purushram, who succeeded in laying close siege to the city of Kolhapoor, and was only induced to raise it, and conclude a peace, on the Maharaj binding himself to give Rs. 3,00,000 as the price of exemption from plunder, and to make over as hostages† a body of Kolhapoor chiefs until the money was paid into the treasury.

The complicated intrigues at Poona which followed the flight of Nana Furnavees, and ended in raising Bajee Rao to be Peshwa, now occupied the entire attention of the greater powers; and, taking advantage of the cessation of internal feuds, and being now secretly incited by Nana Furnavees himself to attack the districts of Purushram Bhow, and to create a hostile demonstration in favour of Bajee Rao, the Maharaj prepared to employ his legions on a series of extended forays, and to enrich himself amidst the anarchy which prevailed throughout the Southern Muratha Country; and having called out the entire force of the State, he proceeded to settle a few internal dissensions previous to his proceeding southward and eastward.

The Duroonee Mahal was restored to the Sawunt at the intercession of Mahadajee Sindia. Oodajee Ghatgay and Hybut Rao Gaikwar were secretly despatched with a portion of the gathering, and the fort of Bhoodurgur, being suddenly attacked during the night, was taken by surprise from the garrison of the Putwurdhun Purushram, who had now forcibly held possession of this stronghold for upwards of ten years. Chikoree and Munolee were again recovered from the Nepaneekur, Bhasker Rao Trimbuk; a neighbouring chieftain

* Balacharya was the third in descent from a very learned Joshee, who received his instructions at Benares, and assumed Gunputee as his peculiar deity; and, foretelling the future reign of Raja Ram, was presented by that prince on his accession to honour with a small Jageer, the title of Joshee Rao, and the office of Astrologer to the State.

† The hostages were Oodajee, eldest son of Himmut Bahadoor, Narayen, son of the Rajahaya, and Dowlut Rao Gaikwar, who were detained for ten months, first at Tasgaum, and afterwards at Meeruj, until ransomed.

was forced to pay his arrears of tribute, and on their successful return, a village was bestowed upon the Ghatguy, and the title of Surkhuwas on Hybut Rao.

In the month of Kartik 1796, the Kolhapoor force, under the immediate command of the Maharaj, marched from Kolhapoor, and entered the enemy's country, plundering the towns of Hooblee, Wulubgur, and Nulamdhee, and after many skirmishes appeared before Tasgaum.

In the absence of their virulent enemy Purushram, and on the plea that the articles had not been duly carried out, as settled in the late treaty, his palace and the town of Tasgaum were thoroughly sacked, and committed to the flames, and the raid was successfully continued to Mandwee.

Whilst on the eve of returning to Kolhapoor, secret instructions were received from Nana Furnavees, that the fort of Jumkhundee was held by Bhasker Set Deo, contrary to his wishes, and that the employment of the Kolhapoor force against the obnoxious occupant would prove highly acceptable.

A progressive movement was accordingly ordered, and batteries were raised against the fort, which speedily surrendered; and being handed over to the Poona agent, the Kolhapoor troops returned in triumph to their own country.

The title of Rajadnya was bestowed on the minister for his gallant conduct on the taking of Jumkhundee, and he was dispatched with a detachment against the forts of Sowndulga and Birdee, which were also captured, with some loss, however, owing to the obstinate resistance of their garrisons, who had mined the principal towers, and blown them into the air as the assailants entered.

Amidst this continuous tumult and war, the Bramins following the example of the minister, personally engaged in the strife, the odour of sanctity evaporated in the daily contact, and the priestly order was not held in such high and holy repute as elsewhere. The temples, also, were frequently stripped of their ornaments to supply material for the army, and superstitious feelings were absorbed in the greater excitement of war.

Still, on all momentous occasions, the deities were appealed to; the vow was taken, and, in the enthusiasm of victory, it was duly performed. Grants of land, and presents of money and jewels, were liberally bestowed upon the favourite idol, and the highest in the land performed most painful pilgrimages, progressing on bended knees for many miles to the shrine.

Towards the close of the year, the royal force again proceeded like a flight of locusts towards the Carnatic. The district of Gokak was forced to pay a contribution of Rs. 1,20,000; tribute was also levied from Kitoor, and officers being left to manage the country, and collect the revenue, the king returned to Kolhapoor, distributing on this occasion, also, honours and rewards among all the chiefs who had in any way distinguished themselves.

The Satara insurrection of 1798 occurred shortly after these marauding expeditions, and the prince of Kolhapoor heartily engaged in the attempt of

the Raja to recover his power from the Peshwa. A negotiation was entered into for a respective family adoption, and on the capture of Satara by the Peshwa's army, the gallant Chutoor Sing, the Raja's brother, with a small band of faithful followers, escaped to Kolhapoor.

Joined by the Maharaj with a strong reinforcement from Punala, Chutoor Sing turned on the pursuing troops of the Peshwa, who had encamped near the river Warna, and cut them off almost to a man, and, proceeding to Kurar, the Kolhapoor troops again came in collision with those of the Putwurdhun Purushram, who were surprised, and totally routed.

During the return march, an unsuccessful attempt to assassinate the Kolhapoor prince was made, at the instigation, according to the current report, of the Putwurdhun. A man rushed from concealment in the village of Sheerala, and wounding Mansing Ghorepuday, the only Sirdar in attendance, made a desperate cut at Shivajee, who was resting in his palanquin. The sword, however, struck on the wood-work. Mansing, closing with the ruffian, secured him, after having received several severe wounds in the struggle, and the soldiers, hearing the disturbance, hastened up and dispatched the assassin. The villages of Husoor and Hebaul were bestowed on the spot in perpetuity on Mansing, and after settling the affairs of Boregaum and Asthee, Prince Shivajee returned to Punala.

Affairs in the Southern Muratha Country still remained in a most distracted condition, and a large detachment under the minister was dispatched for the purpose of plunder. During the first march a band of 400 Thugs was seized, and hanged or beheaded.* At Savanoor the Kolhapoor troops were, however, totally defeated by Dhondo Punt Gokhlay, and driven back: but being joined by the Maharaj in person with reinforcements, Konoor was taken and sacked, the Desaee killed, and the force advancing, laid the country under heavy contribution as far as the Phatapoor district.†

During the year 1799, the interests of Nana Furnavees had induced a reconciliation with Purushram Punt, and previous to undertaking an intended expedition against Tipoo, who was always a favourite, and generally an express ally of Kolhapoor, Purushram was ordered by the Poona Court to watch the Raja of Kolhapoor, and restrain him as much as possible from devastating the country.

* For some years previous to this summary justice, very many persons were known to have been murdered; but after the destruction of this gang, such was the salutary terror excited, that the province has ever since been studiously avoided by these miscreants.

† In the absence of the Kolhapoor army Luxoomee Bace, the wife of Mahadajee Sindia, at the head of a swarm of marauding horse and Rohillas, had, during her progress to the southward, plundered many of the Kolhapoor villages, and, for the purpose of extorting a ransom, seized the sacred person of Bowa Maharaj. The spiritual director of Kolhapoor was with difficulty released by the presence of the minister, who advanced by forced marches to the rescue, and a temporary friendship was afterwards patched up by a marriage between the illegitimate children of Sindia and the Kolhapoor Prince, Luxoomee Bace personally superintending the nuptials, which were, as usual, celebrated with reckless profusion.

He accordingly encamped in great force at Chikoree, and for three months continued skirmishes took place, to the disavantage of the officers commanding the Kolhapoor detachments, and at length, in the month of September, when this feud had been sufficiently prolonged fully to exasperate the parties engaged, assembling all his men at one point, and accompanied by the chief officers of the State, the Maharaj joined the camp at Puthankooree.

The choice force of the kingdom had been collected for the struggle, and, crowning the low hills above the village, presented a gay and lively appearance. Elephants with silver Howdas were conspicuously posted beside each commander, and camels in scarlet housings, bearing Jinjals and field-pieces, covered the entire front of the army.

The body-guard in chain armour, with sabre-proof head-dresses, marked the position of the Maharaj, whilst groups of horsemen, with their glittering pennons and spears, were interspersed at intervals between the dark masses of the foot soldiers.

The army, which consisted of 16,000 men of all classes, was drawn out in battle order, formed into four grand divisions, and commanded respectively by the Senaputee, the Ghatgay of Kagul, the minister, and the king in person.

The followers of the Putwurdhun were equally prepared. Purushram himself quitted the mimic game of war on the chess-board in his tent for the actual and earnest conflict in the field, and the fight commenced by an impetuous attack of the enemy's force on the division commanded by the minister, which was thrown into great confusion, the elephants and colours being taken, and many of the principal officers killed.

Encouraged, however, by the presence and the words of the king, the minister succeeded in rallying his retainers, and leading them in a charge which recovered the colours, and the division of the Senaputee, at the same time breaking into the enemy's camp, commenced an indiscriminate slaughter among the followers.

Purushram, hastening to the scene of confusion, was attacked by Narayen Rao Wishwas Rao, at the head of a body of cavalry, and mortally wounded in the encounter. His son immediately fled on hearing of his father's fate, and the army scattered in every direction.*

The funeral obsequies of the Putwurdhun were performed by one of the Kolhapoor Sirdars where he fell—the spot is still marked by the humble tomb which was built over his ashes; and after the downfal of his great enemy, and the settlement of affairs at Chikoree, the Maharaj returned in triumph to Kolhapoor.

Ramchundru, the son of the fallen chief, in disregard of his former oaths of

* Although strenuously denied by all belonging to Kolhapoor, it is generally reported, and received as a fact, that Purushram, when wounded and taken prisoner, was carried into the presence of the Raja, and barbarously cut to pieces.

eternal friendship, fled from the field of battle to the Court of Poona, and expressed his willingness to sacrifice all that he had in the world, and retire a naked mendicant to Benares, if he could only adequately revenge the slaughter of his father; and the aid earnestly solicited was readily granted both by the Peshwa and by Sindia, who were more than ever anxious to repress the State of Kolhapoor from rising into importance.

The auxiliary force, which consisted of a large body of the Poona troops, with five battalions under Major Brownrig, from Sindia's disciplined levy, being joined by the old adherents of the deceased Putwurdhun, and led by his son Ramchundru, crossed the frontier, and encamped during the month of November at Sherole.

They were met by the minister, and somewhat worsted in the ensuing fight (1799), but receiving fresh reinforcements from the Putwurdhun's country, Ramchundru appeared at the end of the month in overwhelming force before the city of Kolhapoor.

A battle was fought under the walls, the Senaputee Narayen Rao was taken prisoner, the royal troops were driven within the fortifications, and Venktesh of Inchulkurunjee, withdrawing his retainers in this hour of need, and plundering the suburbs, retired to his own country.

A council of war was held in this dire emergency, and after a solemn appeal to the tutelar deities, it was finally resolved that the defence of the capital should be entrusted to the minister, assisted by the principal chiefs, and that the king, with a portion of the army, and all the royal family, should forthwith proceed to the impregnable fortress of Punala.

All classes took oaths of determined resistance. The town was apportioned for defence to the different chiefs, with their retainers. Messengers were dispatched to request assistance from Goa, and an embassy was sent to Poona to deprecate the anger of Sindia and the Peshwa.

The town of Kolhapoor had been originally strongly fortified, being surrounded by a granite wall, with bastions at regular distances, with a wide wet ditch, and rough glacis; the gates were strongly defended, and all the entrances were over draw-bridges. Pritee Rao Chowan was stationed at the Beejapoor gate; the minister held his post at the Gunga entrance; and the troops of Bowra, Vishalgur, and Kapsee aided the large garrison in the defence of the walls.

The force which had marched with the Maharaj, remaining encamped below Punala, was attacked by the enemy, defeated, and driven into the fort, on the evening of the 3rd February 1800, with the loss of many Kolhapoor Sirdars killed and wounded, and among the rest of the two brothers Dowlut Rao and Wishwas Rao Gaikwar,* and the batteries of the enemy commenced playing

* Dowlut Rao was killed outright by a spear, and Wishwas Rao was taken prisoner, and put to death in the enemy's camp. Their bodies were recovered, and buried in the fort, where a temple was built to their memory; and on the Maharaj paying a visit of condolence

on the walls of Kolhapoor on the 4th of January, shortly after which Dhondo Punt Gokhlay joined the besieging force, and encamped on the west of the town. The cannonade was continued for two hours every morning and evening, during a period of two months, and the fortifications, which gave way in many places, were zealously repaired and replaced by the defenders during the night.

On the 12th of March the guns played incessantly during the entire day and night, and a wide breach being effected, scaling ladders were applied, and the enemy moved to the assault.

The fire of the garrison, however, could not be silenced; the scaling ladders were hurled from the walls, and after a bloody contest, which lasted throughout the day, the enemy retired, with the loss of 3,000 killed and wounded, including several of Sindia's European officers, whose graves are still visible near the rampart of the town.*

In the evening, permission was granted by the minister for the undisturbed removal of the bodies from the trenches, and peremptory orders (owing to a fresh revolution at Poona) arriving that afternoon, Ramchundru, with his followers, secretly quitted the siege, and retired to the Carnatic, and the besieging battalions of Sindia immediately marched to attack the estates of the flying Putwurdhun.

On the following day the king made a triumphant entry into the city, and distributed large grants of money and land to the tutelar deities on this great deliverance; rewards and honours were liberally bestowed on the survivors, and every consideration was shown to the families of all who had fallen during the siege.

The intrigue which had prevented the capture of Kolhapoor was managed through the influence of Surjé Rao Ghatgay, to whom the Raja was reconciled, and provided for an alliance with Sindia, who was now bent on crushing the Putwurdhun family. The minister was accordingly dispatched with his victorious forces to the assistance of Shidojee Rao, the Chief of Nepanee, who during a series of forays in the Meeruj Jageer, undertaken on directions from Sindia, had unsuccessfully besieged the fort of Nerlee. On the erection, however, of the Kolhapoor batteries in front of the gateway, the place was evacuated by the garrison, and taken possession of for Nepanee, and the minister returned to meet Surjé Rao Ghatgay, who arrived from Poona, bearing with him the treaty which was to be entered into with Sindia. He also

to their mother, the lady Goojabace, she declared that she rejoiced in the death of her sons, which had been alike serviceable to the master, and honorable to themselves and to the author of their being.

* The following inscriptions in French and Murathee I made out on a tombstone which is lying near the breach:—

"Jules Romen, né 1768, un citoyen de Languedoc, Commante. du Batn. de l'Armee de Scindia. Tué aux trenches de Colapore, 23me Mars 1800."

brought the two standards* which had been in former days captured by the Pruteenidhee of Kurar from the Kolhapoor troops, together with the permission of the Poona Court for the resumption by the Kolhapoor State of the districts of Chikoree and Munolee, and requested in return, for all his good offices and exertions during the war, the transfer to himself of the Kagul Talooka, from his brother Yeshwunt Rao, who had only held the fief since his late marriage with the Kolhapoor family.

The request was immediately complied with; villages were also presented to the Chief of Nepanee, and the birth of a son and heir, who was named Shumbhoo, added to the general rejoicing.

With the exception of one foray into the Konkun, induced by the family disputes of the Sawunts, and the movement of detachments after Dhondeeba Wagh, who was levying contributions in the neighbourhood, a short peace succeeded; and although piracy continued, involving a blockade of the Konkun ports, refuge was afforded after their defeat to the brothers Ghatgay. Kolhapoor preserved a strict neutrality during the campaign of 1804, the Peshwa being considered with no friendly feelings, and a strong caution having been received from General Wellesley that it was time that the nations of India should enjoy some peace, and that the British Government would not suffer it to be disturbed with impunity.† All the extra revenue, however, was as usual expended on the marriage ceremonies of Aka Saheb Buya Baee with Narayen Rao of Nagpoor, and in a second expensive royal pilgrimage to Tooljapoor.

In 1806 the Pruteenidhee of Vishalgur dying without issue, the title and Jageer were bestowed upon his younger brother, Bhugwunt Rao, and the Maharaj, proceeding towards Malwan, stormed the Waree fort of Newtee, and after spending the Dusera in levying contributions, returned to Kolhapoor to celebrate the marriage of the young Prince Shumbhoo with the daughter of Narayen Rao Khanveelkur.

Shivajee had hardly quitted the Konkun when, crossing their boundary, the Waree troops burned the suburbs of Malwan, and were successfully encountered by the Kolhapoor force under Shid Rao Bhoslay, and the Maharaj, again assembling his forces, marched to Mahadeogur, which was taken, after sustaining a considerable loss. A complete victory was, however, gained over the Sawunt Waree troops at the village of Chowkeul, and from thence, proceeding to the jungles, the fort of Waree was besieged. The Sawunt appealed to the

* These colours were carried in the van of the fight, on an elephant which had formerly belonged to the Pruteenidhee of Kurar, and had been lately given by him to his cousin of Vishalgur, who was then with the Kolhapoor force.

Recognizing his favourite elephant, the Kurar Chief loudly called him by his name, when the animal, notwithstanding all the efforts of his driver, immediately rushed to his old master. The standard-bearers were cut down, and the colours captured.

† Vide Selection in Appendix No. 2 from the Duke of Wellington's Murathee Correspondence with Kolhapoor.

Peshwa, and the Kolhapoor Prince to Lord Minto.* The Governor General declined interfering, but the Peshwa, less scrupulous, sought to take advantage, to the subjection of both States.

Acting under his orders, Apa Desace again took possession of the districts of Chikoree and Munolee ;* the siege of Waree was forthwith raised, and the Kolhapoor troops fell back to defend their own dominions.

The war was now carried on above the Ghauts, and on the Kolhapoor town of Kutkole being seized by the Chief of Nepanee, and tribute enforced from the adjacent country, the Maharaj was compelled to meet this formidable enemy, who bore the name of the best soldier in the Peshwa's army.

The rival armies came together in 1808 at Sonegaon, when, through the treachery of the Kolhapoor Surlushkur, who held aloof from the fight, and from the superiority, also, of the Nepanee troops, a total defeat was sustained by the army of Kolhapoor. The commandant Chowan, and many of the principal Sirdars, together with 5,000 men, were killed, wounded, or taken prisoners; all the cannon, colours, and elephants were captured; and the Maharaj himself, severely wounded, with difficulty escaped during the night into his capital.

The success, however, was not followed up into the Kolhapoor country, although the feudatories, and more particularly the Chief of Toregul, were severely harassed and plundered.† The Peshwa interfered to arbitrate, and it was finally agreed that one of the Kolhapoor Princesses should be given in marriage to the Chief of Nepanee, to prevent the occurrence of all future feud.

The marriage was celebrated at Kolhapoor on the 21st June 1809, and at the same time royal brides were given to Nagojee Rao Patunkur and Luxoomon Rao Sinday Senakhaskhel of Toregul ; but a considerable gloom was thrown over the festivities by the sudden departure of the Nepanee Chief, who, suspicious of treachery, decamped during the night with his bride.

During the year 1811 the Queen Yesoo Baee died, and the Maharaj espoused a daughter of Abajee Rao Nimbalkur of Wutar; and the restless Chief of Nepanee, confident in his strength, and disregarding the family tie which now bound him, made a further irruption into the Kolhapoor country, for the avowed purpose of subsisting his numerous followers, and again signally defeated the Kolhapoor troops at Hewra, capturing 5 guns, and 1,200 prisoners.

The Kolhapoor Government attributed these attacks entirely to the perfidy and treachery of the Poona Government, who publicly disclaimed all countenance of the Nepaneekur, but who secretly encouraged the Raja to resist all demands made by the Resident, who was engaged in the settlement of the

* Vide page 344 of Grant Duff's History, Vol. III.

† Consequent on the inroad by the Nepanee Chief on the Toregul Jageer, besides many grants of land in perpetuity, a sum of Rs. 10,000 was distributed as blood-money by the Maharaj among the families of those who had lost relations in the conflict.

Southern Muratha Country. To afford time to the Nepaneekur to complete his object, and seize the capital, a remonstrance was also made from Poona that the British Government had no right to enter into a treaty with the Raja of Kolhapoor, who was a subject of the State—an assertion as bold as it was false.

But on the consequent concentration of the British force at Pundhurpoor (1812), peace was made between the contending parties through the intervention of Mr. Elphinstone; and the fort of Malwan, with its dependencies, being ceded to the Bombay Government, a treaty between the powers was entered into, and the State was at last guaranteed from further foreign aggression.

The latter days of Prince Shivajee were passed in squabbles with his mercenary retainers, and the palace and State records* were partially destroyed during a tumult within the court yard, which the Pathans under their leader Sadil Khan had raised, on account of disputed arrears of pay; and at length, whilst engaged in the superintendence of public works, the prince was seized with a malignant fever, which carried him off at Kolhapoor on the 24th April 1812, after holding authority for 53 years.

The long reign of Shivajee had been from the commencement one of almost incessant hostility and continued suspense between the prospects of ruin and of conquest, and to support the fierce struggle for independence, every effort to provide means had been resorted to,—piracy at sea, plunder at the Court, and oppression in the collection of the revenue,—and all frequently without avail.*

Grants of land were unsparingly made, to the impoverishment of the crown estates; two-thirds of the entire country were thus transferred to partizans for military services, and a swarm of reckless characters were left behind, who rejoiced in anarchy, and whose livelihood was to be gathered only among the troubled waters. All the evils, also, of the feudal system prevailed in their full force: continued warfare was allowed between the petty authorities; the ryots were oppressed, and the entire rent forcibly seized during the hardest season; fines increased, as commutation for all other punishment; justice was one-sided, and only meted out to favoured followers; merchants and wayfarers were despoiled during the journey; the labour of the cultivator was exacted without remuneration, and a multiplicity of monopolies existed, to the destruction of all trade.

Shivajee left two sons by different mothers, Shumbhoo and Shahajee, who

* On one occasion, the mutiny of the Toregul retainers, from their lack of subsistence, being brought to the notice of the prince, he ordered a remittance to be immediately made from head quarters; but the treasury was found to be utterly empty, and the ornaments and golden crown, studded with diamonds, were forthwith taken from the Goddess Maha Luxoomee, and transmitted to relieve the distress.

Sumbhajee Rao, the chief, however, managed to pacify his followers, and with great forbearance returned the ornaments to the temple, with the additional present of a valuable cloth for the deity.

are more generally known by the names of Aba Saheb and Bawa Saheb, and on the death of his father the elder son Aba Saheb quietly succeeded to the government.

Of a mild and gentle disposition, this prince was averse to the dangers and excitement of war, and he somewhat endeavoured to curb the turbulence of his feudatories, and to impart a more peaceful tone to the nation.

The courts of justice were once more opened, under his own superintendence, learning was encouraged, the ryuts enjoyed a short respite from oppression, the royal banner remained unfurled in the capital, and during this season of repose the finances assumed a more healthy appearance.

Although torture was tolerated until the year 1845 to enforce confession among criminals of low caste, and deleterious food administered to get rid of the obnoxious Bramins, trial by ordeal appears to have been discontinued during the reign of this prince, and the last example on record occurred about the year 1806 at Vishalgur, when a Patel, to prove his right to the patrimony, is recorded to have walked seven times round the altar of the deity Nursinhu, holding unscathed in his hand a red hot cannon ball.

Aba Saheb was greatly assisted in the prosecution of his peaceful measures by the settlement of the Muratha affairs, which was carried through in the year 1818 by the English Government, and stringent measures were adopted towards Kolhapoor as well as elsewhere to put down the long-prevailing system of piracy,* plunder, and bloody feud.

The Maharaj, who had heartily espoused the British cause during the late war with the Peshwa, at once yielded, and consented to a new treaty, and the districts of Chikoree and Manolee, yielding Rs. 3,00,000, were resumed from the Nepanee Chief, and again restored to Kolhapoor, which was further guaranteed in its original possessions.

The prince persevered in his endeavours to foster the tranquillity of the State, but his measures proved unpalatable to the higher classes; the reformation had been commenced before its natural time, and at his violent death the gleam of sunshine which had been for a short season shed over the principality departed for a time.

On the possession of the district of Kunar in 1821 by the Peshwa Bajee Rao, Suyajee Mohitay, one of the Sirdars of the deposed Pruteenidhee, arrived at Kolhapoor, and being entertained with his followers, the villages of Bhogaon and Kerlee were assigned to him for daily maintenance, and shortly after a Hoozria obtained direct from the Maharaj a Sunud on this village of Kerlee for 5 beegas of land.

* The ancient exploits in their long law Prahows have now entirely faded from the memory of the oldest inhabitant, and no record remains of the murderous piratical onslaught, excepting the savage-looking weapons used in boarding the merchant ship, and which now hang idle on the walls of the palace armoury.

The very character of the great element has been forgotten, and on a late pilgrimage to the coast, the Kolhapoor followers of His Highness, on their arriving at the sea shore, rushed in crowds to quench the thirst of their weary steeds in the salt waters.

The occupation was strenuously resisted by the Mohitay, who entreated the Maharaj either to revoke the order given to the Hoozria, or to grant him his accumulated arrears, amounting to Rs. 20,000, and discharge from the Kolhapoor service.

For a period of four months, his repeated petitions were evaded both by the Maharaj and his ministers, and at length, becoming reckless, he armed himself and six of his relations, and on the 2nd July 1821 proceeded to the palace, resolved to bring the matter to a crisis.

The party was permitted to enter a small room where the Maharaj was seated, and on his rising Soyajee placed himself at the door, preventing all egress, and seizing the skirts of the prince's dress, demanded an answer to the matter in question.

Greatly irritated by this presumption and disrespect, the Maharaj ordered the bystanders to turn the bold supplicant out of the palace; and whilst endeavouring to leave the room, a relation of the Mohitay from behind discharged a pistol, which took fatal effect in the Maharaj's side. He fell to the ground, and Soyajee, placing himself alongside with his drawn dagger, attempted to staunch the streaming blood with his Doopéta.

A general panic appears to have seized the household, or some kindly feeling towards the Mohitays restrained any hostile demonstration, for this scene occurred during the afternoon, and no opposition was offered. Four of the confidential retainers, Aba Bhoslay, Bhoojung Rao, the Jemedar Cheyn Sing, and Bapoo Khasburdar, were afterwards stabbed and murdered, and still the murderers were allowed to hold possession of the palace till sunset.

Bawa Saheb, on hearing of the outrage, escaped through a window to the house of the head Gooroo, and at length Hybut Rao Gaikwar succeeded in holding a conference with the conspirators.

The security of Surjé Rao Ghatgay, the Gooroo, and the Surlushkur being given, that their lives should be spared, the Mohitays surrendered themselves, and were secured in the stables, and the Maharaj was carried to his apartment, where his wound was dressed, and where he shortly afterwards expired, whilst in the act of unwinding his girdle.

On this catastrophe, the three securities, considering the lives of their trust to be beyond the power of their protection, secretly providing the Mohitays with their best horses, and causing the gates of the town to be opened, sent the party away during the night.

The news of their flight, however, reached the ears of the queen and Jeejajee Rao Khanveelkur, and the Jubtun Moolk were ordered in immediate pursuit. Overtaken at the village of Yelgood, Soyajee Mohitay was shot with a matchlock, and his followers were all cut to pieces, and their heads carried by royal command to the palace. The families of the Mohitays were also brought from the village of Kerlee, and were either trampled to death by elephants, or imprisoned in the fort of Punala; and as all the party died without time for confession, it could never be ascertained whether any other had been engaged in the plot.

On the death of Aba Saheb, a strong party, consisting of the Gaikwar family, the head Goorno, with the influential officers of the State, endeavoured to secure the regency for the queen mother, during the minority of Baba Saheb, the young son of the murdered prince. The adherents of Bawa Saheb were placed under restraint, and letters were despatched to the Governor for his sanction to the arrangement, but the child dying in the mean time, the intrigue was abandoned; and during 1822 Kolhapoor was visited by the Governor, when the title of Bawa Saheb was fully recognized in open Durbar.

In person short, dark, thin, and insignificant-looking, with coarse manners, and features indicating ferocity, Bawa Saheb possessed all the turbulence of the Maratha character without its magnanimity, and his name was never breathed in the surrounding country without dread.

On his accession to power, incensed at the support given by the chief nobility to the queen in preference to himself, the prince chose his officers and associates from amongst people of low rank and indifferent character: old servants were muleted of their property, and dismissed; grants and Surinjams were resumed at pleasure; and the prince even carried his animosity so far as to attempt the life of his minister Nana, the son of the celebrated Rutnakur Punt, and also that of his Agent at the British Court, the Gooroo Bhawoo Maharaj.

In a very short space of time the prince married eight wives, besides keeping on his establishment a large Harem of concubines, and this host of vicious females produced a most baneful influence; villages, houses, and allowances being granted for their support, and their friends, companions, and kinsmen being advanced to dignity. The palace exhibited a daily scene of profligacy, and the Court of Kolhapoor became a bye-word among the neighbouring States for bribery, intrigue, and ill-faith.

A bold and impetuous rider, he passed much of his time in hunting, and although restrained from openly displaying the full bent of his disposition in extensive warfare, a band of desperadoes was collected under the command of the notorious Soobhana Nikum, one of his unprincipled Hoozrias, and villages were plundered, and highway robberies committed, with the prince of Kolhapoor personally at the head of the gang.

During the disturbances at Kitoor, in 1824, the conduct of the Kolhapoor ruler was considered to be very suspicious, as he suddenly left his capital at the head of 5,000 horse, 1,000 infantry, with 7 guns; and in 1825 his intrigues and outrages had proceeded so far, that the interference of the paramount authority became absolutely necessary. Towns had been sacked, and many of the inhabitants put to death. Kagul had been taken and spoiled, and the legitimate authorities forcibly ejected from the Jageer.

A force of 6,000 men was accordingly marched to Kolhapoor, where it arrived in December, during the period of the siege of Bhurtpoor.

The Maharaj had openly assumed a hostile attitude, and collected a force of 20,000 men, and the plains about the town were white with tents; but as

the advanced guard of the British troops crowned the heights above the city, his heart failed him; he fired a salute in honour of the visit, and acceded to the proposed terms,—restitution of the plundered property, reimbursement for the expense of the force, and the non-molestation in future of certain of his Jageerdars.

On the departure of the British detachment, Bawa Saheb employed his gathered force in punishing the Gurkurees of Samangur for repeated acts of mutiny, and in bringing away the ordnance which formerly belonged to the fort of Malwan; and these guns, to the number of 200, which had been secreted since the cession among the jungles below the Phoonda Ghaut, were carried up the rough face of the Western Ghauts, and transported to the arsenal of Kolhapoor.

During the year 1826, the Raja moved with a large force to the frontier of the Satara territory, without any communication with the British Government, and, as was supposed by His Highness of Satara, with hostile intent, which led to preparations to act on the offensive.

In the beginning of the next year, Mahdow Rao Prutesnidhee shut the gates of Vishalgur, and fired upon the royal troops; and Bawa Saheb was obliged to retreat to Malkapoor, where he wreaked his vengeance by burning the palace of the Prutesnidhee, and returned to Kolhapoor.

A large fine atoned for this overt act of rebellion: Madhow Rao was restored to all his honours, and the resources of the Maharaj were further increased by the transfer of several honorary titles among his Sirdars; Narayen Rao Patunkur was deprived of the Surlushkuree for his treachery during the former Nepanee war, and on the payment of a large Nuzurana, Hunmunt Rao Nimbalkur obtained the office; and the titles of Himmut Bahadoor and Omdut ool Oomrao were granted for a consideration to Rutajee and Pritee Rao Chowan.

Restless under the deprivation of territory from his jurisdiction, which had been ceded as security for the payment of his assessment, the Maharaj now resolved on a personal appeal to the Governor of Bombay, and accordingly made his entrance into Poona in the month of October.

He came with a well appointed body-guard of 1,000 horse, many of whom were attired in chain armour, 16 elephants, a crowd of Hurkara camels, a band of Arabs, and about 1,600 irregular infantry.

An audience being granted, the intentions of Government were fully explained, and it was shortly afterwards intimated to His Highness that he might conveniently return to Kolhapoor. Such, however, was far from his intention; and he long remained at Poona, preferring request after request, and hoping to tire the Government by his pertinacity. His whole conduct was marked by gross and repeated irregularities, till, having wounded a trooper in the Poona horse, he made a precipitate retreat.

He returned to Kolhapoor, committing many aggressions on his journey; his turbulence remained intact; and troops were put in motion from Belgaum

to compel him to obedience, when he again agreed to desist from his evil proceedings.

His promises, however, were soon forgotten, and his excesses were shortly renewed under circumstances of increased atrocity: his horsemen ravaged the country, plundering the villages of the Senakhaskhel and Luxoomon Rao Sindia, and torturing their inhabitants. Instead of reducing, he increased the number of his troops, and at length again violently seized the guaranteed Jageers of Kagul and Ichulkurunjee.

For the third time, in 1827 a British force was collected at Kolhapoor, when that fortified town, although occupied by 3,000 Arabs, immediately surrendered: a revised treaty was tendered for the Raja's adoption on the 23rd October, and a brigade was left to enforce its provisions.

By this treaty His Highness was obliged to disband his extra soldiers, and reduce his effective military force to 400 horse and 800 infantry, to discharge his Arab guard, to cede the Chikoree and Munolee districts in payment of the expenses incurred in the expedition, to surrender the mountain fortresses of Punala and Puwungur, and to permit a British regiment to be quartered at Kolhapoor.

He was further mulcted of Rs. 1,47,948 for damage done to his neighbours, and an agreement entered into that a minister should be nominated by the British Government at their pleasure.

These arrangements were attended with the most beneficial results, and the adjoining country enjoyed a period of quiet which it had not done since the accession of Bawa Saheb to power.

For the last ten years of his reign the internal state of Kolhapoor affairs was that of a bankrupt endeavouring to preserve the appearance of more palmy days—stripped of some of its richest territory, and loaded with debt, yet still preserving all the ancient offices and grandeur, with an immense standing army of 10,000 men: abuse was passed over when pay was not forthcoming, and each individual followed the example of his liege lord, by getting what he could, and expending it with an utter disregard to futurity.

The estates and villages of the Sirdars fell into the hands of money-lenders, the Suriojam followers were miserably equipped, and the army became a discontented rabble.

Notwithstanding the strenuous endeavours, and the frequent visits and councils of the Political Agent, the Maharaj surrounded himself with depraved associates, low debauchery was gradually debasing the character of the Court, and the immorality of the capital exceeded that of other towns.

Having scarcely any means of subsistence, the Sirdars daily sat down to the palace dinner, and losing their influence in the country, sank into mere minions of the prince. Every chief, every official of any rank resided in the city, which thus swelled out to a most unnatural size, and became a perfect hot-bed of faction and intrigue. Delegated authority even from the district Mamlatdars was employed throughout the country; no accounts were kept in any department;

and each person paid for his place, and in terror of displacement gathered as much as he could whilst in the enjoyment of office, for the nominal salary was but a premium to peculation.*

The natural result of this confusion was to render the prince entirely despotic. The intermediate links in the chain of society were wanting: every office was sold at pleasure by the ruler, and the inferior nobles might be constantly seen digging materials, or using the trowel and the crow-bar at his command. The courtier, however, who during one week was in chains, and stripped of his property, found himself during the next in better circumstances than before, and there existed other inducements to endure this capricious despotism.

* As an example of the many daring characters which sprang to life like mushrooms produced by those unsettled times, I subjoin a brief sketch of the life of Soobhana Nikam.

One of the hereditary Hoozrias or personal attendants of the Raja, his family enjoyed a small Inam of 5 beegas of land; but finding favour in the prince's sight, he received office in the private palace gang, by whom highway robberies were committed, and villages plundered, with the prince in person at their head.

Enlarging his sphere of action, and deserting his master, he set up on his own account, and, collecting a band of 1,000 Maags and Ramoosees, for a long time infested the district of Punala, committing the most atrocious acts of torture in the acquisition of plunder.

He was at length entertained, along with his gang of desperadoes, in the Raja's service, when the Kolhapoor force was assembled in 1827 in hostile attitude to the Bombay Government.

Placed in arrest shortly afterwards for committing a burglary in the town of Kolhapoor, he was confined in one of the royal stables, from whence he made his escape on one of the Raja's favourite chargers, and, on reaching the Nizam's country, he assumed the character and state insignia of the Raja's brother, and, collecting a large body of men, commenced indiscriminate plunder.

Driven from the Nizam's country, he appeared at the head of 2,000 Ramoosees in the Satara State, where he levied tribute and contribution in his own name: his gathering, however, was dispersed by the Satara troops, and he only escaped by cutting off his clothes during the pursuit with his dagger, and hiding in a jungle.

Taking refuge in the house of his father-in-law, a party was sent from Kolhapoor to apprehend him, but he again escaped in the disguise of a well-dressed female.

He was at length seized in 1833, but was allowed to purchase his freedom by a payment to the Kolhapoor State of Rs. 2,000, and he was left in charge of the capital when the Raja proceeded on his last trip to Tooljapoor.

Engaging in an intrigue against Satara, he was again confined, first in Kolhapoor, where he seduced the wife of a respectable Bramin, who introduced herself in male attire into his prison, and afterwards in the fort of Bhoodurgur, whose garrison he instigated to rebel, and proclaim Cheema Saheb Raja, and himself Karbharee. The plot was, however, discovered on the eve of breaking out, and Soobhana was brought back to Kolhapoor, where he was kept in durance until 1843, when he was released on bail by the Dewan Saheb. For the following year, Soobhana instituted himself administrator of justice in the districts, but on a very flagrant oppression, he was seized. Again making his escape, he collected a gang, and having vainly attempted to seize the village of Akewat, he joined the rebel Gorkurees at Samangur. Taken prisoner on the fall of the fort, he was confined in the Belgaum Jail, from whence he succeeded in effecting his escape, and remained at large with different rebel forces until the end of the disturbances in 1845, when he was finally captured, tried, and executed.

The numerous royal stables furnished animals for the use of all the respectable subjects, and entirely at the cost of the ruler; escorts were always freely granted; dinner was daily served in the palace for 800 people; bribery, forgery, and fawning were the means of political advancement; and although the arena was somewhat stormy, yet it offered a fair field for the peculiar abilities of the Muratha aspirant.

The ryuts, however, were protected in some degree, and the royal coffers were frequently enriched by the illicit gains of the revenue officers, who committed any glaring oppression. The petitioner also was sometimes heard, and his case settled by the Raja himself, from whose decision there was no appeal. Market prices were arbitrarily regulated, and crime repressed by severe imprisonments and torture; which, however, were always commutable into a money payment to the treasury.

No incident worthy of note occurred during this period of despotic misrule, and although, for a short time, affairs under the administration of a son of the great Rajadnya assumed a more favourable aspect, and the British troops were withdrawn, on the express agreement that if at any future period it was found necessary to send a military force to the capital it would not again be removed, yet immediately afterwards violence and extortion again regained their ascendancy.

The prince plunged into disputes with his own minister, and with the Political Agent, whose life was endangered in open Durbar, by the discharge of fire-arms from one of the turbulent followers of Kolhapoor. Honorary titles were transferred at pleasure on payment of a fine; the great feudatories, on the pretext of ancient infidelity to the State, were continually molested; and the Maharaj finished his career, as he had commenced it, in the full enjoyment of all the vices inherent in his character, developed and matured by unresisted power, and unrestrained indulgence.

His last act evinced the untameable recklessness of his character. He affected to proceed on a pilgrimage to Tooljapoor, but the whole was a mere scheme to plunder some of the rich towns of the Krishna. For this purpose he had embodied, at a great sacrifice of his remaining crown lands and family jewels,* a levy of 20,000 men; and heavy guns, and other munitions of war, were concealed among leaves on the carts which accompanied his train. He was, however, seized with cholera before he could execute his project, and died at the village of Yeotee, near Pundhurpoor, on the 29th November 1837, and his disappointed retainers returned to Kolhapoor.

Bawa Saheb left two legitimate sons and two daughters, and on his death his eldest son, Shivajee, was placed on the Gadee, and a regency was formed, consisting of his mother, his aunt, and four Karbharees.

* A robbery of the Toshakhana by his own gang, under the guidance of Soobhana Nikum, according to general belief, enabled the prince to obtain secret possession of house jewels, and afforded him the opportunity of privately pawning them, without the public stigma attaching itself to such an act.

The ladies quarrelled, the party of the aunt proved the strongest, as they were the most wealthy and unscrupulous, and the entire exclusion of the Raja's mother in six months allowed the aunt, or, as she was denominated according to the Muratha custom, the Dewan Saheb, to assume the whole powers of government.

This lady adopted the late prince as her model of government, and her course, which was ably supported by her ministers Dinkur Rao and Ranjee Waknees, though short, was one of great iniquity: corruption and oppression continued, the finances fell into deplorable disorder, and although the Karbharees were dismissed, and an attempt made, through a Native agent, as Akburnavees, to exercise some wholesome control, the measure was met with such determined hostility that a general rising in the country was expected.

Hitherto this principality had been a scene of constant cruelty and disturbance; the advice of the Political Agent was on all occasions evaded or unheeded; and, excluded from the field of plunder and warfare, the energies of the rulers had been turned to harry their own subjects.

It was therefore determined, that according to the terms of the treaty, a minister should be appointed by the British Government, and Dajee Krishna Pandit was transferred, during the year 1843, from one of the most influential offices under the Bombay Presidency to fill the situation.

Within a month of his arrival, his two Kolhapoor coadjutors were dismissed for peculation, and Dajee was left alone to stem the torrent of abuse among a proud, crafty, and faithless nation.

Had the minister been as dishonest as his predecessors, and joined hand in hand with the oppressors, his reign would have been more tranquil and profitable to himself: but his integrity was inflexible; the illicit gains and corruptions of chiefs and underlings were alike exposed and checked, and under the orders of superior authority to save the very existence of the State, sundry measures of reform were introduced, and among others the startling establishment of 21 Mamlutdars was reduced to the more reasonable number of six.

The Gurkurees, who were supported by certain lands, depending upon the forts, had always resented any supposed infringement of their rights by shutting their gates, and since the days of Shivajee these acts of rebellion had been always most leniently treated.

With their accustomed sensitiveness they became alarmed at the transfer of the management of their petty plots of ground. Hitherto they had possessed a Mamlutdar who had little extra country to superintend, and who used the seal of the fort as his seal of office; and when the Mamlutdar on extended powers was appointed, he was refused admittance into the fort.

How deeply the Dewan Saheb and her faction of Mankurees were in the first instance implicated in this treason has not been satisfactorily proved, although it is well known that all the higher classes who paid allegiance to that lady were discontented; that midnight meetings were held among the malcontent nobles; that emissaries had been dispatched to various States, and that

reports were currently circulated throughout the country that there was not a British soldier available within 200 miles; but Indian Sirdars in all rebellions are slow to commit themselves openly, and the Kolhapoor outbreak which followed the absorption of the Gurkuree Mamlutdar was no exception to the general rule.

In July, the Gurkurees of Samangur and Bhoodurgur closed their gates, and, entirely mistaking the character of the controlling Government, refused all offers of capitulation, and placing a firm reliance on the hitherto impregnable nature of their strongholds, there remained only on the part of the authorities a recourse to coercion. A detachment was accordingly moved for the purpose from Belgaum, and the force, consisting of 1,200 men, with 4 mortars, and two 9-prs., under the command of Lieutenant Colonel Wallace, of the Madras army, arrived on the 19th September before the place.

The strength of the fort lay in its position on the summit of a scarped rock, and in the stone walls, which were found to be from 20 to 60 feet high, and between one and two miles in circuit.

On the 24th the Peta was carried by storm, and no effort was wanting to reduce the fort, but the means at disposal were insufficient. The siege was carried into a blockade, and the commandant applied for a reinforcement with battering guns from Belgaum.

In the meantime, on the 22nd September, the garrison of Bhoodurgur had sallied out upon the Kolhapoor force, which had been sent against the fort, under the Surlushkur, and had driven them off with loss, and these two apparent checks to legitimate authority imbued the rebels with great confidence, to the increase of their ranks, and to the wide spreading of disaffection.

Reinforcements were now ordered from various quarters towards the disturbed district. On the 8th October General Delamotte assumed command of the troops in the field, and on the 11th four battering guns reached Samangur. They were immediately placed in position, and by the evening of the next day a practicable breach was effected.

When the guns arrived, Mr. Reeves, the Commissioner, allowed the garrison the opportunity of a parley, to state their grievances, but he found that the Gurkurees only desired to gain time, in expectation of support from Kolhapoor, where in the interim the Sebundees had risen in open revolt, and had seized and confined the minister Dajee Pundit, and where the rebel leaders Sukharam Ghatgay, the uncle of the younger prince, and Babajee Aheerékur, one of their Jemadars, had assumed command, with the two Sirdars, Dinkur Rao Gaikwar and Raojee Waknees, as their ministers of state.

Affairs were therefore allowed to take their course, and shortly after daylight on the morning of the 13th the place was stormed and carried with little opposition, and a large body of insurgents who had collected in the neighbourhood were cut up by a wing of the 5th Madras cavalry.

Colonel Outram joined the camp on the day before the storm, to act with Mr. Reeves, and the Joint Commissioners now offered with certain exceptions

an amnesty to all who would immediately return to their allegiance. The proclamation, however, proved of no effect.

On the day after the capture of Samangur, Colonel Outram, with Colonel Wallace, and 500 of his brigade, proceeded to Kagul, one march from Kolhapoor, with a view of procuring the release of the minister, who was now imprisoned in the fort of Puwungur, as well as of supporting the Raja and any well affected chiefs against the disorderly troops and their disloyal leaders.

The movements of the head quarters under General Delamotte were more dilatory. He did not leave Samangur until the 20th October, hesitating whether to move on Kolhapoor or Bhoodurgur, the garrison of which had ten days previously plundered the British Purgunna of Chikoree, and robbed the treasury of the head station.

On the 24th of October, after much negotiation through the Khan Saheb of Kagul, and not until Colonel Wallace's detachment had been strengthened, Dajee Pundit was released, and the young Raja of Kolhapoor, with his aunt and mother, and a majority of the chiefs, left the city, and joined the British camp.

This movement had been strongly opposed by the Kolhapoor soldiers, about 500 of whom, under Babajee Aheerékur, finding their wishes defeated, absconded, and joined the Bhoodurgur malcontents.

Babajee and other principals had been excepted in the offer of amnesty, but when General Delamotte at length appeared before Bhoodurgur with every means of speedily capturing the place, he admitted the garrison to a surrender, and allowed himself to be detained for several hours at one gate, whilst Babajee with his followers escaped from another.

Thus was the flame spread, rather than extinguished, for Babajee immediately moved to the still stronger fortress of Punala, where the nation imagined that a permanent stand could be made against all comers.

On the 25th November General Delamotte appeared before Punala, where Colonel Ovans, the Resident of Satara, was now imprisoned. This officer, who had been lately appointed Special Commissioner in the Southern Muratha Country, had been way-laid on the 17th November, while incautiously travelling dawk with a very slight escort from Satara to Kolhapoor, and carried prisoner to Punala.

Strenuous endeavours were made by the Joint Commissioners to effect his release, and Colonel Ovans was at length forwarded to the camp; but secure in their supposed strength, the gates were still kept closed by the garrison, who refused the terms offered by the Commissioners.

On the 27th, therefore, the Peta was captured. On the morning of the 1st December the batteries opened: the same afternoon, the breach being reported practicable, was stormed and carried in gallant style, and a portion of the garrison, endeavouring to escape to the adjoining fort of Puwungur, were so closely followed by the British troops, that this second fortress also fell on the same day, Babajee Aheerékur and about 70 other ringleaders being killed

in the storm of Punala, and many prisoners captured by parties of troops judiciously placed in the surrounding plain.

On the 5th December Colonel Wallace with a light force proceeded against Rangna, 70 miles distant. He reached it on the 9th.

On the same day he carried the Peta, and in the following night two guns and two mortars being placed in position, their fire during the next day caused the enemy after dark to evacuate the fort, and fly into the Waree jungles.

The fort of Vishalgur had surrendered in the mean time to a detachment sent against it; and the principal fortresses of Kolhapoor having thus fallen, the Gurkurees and soldiery having been dispersed or disposed of, military operations were concluded as far as the territory of Kolhapoor was concerned.

Many of the fugitives, however, joined the insurgents in the Waree jungles, where a most harassing warfare ensued, until the capture of the forts of Munohur and Munsuntosh entirely ended the campaign, and the remnant of the Kolhapoor rebels, who had fled to Goa, were placed in durance by the Portuguese authorities.

In January 1845 a British Officer was appointed Political Superintendent of the Kolhapoor State, a brigade was stationed in the vicinity of the town, and a series of measures of reform and improvement were adopted by the Bombay Government, which in their progress must ensure the protection and well-being of the prince, and the internal peace and good administration of the country.

APPENDIX No. 1 TO ANNALS.

SELECTIONS FROM THE OLD RECORDS RELATING TO THE ANNALS OF KOLHAPOOR.

From Rugoonath Rao Bajee Rao to Baee Saheb, dated A. D. 1762.

All the people are very glad to find that on the 10th (Dusera) you adopted and placed on the throne the son of Shahajee Bhoslay Khanwutkur, a member of your family, as suggested by me in a former dispatch.

The honorary dress and ornaments for His Highness (the adopted king) have been sent with Baboo Rao Bawajee, and your Highness will be graciously pleased to receive them, and favour me with an answer.

To Jeeja Aee Saheb, from Abajee Rao, dated A. D. 1767.

I declare on oath that I place nothing above your Highness. I will not listen to any one's suggestions, nor will I join any man in deceit. I will perform my duties in the same faithful manner as my ancestors have done. If your Highness command me to present myself with my force, I will do so, and will not return without your Highness' permission. If your Highness require my force only, I will dispatch it. I make this declaration in the presence of my mother, Oopadhya Bowa (royal priest), Jotyajee Rao Yadow, and Yeshwunt Rao Sinday Soobedar, and bind myself to act accordingly by everything sacred. I, the descendant by adoption of Purushram Punt, give Hunmunt Rao Mankeshwur as security for my observance of the said oaths.

To Aee Saheb, from Hunmunt Rao Mankeshwur, dated A. D. 1767.

In obedience to your Highness' orders, I declare on oath, that Bhugwunt Rao Trimbuk Pruteenidhee, Abajee Rao Krishna, and myself, will serve your Highness with fidelity, and will not join any impostor, or pretender to the throne, nor listen to any insidious suggestions. We will dissuade the Peshwa from his evil intentions, and certainly advise him to acknowledge no other master than your Highness. Should the Peshwa, however, engage in treasonable proceedings, we will not join him, but attempt to carry out your Highness' intentions. I will not conceal the least matter from your Highness. The moment your Highness orders us, we will serve your Highness with 5,000 men and more, and will not depart without your Highness' permission. I will fulfil these promises by my Koolswamee (tutelary god).

We shall manage the districts of Munolee and Chikoree, and other villages, (all of which have been presented to your Highness by the Peshwa,) in such a manner that no loss, either in land or cash, may be occasioned to your Highness. We shall so manage the affairs that no difference or dispute will arise between your Highness and the Peshwa respecting any district. To effect this is our duty. We will conquer the province of Koodul, and present it to your Highness, without expecting anything in return. Agreeably to your Highness' wishes, we shall perform important services.

I declare myself to be security for the due performance by Abajee Rao Krishna of the promises made by him on oath at Punala on the 2nd Wudya Jesto (June), in the presence of his mother Oopadhya, Yeshwunt Rao Sinday Soobedar, Jotyajee Yadow, and Bhugwunt Rao Mulhar.

From Doorga Aee Saheb to Abajee Mahadeo, dated A. D. 1773.

We have addressed a letter to Rugoonath Rao Peshwa. You are directed to send to us the women and horses, together with the other articles that have been carried off, after great excesses, from the Thana of Sherole. The women alluded to are with the Thorat. The papers and agreement relating to the present made to us by the Peshwa of Talooka Chikoree and Munolee, and other villages, have been received by us. You know whether or not the Peshwa has redeemed his promise. You should therefore persuade him to make over the abovementioned places to our possession, in accordance with the agreement he has entered into. You should also send to us the writings you have taken from the Thanadar of Sherole.

From Chutruputee to Rugoonath Rao Peshwa, dated A. D. 1773.

Our subjects have suffered great hardships from your army since your encampment on the Krishna. You should therefore order your forces to abstain from annoying them. We hear that our ambassador Nago Shamjee, deputed to you, has, in consequence of the misrepresentation of certain parties, received bad treatment at your Court. Ambassadors have never been treated in this manner in any other place, and the conduct of your ancestors was very different indeed from yours. You should not behave towards us in such a disrespectful manner, seeing that you have already taken an oath, and entered into an agreement with Mahadeo Shastree. We have ordered Yeshwunt Rao Sinday to make certain communications to you through Chinto Witul and Abajee Mahadeo.

From Chutruputee to Hyder Ali, dated 19th Shaban A. D. 1773.

We have received the elephant, jewellery, and dress sent by you with Purushram Bullal, Anund Rao Venktesh, Raghoo Witul, and Balajee Witul.

We have also understood the contents of the letter forwarded with them. Certain important secrets conveyed to us by them have much gratified us. We have also been informed of your intention to come up to this place, and to accomplish our wishes. You would have proved highly useful to us, had you joined us after your crossing the Toongbhudra; but as the monsoon is over, and the season for active operations draws nigh, you should positively leave on the Dusera, and soon march up here. Your presence and assistance are absolutely necessary to get Rugoonath Rao invested with the Peshwaship, and to awe our opponents into silence. There are, besides, many things to be executed. We have directed Yeshwunt Rao Sindia to communicate to you the particulars about them.

To Shicajee Chutrupatee, from Hyder Ali, dated the 25th Mohurum. (*16th March* A. D. 1776.)

I have received your Highness' letter, intimating your having sent Buheerjee Naik Gaikwar and Balajee Witul to this place, and desiring me to remit (to you) money for the expenses of the army, and to proceed to the province. You may have already heard that the force dispatched by us to Bunkapoor met that of Barabhace under Pandoorung Shakee and others; and an action took place, in which the commander of the enemy and other Sirdars fell. We have lately sent a large army (where to is not mentioned). I had also made preparations to set out for your place, but owing to the near approach of the Dusera, I have postponed my departure for a few days. Buheerjee Naik and Balajee Witul have reached Bunkapoor. You will be good enough to send two or three hundred trustworthy sepoys to Bunkapoor, and the required money shall be remitted to you with them. After collecting a large army, you will, I hope, harass Barabhace's forces, and exact tributes in his territory. We are preparing to join you with a large army, accompanied by many field-pieces.

From Hyder Ali to Doorga Ace Saheb, received on the 22nd ———. (A. D. 1776.)

As desired in the letter from Yeshwunt Rao Sindia and Balajee Buhirow, we have remitted, with the Sowars sent here for the purpose, Rs. 1,00,000 in 28,570 Hoans, each being equivalent to Rs. 3-8-0. This amount will meet the expenses of the army you have collected. On the receipt thereof, you will address us a short letter. You should achieve an exploit commensurate with the army you have mustered. We cannot make out why you did not attack and defeat Ramchundru Gunesh, when he was so near you. If you think you can now attack him with advantage, you should not lose a single moment in doing so; if you do not think so, you should dispatch Yeshwunt Rao with your army to Dharwar, when our united forces can easily defeat the army.* On the 25th of Mohurum, we marched from Puthan to Peshekhan, on our way to

Dharwar. On our meeting Yeshwunt Rao (there), we and he shall jointly endeavour to check and annoy the enemy. We must not procrastinate now. We have addressed a letter to Yeshwunt Rao on the subject. The ambassador Anund Rao will communicate all other particulars to you.

From Hyder Ali to Yeshwunt Rao Sindia, dated 10th Rubeeool Uwul. (*29th April* A. D. 1776.)

We have received your letter, and understood its contents. The ambassador Anund Rao has also conveyed certain news to us. You state that you have collected a large army, and ask money for its expenses. We have accordingly remitted to you Rs. 1,00,000 from Bunkapoor with the Sowars sent here for the purpose. You must have received the sum by this time. We left Putlan with a large force and artillery, and have travelled 40 miles. We are coming to you by rapid marches.

My force marched from their encampment at Hooblee, against Purushram Shakee, who had stationed himself at Oogargola, when my Arabs made a furious onset, and dispersed his army. His camp was also plundered, and three or four hundged horses, twenty or thirty camels, and 2,500 bullocks, carried off to the camp at Hooblee. Though my force there is not very great, Purushram Shakee cannot withstand it. He has fled (to your frontier).

The large army you have collected must not be allowed to remain idle, and thereby entail on us much unnecessary expense. You should, if you can, dislodge Ramchundru Gunesh, and put him to flight. If you do not succeed in this attempt, you had better harass and drive away Purushram Shakee, who, with the remainder of his dispersed army, had marched to Munolee. On our arrival at your place, the necessary measures will be taken in the matter; but in the mean time you should not remain idle with your large force, but endeavour to effect either of the objects hinted above.

From Doorga Aee Saheb to Hyder Ali, dated the 18th Shaban.

We have learned with pleasure from your, and ambassadors Bajee Rao Govind and Abajee Mahadeo's letters, that the affairs of your Zilla have been settled. The papers relating thereto have been dispatched here.

You state that you are coming by rapid marches to this place with a large force, and many field-pieces, and request us to join you with our army, promising to pay its expenses. On the receipt of your letter we ordered our great Sirdars to send to us their Karkoons to receive their (Sirdars') pay. Since the payment of salaries commenced, a great army has collected here. Mahadajee Sindia has left Poorundhur, and encamped near Ruhimutpoor, with the view of invading our territory. He is expected to proceed onwards after the Dusera. We should have a large force here to enable us to oppose and punish him. We have made preparations to send to you Sutojee Bhoslay,

with an army, after making the necessary provision for the protection of this State. He will soon join you. You are aware that to collect and maintain a large force is very expensive. Had some money been remitted to us, the delay that has occurred in sending the troops would have been avoided. Now that the monsoon is over, men are collecting here in great numbers. At such a time a large sum of rupees is absolutely necessary to enable us to achieve great conquests. Should the enemy advance before we are prepared to receive him, we shall be great losers. You have already proposed that Rugoonath Rao Pandit be made Peshwa; now you should acquire the fame of having raised him to that dignity. Yeshwunt Rao Sindia is ordered to communicate to you certain news.

From Yeshwunt Rao Sindia to Hyder Ali, dated Mohurum. (*February* A. D. 1778.)

It is a month since you promised to send a force of 25,000 men, but have not yet done so. Confiding in your promise, we have held out till now, by feigning a disposition to peace. Mahadjee Sindia has been very importunate in his requisition for the settlement of the matter, and his camp is pitched in our immediate neighbourhood. Our Sirdars and sepoys in our fort (of Kolhapoor) have hitherto bravely defended it from the attacks of the enemy. We have held out to this day in anticipation of your promised assistance; but you have not as yet sent it to us. We have learned with satisfaction the contents of the letters on different subjects you have sent with Bajee Rao. We are now placed in very critical circumstances. You ought to take this into consideration, and assist us. Fourteen days have elapsed since Bajee Rao informed us of your intention to dispatch him and your son Tipoo Meea with 3,000 horse, 10,000 foot, and some field-pieces, to Samangur; they must have now reached their destination. You should not hesitate to send us speedy assistance.

From Hyder Ali to Chutrupatee.

When we made ravages in the territory of the Poona Government, you, as our ally, also did so. As a peace with the Poonékur is now being negotiated, we have directed our army to abstain from further hostilities. We hear that your Sirdars, Sutojee Bhoslay and Manojee Sindia, have been making plundering inroads into the provinces of Jumkhundee, Terdal, and other districts belonging to the Poona Government. I need scarcely observe that these proceedings are anything but lawful, seeing that a peace is already under negotiation. If Manojee be at Kolhapoor, you will be pleased to dispatch him to Raghoo Rao Peshwa. You should also order Sutojee Bhoslay not to plunder the territory of the Peshwa, and send him here with his force in accordance with our agreement. Plenipotentiaries for the conclusion of the peace have arrived here from Poona. It is desirable that when we conclude a treaty with the Peshwa you should also do the same, and therefore depute a man entrusted with

powers to discuss the terms to be entered into with the Peshwa on your part. Should you, however, be not inclined to do so, you will be pleased to inform us accordingly. You will learn other particulars of news from the letters sent by Raghoo Witul and Avdhoot Rao, received on the 21st Mohurum 1190.

To Chutrupatee, from Purushram Ramchundru.

Agreeably to your instructions, I have ordered my sepoys to abstain from ravaging the Talookas of Toregul and Kudkole, and other districts in your territory. The Katuks of Bunnoor and Kudkole (belonging to your Government) have been punished for having, in opposition to the advice of your Sirdar, Yeshwunt Rao, behaved disrespectfully towards us. The Thana of Bunnoor was given into the charge of Moorarjee Bhoslay when he was sent here by Luxoomon Rao Sinday, and the affairs of that of Kudkole have been managed under our superintendence.

During the disturbances occasioned by Hyder Ali, Sutojee Bhoslay possessed himself of the Talookas of Munolee and Hookeree. As these Talookas had, in obedience to your orders, been previously farmed out to the Sowkar, I beg you will be pleased to cause them to be restored to him.

To Chutrupatee, from Purushram Ramchundru, dated the 6th Jumadee ool Akhir. (21*st June* A. D. 1779.)

You have deputed ambassadors to this place to negotiate with us the terms of a peace, and of the restoration to you of Munolee and Hookeree. As the districts taken possession of by Sutojee had been already farmed out by your Highness to the Sowkar, we have restored them to him (the Sowkar), in order that he may be enabled to realize the amount he has advanced on account of the farm. Gur Ingluz and other places, which were possessed by the Ghorepuday for a long time, but which were wrested from him by the Samangurkur, have been recovered, and made over to the former. The inhabitants of Akewat having, without your knowledge and consent, made many plundering inroads into Koorundwar, and other places, we have marched against that village. I am very glad to learn that the terms of the ransom of the villages farmed out to the Sowkar are under consideration.

APPENDIX No. 2 TO ANNALS.

From General Wellesley to Shivajee Chutrupatee, dated the 19th May 1803.

Copy of the letter addressed by me to the Toregulkur has been forwarded to you. I hope you will issue strict injunctions to that chief to act in accordance with our wishes. If he does not attend to our orders, it will be necessary to direct General Stuart to enforce the chief's obedience, for the terms we have granted him for (the preservation of) the tranquillity of the country are by no means difficult of observance. One gun, a pair of pistols, and a telescope, are herewith forwarded to you. I understand you are desirous to have such articles : you should accept of them. Received on the 9th Sufur.

From General Wellesley to Shivajee Chutrupatee, dated the 1st August 1803.

I have received your letter of the 11th July (1803), and have also understood the instructions, which, under your Highness' orders, Lingo Punt has verbally communicated to me. I have dispatched Soobrao Ghatgay Surjé Rao for the purpose of laying all particulars before your Highness. Ramroy has brought me certain information that your Highness' Sirdar Sukharam Ghatgay, who has employed several followers, commits depredations in the country about the Krishna. Your Highness must well remember the peace we have established, and the letters that have passed between us. I hope that the tranquillity which is prevalent in the country may last long. Your Highness should therefore see that our people going to and from Poona are not disturbed by the Ghatgay. You will, I hope, give all attention to this. As desired by you, we have written to Bombay for a saddle, and some gunpowder, and shall send them to you immediately on their receipt. Received on the 5th Jumadee ool Akhir.

From General Wellesley to Shivajee Chutrupatee, dated the 15th October 1803.

The forces of the Tuloorkur Polygar have made inroads into the territory, and assaulted the town of Moorgor, and the fort of Munolee. Azum Shidojee Rao Naik, Nimbalkur of Nepanee, has informed me of your having assisted the Polygar on this occasion. Indeed, without your aid he never would have ventured on the aggressions. The Nimbalkur is a servant of the Peshwa, and is with our forces as his ambassador, which circumstance is also known to your Highness. I have often requested your Highness not to disturb the territories of the Sirdars serving with the English forces, but to write to

me on the subject of complaint against any of them, when justice shall be done to all parties. This your Highness will recollect. I now repeat my warning, that no one must commit ravages in the territories of any of the Sirdars, while serving with the British forces, and that whoever dares do so shall be punished as an aggressor upon the Company's territory. As your Highness has been our ancient friend, and as there is no difference between us, I have brought the above to your Highness' notice, and feel confident that your Highness will soon put a stop to such evil practices. As it was necessary to do so, I have written to Mr. Campbell, to protect the territory of the Nepaneekur. I hear that the Tuloorkur Polygar has committed inroads into the principality of Kitoor also, and I request, therefore, that Kitoor also be exempted from similar depredations. Received on the 8th Rujub.

From General Wellesley, dated the 27th October 1803.

A division of our army has captured the fort of Asseergur, and the Bengal forces the cities of Delhi, Aligur, and other places. The latter also engaged and defeated the armies of Sindia in Hindustan, capturing all the ammunition, and 68 pieces of artillery. M. Perron, the commander on the side of Sindia, has surrendered himself, with all the Frenchmen under him. This officer fought bravely against the English for Sindia. But what he has suffered is sufficient, and he has met with his deserts. This information will gratify your Highness, who is our friend and ally.

From General Wellesley to Shivajee Chutrupatee, dated the 16th January 1804.

A few days ago I addressed a letter to your Highness, intimating that a portion of the Company's forces marched on the 29th November 1803 against the armies of Maharaj Raghojee Bhoslay Sena Saheb Soobha, and of Alija Dowlut Rao Sindia Bahadoor, and gave them a complete defeat, capturing all their cannon. On the 15th December following, the fort of Goyulgur was stormed and taken. Treaties of peace were concluded on the 17th and 30th idem with the Bhoslay and Sindia respectively, the terms of which are honorable to all the parties concerned. I beg to congratulate your Highness on the tranquillity that is thus secured in all parts, both of the Deccan and India. I beg to state for your information, that after deputing ambassadors to both the Sirdars, we shall proceed towards the Deccan with our forces. Received on the 9th Shuwal.

From General Wellesley to Shivajee Chutrupatee, dated the 13th March 1804.

When we came to the Deccan, after the conclusion of treaties with Raja Sena Saheb Soobha, and Maharaj Dowlut Rao Alija Bahadoor, several rebellious people remained at large, committing ravages in the country. We put

down and dispersed these marauders, which circumstance has doubtless come to your knowledge. Among the rebels we noticed Wishwas Rao Ghatgay, Mala Dada, and others. Dowlut Rao Sindia wrote to inform them that he had concluded a treaty with the Company, and directed that they should not commit any further depredation in the territory, but join his army, which had encamped at Burhanpoor. But in opposition to Sindia's orders, and to our remonstrances, they did not join him, though sufficient time was allowed for so doing. We therefore fell upon them, and dispersed them in every direction. At the time we attacked the rebels, the Bukshee, as well as the army of Surjé Rao Ghatgay, the brother of Wishwas Rao, was with them. We conclude that Surjé Rao was at the Court of the Peshwa, and that his Bukshee and army, joining Wishwas Rao, fought against us. Wishwas Rao afterwards fled to Kolhapoor, and his brother Surjédar also went to that place, *viâ* Waee. I am aware of the relationship existing between your Highness and these men. Neither the Company nor I wish your Highness to refuse protection to persons of good conduct. I do not therefore ask your Highness to deliver them up to me, though we should not be acting wrong in making that request. But since your Highness has afforded them protection, you are warned that you shall be held responsible for any acts prejudicial to the Company they may commit hereafter. If they assemble forces, and further disturb the peace of the country, satisfaction shall be demanded of your Highness. I state this for your information, with reference to the friendship that subsists between us. The ravages which have been lately committed in the Deccan and Hindustan have been already unbearable, and it has been agreed that a general peace must be established, and this the Company will not suffer any one to disturb with impunity. Received on the 11th Zilhuj.

EXTRACTS FROM BRIEF NOTES

RELATIVE TO

KOLHAPOOR AND ITS DEPENDENT JAGEERDARS.

BY

MAJOR G. MALCOLM,

ACTING POLITICAL SUPERINTENDENT AT KOLHAPOOR.

Submitted to Government on the 3rd July 1854.

EDITED BY R. HUGHES THOMAS, ASSISTANT SECRETARY, POLITICAL DEPARTMENT.

Extracts from Brief-Notes by Major G. MALCOLM, *Acting Political Superintendent at Kolhapoor, containing information on the following points connected with that State and its dependent Jageerdars, compiled from the foregoing Statistical Report on Kolhapoor by* Major GRAHAM, *and from other sources.*

I. Name, title, and age of chief.
II. Usual place of residence.
III. Names and ages of legitimate male issue, and of the principal persons of the Court.
IV. Whether tributary or not; if so, to whom, and annual amount of tribute.
V. Estimated gross annual revenue.
VI. Boundaries of territory, and estimated area in square miles.
VII. Prevailing nature of the soil, usual means of irrigation, and general features of the country.
VIII. Natural and industrial resources.
IX. Routes, approaches, and means of communication by land and water.
X. Climate, and average range of thermometer.
XI. Average annual fall of rain.
XII. Estimated population.
XIII. Religion, language, tribes, and castes.
XIV. Brief notice of the mode in which civil and criminal justice are administered.
XV. Nature of punishments awarded for criminal offences.
XVI. Educational measures.
XVII. Progress of vaccination.
XVIII. Prevalent diseases.

KOLHAPOOR.

Name, Title, and Age of Chief.

I. The young Prince of Kolhapoor, named Baba Saheb, and styled Shreemunt Maharaj Chutruputee, is about twenty-three years of age.

Usual place of Residence.

II. He resides at Kolhapoor, in his palace, which is situated in the centre of the town.

Names and Ages of Legitimate Male Issue, and of the principal persons of the Court.

III. He has no male issue. The principal persons of his Court are as follows :—

The Raja's half brother Chipna Saheb Maharaj, twenty-three years of age.

The Punt Pruteenidhee Krishna Rao Amroot, or Raja's Deputy, Chief of Vishalgur, one of the ancient eight ministers of state (Ashta Prudhans), thirty years of age.

The Punt Amatya, or Minister of Finance (one of the Ashta Prudhans), Moreshwur Rao, Chief of Bowra, fourteen years of age.

The Senaputee or Commander in Chief (one of the Ashta Prudhans), Ramchundru Rao Ghorepuday Senaputee, Chief of Kapsee, thirty-six years of age.

Soobhan Rao bin Luxoomon Rao Senakhaskhel, Chief of Toregul, twenty-four years of age.

Jysing Rao bin Sukharam Rao, *alias* Hindoo Rao Baba Saheb Ghatgay Surjérao Wujarut Mab, Chief of Kagul, sixty-five years of age. This chief resides in Hindustan, where he enjoys a pension.

Rutajee Rao bin Oodajee Rao, *alias* Rao Saheb Chowan Himmut Bahadoor, fifty years of age.

Hunmunt Rao bin Sooltan Rao, *alias* Rao Saheb Nimbalkur Surlushkur, fifty years of age.

The Chief of Inchulkuranjee, just deceased without an heir, although a dependent chief with a large revenue, has no fixed station in the Court of Kolhapoor, and would wish to be considered independent of the Durbar.

Besides the above, there are about ninety persons, who hold seats in Court by virtue of their rank as relations of the Raja, and Mankurees of the State. The Raja, however, holds no Court. The titles of the different chiefs belong to days gone by, giving them no places as advisers to the present Raja.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. The Kolhapoor State is not tributary. It remained an integral part of the Muratha empire until the treaty of 1729 between Sumbhajee and Shao, grandsons of the great Shivajee, when the former was forced to accept Kolhapoor as an independent sovereignty. The State is still represented in his descendant.

V. The estimated gross annual revenue of Kolhapoor amounts to about Rs. 10,00,000, of which Rs. 6,00,000 is Khalsa, and Rs. 4,00,000 the revenue of dependent Jageers.

Estimated gross Annual Revenue.

VI. Although the districts of Toregul and Raybaug lie beyond the natural boundary of the State, and some of the villages of the dependent Jageers of Bowra and Vishalgur, with the village of Malwan, and the lands of Bhuratgur, are situate below the Ghauts, the State may be defined as bounded on the north by the river Warna, separating it from the Satara territory; on the south by the Belgaum Collectorate; on the east by the Belgaum Collectorate and the Krishna, the latter separating it from the Putwurdhun estates of Sanglee and Koorundwar; and on the west by the Western Ghauts, which separate it from the Ratnageeree Collectorate and the Waree State.

Boundaries of Territory, and estimated Area in Square Miles.

The greatest extent of the principality from north to south is 80 miles, and from east to west 68 miles, and the total area, including that of all its dependencies, may be laid down at 3,184 square miles.

VII. For detailed information under this head, the reader is referred to pages 9 and 10 of Major Graham's Report.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

The principality consists of a succession of vale and mountain, running, generally in parallel lines, eastward from the great Sahyadree range, which forms the western boundary of the State.

The eastern and more fertile portion, though greatly destitute of timber, with the exception of mango and babool trees, is covered in the season with fine crops of jowaree, wheat, and tobacco. This tract comprises the mouths of the different valleys into which the country is divided by the rivers Warna, Panchgunga, Doodgunga, and Hurnkasee, together with a part of the great level Deccan plain through which these tributary streams continue their course to join the river Krishna.

The great valleys of Kolhapoor, which are slightly undulating, are separated from each other by bare continuous ridges of broken table-land, running in low spurs, at an elevation of about 950 feet above the level of the plain. These are again intersected by numerous small tributary nullas, leading into the river, which runs in the centre of each valley.

The banks of the rivers are plentifully studded with green babool trees, and the valley itself is dotted with villages, the sites of which, about three miles apart from each other, are easily distinguished by the luxuriance of the vegetation, and the large trees in their immediate vicinity.

From the village as a centre, the cultivation extends around, gradually decreasing in value from the rich sugar and garden land near the walls to the poor crops of Sawa, which are planted on the confines of the neighbouring heights, and to the very verge of the small strip of jungle which generally separates the localities.

The valleys are several miles in breadth, well cultivated, and bounded by eminences, many of fantastic shape, but principally conical, and whose summits have been in many instances converted into strongholds.

The course of the rivers, as they enter the hilly country, becomes more rapid and tortuous; the hills also rise more abrupt, and become covered with wood, increasing in size from the babool to the towering jack-tree.

The country in general is wild and picturesque, and the vegetation most luxuriant.

Natural and Industrial Resources.

VIII. Kolhapoor is, strictly speaking, an agricultural country, and all the Indian grains, and most of the fruits and vegetables, are raised in the principality.

The principal productions of the country are rice, cotton, sugar-cane, wool, butter, ghee, honey, wax, gums, coloured earth, iron, hides, horns, timber, medicinal plants, farm stock, &c.

Each in its kind is good, though other districts, not so generally fertile, may surpass it in any particular produce. Its rice, tobacco, and goor, however, hold a high place among the products in the Deccan, and a large proportion of the two last is exported to the Konkun and towards Poona.

A fine description of basaltic trap, which takes a high polish, and is much prized on account of its beauty, is found in the hill of Joteeba, about nine miles from Kolhapoor: it is well adapted for ornamental building, and has been used in several instances in this state.

The manufactures of Kolhapoor are confined to coarse cotton cloth, woollen cumblees, numdas, goor and sugar, oil, paper, snuff, liquor, perfumes, baskets and mats, carpets, goonpats, cotton thread, pottery, glass and lac ornaments, charcoal, leather, and iron. Various roots, which grow spontaneously among the Ghauts, are used as food by the inhabitants, and its drugs and medicinal substances are held in much esteem by the Natives of the Deccan.

For a detailed statement of the quantity, value, and net profit of the manufactures annually prepared in the Kolhapoor territory, the reader is referred to page 252 of Major Graham's Report.

Routes, Approaches, and Means of Communication by Land and Water.

IX. For information under this head, the reader is referred to pages 275 to 278 of Major Graham's Report.

Climate, and average Range of Thermometer.

X. The climate of Kolhapoor is temperate, like that of the other portions of the Deccan.

Towards the Western Ghauts, which are covered with wood, and more thoroughly saturated during the monsoon, the air is always cooler than in the plains, where, during the months of April, May, and June, hot, suffocating easterly winds prevail. The entire district, however, is partially under the influence of a sea-breeze, and heavy fogs frequently hang over villages and rivers during the cold season.

The subjoined is a statement showing the average range of thermometer for the last seven years :—

Year.	Minimum.	Maximum.
In 1847.. ..	71°	78°
In 1848.. ..	68	81
In 1849.. ..	67	85
In 1850	69	84
In 1851.. ..	70	86
In 1852.. ..	66	77
In 1853.. ..	72	83

Average Annual Fall of Rain.

XI. The average annual fall of rain for the years 1847 to 1851 is estimated at 30 inches 18 cents.

Estimated Population.

XII. The entire population of the principality, including its dependent Jageers, was, in 1853, 546,156, and that of the city of Kolhapoor, with Khalsa possessions, amounts to 356,219 souls. Of these 10,000 are Hindoos, and 24,046 Mahomedans; 276,456 belong to the agricultural class, and the remaining 269,700 may be divided under the heads enumerated at pages 140 and 141 of Major Graham's Report.

Religion, Language, Tribes, and Castes.

XIII. The prevalent religions are the Hindoo and Mahomedan. There are also about 50,000 Jains, who, although Hindoos, consider their religion as very distinct.

Murathee and Canarese are the languages chiefly spoken throughout the principality, the former in the northern and central districts, and the latter in those to the southward, adjoining the Collectorate of Belgaum. Guzerathee and Marwaree are used among the Bunias and merchants, and a knowledge of Sanscrit and Persian is retained among a few of the learned Brahmins and Moslems. The predatory classes,—Mangs, Ramoosees, &c.—have a peculiar language of their own. The Beldars also possess a language of their own, and some of the traders possess a peculiar jargon, only understood by the craft, called Nund Basha.

There is no recognized division of tribes, as belonging to particular districts of India.

The Hindoos are all Muthathas, and the Mussulmans have been resident for many generations, having come into the country with the first Mahomedan conquerors of India.

The following list will show the different castes, belonging to the different sects of religion :—

Bramin.—Bramin, Suwasee, Shenvee, Goluk, Panaree, and Gowd Bramins.

Shoodra.—Télee, Utaree, Bhat, Beldar, Wasoodeo, Wud, Kokunee, Goozur, Komtee, Marwaree, Lingayet, Rungaree, Hajam, Dowree, Simpee, Sonar, Tambut, Goorow, Jain, Kuruzgur, Kasar, Muratha, Koonbee,

Jingur, Pureet, Khatik, Sootar, Koombhar, Wajuntree, Dhungur, Salee, Kolee, Bhoee, Sungur, Neelaree, Ravol, Boorood, Kostee Gowndee, Pathroot, Byragee Lohar, Choodboodé Lonoree, and Gowlee.

Atishoodra.—Chambar, Bhungee, Mahar, Dher, Holar, Mang, and Kaikaree.

Mahomedans.—Syud, Mogul, Puthan, and Sheik.

Brief notice of the Mode in which Civil and Criminal Justice are administered.

XIV. Civil Courts have been established, and business is carried on, and decrees are executed in the usual manner, in accordance with the spirit of the Bombay Code of Regulations, by distraints of property, with the exception of houses, and the implements of husbandry and trade.

Personal restraint, however, has not been introduced for debt, and generally, as the transactions occurred under a very different system of rule, attention in all settlements is paid to the previous custom and usage of the country.

Private arbitration is also encouraged in every possible manner, and cheap justice can be now obtained by the most humble individual in the land.

Criminal justice is also carried on in accordance with the spirit of the Regulations, and the higher court of criminal justice for Kolhapoor is presided over by the Political Superintendent, who is assisted by assessors.

The court takes cognizance of all offences beyond the jurisdiction of the Nayadhish, or deserving a higher punishment than imprisonment with hard labour for three years. Sentences passed by the high court beyond imprisonment with hard labour for seven years are subject to the confirmation of Government.

Nature of Punishments awarded for Criminal Offences.

XV. The nature of punishments awarded for criminal offences in Kolhapoor are quite similar to those inflicted in the Honorable Company's territory, namely flogging, fine, imprisonment with and without hard labour, transportation beyond seas, and death.

Educational Measures.

XVI. Besides one English and one Murathee school in the capital, Government institutions have been established at each of the principal towns of the districts. They are periodically visited by an inspector, and the surveillance is entrusted to the master of the English school at Kolhapoor. A tuition fee of 1 anna per month is exacted in these vernacular schools, and in the English school the fee varies from 8 annas to 1 rupee.

A Hindustanee and Persian school has lately been established in the city by Government. There are also private schools, whose masters receive their allowance in fees from the boys.

The salary thus realized is very poor, generally not more than Rs. 4 or Rs. 5 per mensem. The course of instruction consists in a tolerable knowledge of reading and writing Murathee in the Balbodh and Modee characters, and of practical arithmetic.

The total number of boys and girls receiving education throughout the principality in Government and private schools is 2,631, and calculating the children at 10 per cent. of the whole population, this will show that 5 per cent. are receiving instruction.

The annexed tables show the number of Government and private schools established in the Kolhapoor territory, and the various particulars connected with them.

Progress of Vaccination.

XVII. The progress of vaccination in the Kolhapoor territory has hitherto been remarkably rapid, under the able and zealous management of Dr. Broughton, Civil Surgeon. The following return shows the number of individuals vaccinated from 1849 to 1853 :—

In 1849	897	individuals.
In 1850	1,290	„
In 1851	1,696	„
In 1852	1,783	„
In 1853	1,277	„

Prevalent Diseases.

XVIII. The prevalent diseases in the Kolhapoor country are intermittent fever, dysentery, the varied forms in which parasitical worms appear, and skin diseases. Small-pox and cholera have hitherto swept away so large a proportion of the inhabitants of this State, that other diseases have shown themselves more rare than they may possibly do hereafter, when the above epidemics are rendered less destructive, by the introduction of sanitary measures and vaccination.

Statement of the Government English School and Vernacular Schools in the Kolhapur Principality

Return showing the Number, &c. of Private Independent Schools throughout the Kolhapoor Territory, together with the Number of Pupils attending them.

Number.	Names of Petas, &c.	Population of the Principality.	Number of Schools.	Caste of the Pupils.														Total No. of Pupils.
				Bramin.	Shenvee.	Goluk.	Panaree.	Goozur.	Wanee.	Jain.	Sonar.	Simpee.	Kasar.	Shoodra.	Jingur.	Purbhoo.	Musulman.	
1	*Town and suburbs of Kolhapoor*	546,150	24	157	1	..	5	1	23	30	6	34	6	141	4	7	46	461
2	Peta Kurweer		15	36	..	..	1	4	14	19	9	..	..	57	..	..	..	140
3	Ditto Punala		15	46	..	..	..	..	30	2	1	32	6	56	..	..	2	175
4	Ditto Alte..		12	26	5	2	..	3	36	36	5	10	2	39	1	..	3	168
5	Ditto Sherole		24	80	..	..	..	3	25	102	13	8	1	41	..	..	33	306
6	Ditto Gur Ingluz		18	83	11	..	2	1	115	10	4	..	..	56	..	..	3	285
7	Ditto Bhoodurgur.. ..		6	18	6	..	..	..	9	17	7	6	..	21	..	..	1	85
8	Suwusthan Vishalgur ..		1	4	..	..	..	..	2	..	4	14	..	6	..	..	..	30
9	Ditto Bowra.. ..		1	13	3	..	..	..	7	..	2	..	..	4	1	..	..	30
10	Ditto Kagul.. ..		6	28	7	..	..	2	16	33	7	8	..	47	..	..	..	148
11	Boys' school supported by the American Mission, in Kolhapoor and its suburbs.	..	5	14	13	..	13	1	46	15	10	34	..	133	1	..	12	292
12	Female school in the town of Kolhapoor, supported by the American Mission.	..	1	..	..	..	..	..	..	..	..	..	..	31	..	..	..	31
	Total	..	128	505	46	2	21	15	323	264	68	146	15	632	7	7	100	2,151

ADDENDA.

The Kolhapoor State was an integral part of the Muratha empire, until the Treaty of 1729, between Sumbhajee and Shao, grandsons of the great Shivajee, when the former accepted Kolhapoor as a distinct and independent sovereignty. It is still represented in the descendants of Raja Ram, the younger son of the great Shivajee.

The earliest notice of British connexion with the State is in 1765, when, owing to the prevalence of piracy, the fort of Malwan was taken possession of.

First Treaty, of 1766.

The first treaty was entered into in 1766. A debt of upwards of Rs. 7,00,000 was acknowledged by the then Queen, Jeeja Baee, and on payment of the first instalment the fort of Malwan was restored.

Second Treaty, of 1792.

The renewed piracies rendered a second treaty necessary in 1792, when compensation for losses sustained by our merchants, and a factory to be established in Malwan until the several claims were discharged, was agreed to on the part of the Kolhapoor State.

Third Treaty, of 1812.

The third treaty, in 1812, arranged for the settlement of the differences between the Peshwa and the Kolhapoor State, chiefly arising from the disputed claims to Chikoree and Munolee, now in the Belgaum Collectorate. It also provided for the security of our trade against the continued piracies of the subjects of this State, by ceding to us the fort and island of Malwan in perpetuity. In consideration of this cession, we guaranteed its territories from foreign aggression, while the State agreed to undertake no further hostility against any foreign State without our consent.

Fourth Treaty, of 1826.

By the fourth treaty, in 1826, the Kolhapoor State engaged to reduce its army, and to attend to the advice of the British Government with regard to all measures affecting public tranquillity. We interfered in behalf of the lands and rights of the Waree State, and other petty Jageerdars, and the right of the Kolhapoor State was fully acknowledged to the districts of Chikoree and Munolee, the Raja engaging to respect the rights of the Zumindars and Wutandars of those districts.

Fifth Treaty, of 1829.

The last treaty, in 1829, was rendered necessary by the infringement of Article II. of the treaty of 1826, wherein His Highness engaged to reduce his army to the peace establishment, and never to raise or assemble such a force as should be likely to endanger the public tranquillity within or without his dominions, unless with the previous

consent of the British Government. The Kolhapoor State engaged to reduce its military force to 400 horse, and 800 infantry, and as the Raja had failed in his engagement to respect the rights of the Inamdars and Watundars in the ceded districts of Chikoree and Munolee, these districts were restored to us. The rights and privileges of other petty Jageers, which in the general disarrangement had also been interfered with, were again guaranteed to them, and lands transferred for the liquidation of the different claims. This treaty also gave us the right of appointing a minister, and of placing British garrisons in the forts of Kolhapoor and Punala, the State engaging to pay their expenses.

The reign of Bawa Saheb, from 1821 to 1838, was conducted with a marked disregard to the wishes of the British Government, and a total want of internal tranquillity.

Our relations from that time are fully entered into in a dispatch from the Honorable the Court of Directors, dated 17th September 1845, to the Bombay Government, of which most of the following is a summary :—

Interference with the internal administration of Kolhapoor commenced on the death of Bawa Saheb, which occurred in November 1838, when it became the duty of the British Government to make arrangements for the government of that country during the minority of the present Raja.

The treaty of 1829 had given us the right of appointing a minister, but it was considered preferable to give support to the administration which might be acceptable to the persons of greatest influence in the State itself. The Sirdars of Kolhapoor had then mostly attached themselves either to the present Raja's late mother Tara Baee, or to the Dewan Saheb, widow of a previous Raja.

Attempts were made to form administrations under both these rival parties, but both proved equal failures; and the Bombay Government were convinced that it was necessary to appoint as chief manager a person wholly independant of the Durbar of Kolhapoor.

On the recommendation of Mr. Townsend, Political Agent Southern Muratha Country, Dajee Krishna Pundit, a servant of the British Government, and Dufturdar of Dharwar, was placed at the head of the regency. With him were first associated a member of the preceding ministry, and the Government Akburnavees, but both were eventually suspended, and Dajee was left sole minister.

This officer commenced his functions on the 5th April 1844, and on the 22nd July 1844 the first manifestation took place of armed opposition to his administration, by the Gurkurees, or hereditary garrison of the fort of Bhoodurgur, shutting the gates against the Mamlutdar. The insurrection soon became general, insomuch that before the military operations brought it to an end there were strong reasons for believing that there was not a single person of any note connected with the Kolhapoor State who would not be found more or less implicated.

"Such a display of hostility," the Court remarks, "cannot, in our opinion, be

insurrection of disaffected subjects against the Kolhapoor Government, and a general rising of the Kolhapoor State against the British power."

The British Government had by its conduct given no cause for such hostility: it had attempted no fundamental alteration of existing institutions; its object had been to correct gross abuses, and to secure the better working of the machinery of government.

It is probable that the measure of reducing the number of Mamlutdars, and enlarging their districts, alarmed the Gurkurees, who commenced the insurrection. They feared that their rights would be interfered with; and their suspicions were worked upon by the disaffected in Kolhapoor, while the protracted military operations served to encourage the hopes of all.

The military operations to quell the insurrection occupied about five months, and the expenses therein incurred raised the debt of the State to the British Government to upwards of Rs. 15,00,000, of which about Rs. 6,00,000 have been paid off.

The young prince, then in his minority, was not considered to have been so implicated as to have forfeited his claim to the substantial powers of a ruler in case he should hereafter be deemed capable of governing worthily.

It was resolved that the administration should be carried on by a British Superintendent in the name of the Raja, until order should be established in the country, and in the finances; but without any positive pledge being given to the Raja, who is given to understand that his ever being permitted to undertake the administration will depend on the opinion entertained of his character, disposition, and capacity to govern.

Under this system, Dajee Krishna Pundit, who came out of the investigations upon the insurrection with unblemished character, is continued as minister.

Notwithstanding the many chiefs implicated in the disturbances, only two Sirdars were severely punished, their estates confiscated, and themselves confined for life. They have both since died. With these exceptions, an act of amnesty placed all the Jageerdars and feudatories in their former position.

The forts have been dismantled, and the Gurkurees, retaining most of their privileges, have been made useful as local police. A large body of Seebundees, and 230 Bargeer horse, the remains of the old military force, conduct the police duties of the town and districts. The Kolhapoor infantry, under a second in command and adjutant, was intended to absorb the Gurkurees, but few if any of them would take service in the corps, which is composed of men from different parts of India, though chiefly of this State. It is well drilled, and in a good state of discipline.

The revenues of the Kolhapoor State, about Rs. 6,00,000, leave only about Rs. 30,000 balance to liquidate the debt due to the British Government.

The young prince, now about twenty-three years of age, takes no share in the administration, but receives an annual allowance of Rs. 80,000 for his own maintenance, and that of the different members of his family. He was married in 1847 to the daughter of a Satara Jageerdar, and has now gone to Baroda to be married to the Gaikwar's eldest daughter, who brings with her a dowry of about Rs. 4,00,000. He speaks, reads, and writes English tolerably, is pleasing and mild in his manner, and steady in his habits.

The younger prince, his half brother, is about twenty-three years old, and was married, in 1847, to the daughter of Nursing Rao Sinday, the late Sirdar of Nesree.

The affairs of the State are conducted by a minister, who is also chief revenue officer. The civil court is conducted by a Sudder Ameen and two Moonsiffs, and the criminal court by a Nayadhish, one Kotwal, and six Mamlutdars, who are also collectors of revenue in the districts. All are superintended by the Political Superintendent, who exercises an appellate jurisdiction over their decisions, and tries original civil suits when the amount of claim is upwards of Rs. 10,000.

Within the sphere of this political superintendency there are about 100 principalities, yielding an annual revenue of Rs. 4,20,274, but no one is wholly independent of the Kolhapoor State.

The Suwusthans of Inchulkurunjee, Bowra, and Vishalgur, with three other smaller Jageers, are held by minors, and their revenues, amounting to about Rs. 3,00,000, are more particularly superintended.

The whole have been divided into two classes, and powers of civil and criminal jurisdiction have been since 1848 conferred on all belonging to the 1st class, who were entitled by their rank or possessions to exercise them, under a monthly inspection by the Political Superintendent, to whom also an appeal is freely allowed in all cases.

The principality of Inchulkurunjée has been desirous to prove itself independent of Kolhapoor, but Government have not allowed its right to do so, though a direct corespondence through the Superintendent has been permitted.

With this exception, in which a superintendence, though direct, is equally particular, the Political Superintendent exercises a surveillance over all through the Durbar, receiving appeals and petitions from their subjects, while points of succession, adoptions, and Nuzuranas, &c. are conducted through the same channel, and decided either by Government, or by the Superintendent, as circumstances may require.

The principalities may be further classified—

6 whose lands were originally granted as ministers of state.
11 relations of His Highness the Raja.
79 Sirdars, Mootaliks, &c.

JAGEERDARS DEPENDENT ON THE KOLHAPOOR STATE.

VISHALGUR.

Name, Title, and Age of Chief.

I. The name of the present Chief of Vishalgur is Krishna Rao, who is the fifteenth of a line of chiefs who, during a course of 194 years, have held the Jageer. This estate was created in the year 1660 by the great Shivajee. On the separation of the Satara State in 1729, this Jageer was continued on Sunud to Junardhun Punt, by Shivajee the first Prince of Kolhapoor.

The title of this chief is Pruteenidhee, or the Raja's deputy, one of the eight Prudhans of the Muratha rule. The present incumbent succeeded to the estate in 1848, and his age is twenty years.

Usual Place of Residence.

II. The usual place of residence of this chief is Mulkapoor, which is a small town situated on the river Shalee, and selected as a more healthy and agreeable location for the Court than the confined fortress which, until the year 1844, when the fortifications were destroyed, continued to be the head quarters of the Pruteenidhee.

Names and Ages of legitimate Male Issue, and of the principal persons of the Court.

III. The Chief has no legitimate male issue, and there are no persons of any note belonging to his Court.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. The Chief of Vishalgur, as the feudatory of Kolhapoor, pays an annual tribute of Rs. 6,455-5-8 to the parent State.

Estimated gross Annual Revenue.

V. The estimated gross annual revenue of the estate amounts to Rs. 72,765-14-2.

Boundaries of Territory, and estimated Area in Square Miles.

VI. Its western boundary may be called the Western Ghauts, which also embrace it on the south. The Warna separates it from the Satara territory on the north, while to the east it is bounded by the Kolhapoor State.

The lands of this estate below the Ghauts have been transferred to the Ratnageeree Collectorate, which pays two-thirds of its collections to the Vishalgur estate, reserving the rest as tribute to the British Government, on account of its implication in the rebellion.

Its extent from the river Warna, southward is about 36 miles, and from the Ghauts eastward about 20 miles, and its total area may be laid down at about 600 square miles.

VII. The chief soil is red. There is a considerable quantity of rice soil, but not much black or Mulee, and the soil of the whole estate is not considered rich.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

Irrigation is very partially resorted to by means of moats from wells, and the rivers.

The chief dependence is upon the annual rains, which never totally fail.

The estate, being situate on and near the Ghauts, is well wooded and hilly, and three rivers intersect it from west to east. Mulkapoor contains about 2,200 persons, and there are about 30 villages in the estate above the Ghauts, now the only portion considered as exclusively belonging to Vishalgur.

VIII. The productions of the country consist chiefly of rice, and the usual varieties of grain grown in a hilly country, possessing a moist climate, though not in sufficient quantity for the demand. Oil, wood, flax, wool, ghee, honey, and iron are produced in considerable quantities, and large flocks of sheep are pastured among the hills. A sufficient quantity of cumblees and common cotton cloth are manufactured for home consumption, but there is no export trade in manufactures.

Natural and Industrial Resources.

The finer descriptions of rice are all exported, and common grain largely imported instead. The exports further consist of ghee, honey, turmeric, duhee (curds), sheep, wood, and wax, and the imports of dried fruits, sugar, and condiments, cloth, metals, salt, and brass pots, forming a total of imports amounting to Rs. 1,13,963, against exports Rs. 76,425.

IX. There is no water communication. A road has been constructed, at the rate of Rs. 100 per mile, about eleven miles, over rocky and red soil, and seven miles over black, from Kolhapoor and Mulkapoor, where a bridge over the united waters of the Shalee and Kurwee, at a cost of Rs. 4,000, has been nearly finished. It is good for wheeled carriages, except during the monsoon. This is proposed to be carried on to the Amba Ghaut, by which there is a bullock road into the Konkun. The cross-roads are bridle and foot-paths.

Routes, Approaches, and Means of Communication by Land and Water.

X. The climate of the country generally is unhealthy, from the excessive cold and wind, as well as from want of good water. The average range of thermometer has not been registered.

Climate, and average Range of Thermometer.

XI. The average annual fall of rain from 1849 to 1853 inclusive is 65 inches, according to the following return, obtained from Dr. Broughton:—

Average Annual Fall of Rain.

		Ins.	Cts.
For the year	1849	77	..
Ditto	1850	46	..
Ditto	1851	61	50
Ditto	1852	63	75
Ditto	1853	74	50

Religion, Language, Tribes, and Castes.

poor, applies to this estate. The people are chiefly Murathas.

Brief notice of the Mode in which Civil and Criminal Justice are administered.

XIV. The civil and criminal administration of the country is conducted, under the Chief, who is a minor, by a Government Karbharee, in accordance with the spirit of the Bombay Regulations.

Nature of Punishments awarded for Criminal Offences.

XV. The punishments are those permitted by the British Government, and these, owing to the minority of the chief, the Karbharee is authorised to award for criminal offences, viz. three months' imprisonment, with or without hard labour, fine to the extent of Rs. 50, &c. Such cases as are beyond the jurisdiction of the Karbharee are committed for trial to the Nayadhish of Kolhapoor.

Educational Measures.

XVI. Since the introduction of British superintendency in Kolhapoor, a Government vernacular institution has been established at Mulkapoor, under a schoolmaster, who receives a salary of Rs. 12 per mensem. It is periodically visited by an inspector. The subjects of education are literature, history of England and Maharashtra, geography, grammar, geometry, arithmetic, and algebra. The number of boys of different castes attending this institution is 64, and a tuition fee of 1 anna per month is exacted. There are besides some schools throughout the country, established by private individuals, whose acquirements are very limited, and do not embrace the higher branches of science or literature. They are generally Bramins, and their emoluments, which rarely exceed Rs. 4-8-0 per mensem, are dependent on periodical presents of money and grain, and on the monthly fee taken from the boys, which varies from 2 to 8 annas.

Progress of Vaccination.

XVII. The progress of vaccination in the country of Vishalgur has hitherto been satisfactory, as proved from the following return :—

In 1850	44
In 1851	414
In 1852	1,185
In 1853	1,192

Prevalent Diseases.

XVIII. The prevalent disease is intermittent fever, and occasionally typhus.

BOWRA.

I. The name of the present Chief of Bowra is Moreshwur Rao, who holds the Jageer under the title of Punt Amatya, or minister of finance, one of the eight Prudhans of the Muratha rule. He is sixteen years of age, and succeeded to the estate in 1851.

Name, Title, and Age of Chief.

This Jageer, with the office of Punt Amatya or minister of finance, was originally conferred by the great Shivajee on Niloo Sondeo, in the year 1660. In the year 1732, it was continued by Shivajee I. of Kolhapoor to Ramchundru Nilkunt.

Usual Place of Residence.

II. The usual place of residence of this chief is Bowra, which is situate at the distance of 42 miles from Kolhapoor to the north-west.

Names and Ages of legitimate Male Issue, and principal persons of the Court.

III. The young chief has no legitimate male issue, and there are no persons of any distinction attached to his Court.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. The chief is the feudatory Jageerdar of the Kolhapoor State, and pays an annual tribute of Rs. 3,656-13-2.

Estimated gross Annual Revenue.

V. The estimated gross annual revenue of the Bowra estate amounts to Rs. 46,446-12-0.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The country below the Ghauts stretches partly to the sea, but may be defined as bounded by Malwan and Viziadroog, and above the Ghauts by the villages belonging to the districts of Punala to the north, Kolhapoor to the east, and Bhoodurgur to the south.

The estimated extent of the country above the Ghauts is 20 by 12 miles, and below the Ghauts 32 by 12 miles, and the total area may be thus estimated at 600 square miles.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. The prevailing soil is red, of which a large proportion is rice soil. There is not much black or Mulee, and the general nature of the soil of the estate is poor.

Irrigation is little resorted to, though both river and well water is conducted to the fields by the moat. Below the Ghauts the river and rivulet waters are in greater request, and the Persian wheel is used. The main dependence, however, is on the rain, which in the season seldom fails.

The estate is hilly, and well-wooded above the Ghauts. Four considerable streams, whose beds are never dry, flow from the Ghauts eastward, while two intersect the lands below the Ghauts, which are plain and well wooded.

VIII. The productions of the country are similar to those of the adjoining districts of Vishalgur, the exports exceeding the imports. The former consist of wood, molasses, ghee, hirdey, gall-nuts, and rice, whilst rice and common grain, cotton, tobacco, sugar, and dried fruits, form the great articles of import.

Natural and Industrial Resources.

IX. The only water communication existing is from the port of Viziadroog to the village of Pombhoorlé on the coast. A scarped road runs from Kolhapoor to Bowra, constructed at a cost of Rs. 50 per mile (26 miles over rocky and red soil and 10 over black), and fit for wheeled carriages, except in the monsoon. This road continues a bridle one down the Ghaut, and on towards Viziadroog. Besides this, there are only pathways traversing the country from village to village.

Routes, Approaches, and Means of Communication by Land and Water.

X. The climate of Bowra is unhealthy, from the excessive wind, and falls of rain. The average range of thermometer has not been registered.

Climate, and average Range of Thermometer.

XI. The average annual fall of rain from 1849 to 1853 is about 300 inches, according to the following return, obtained from Dr. Broughton :—

Average Annual Fall of Rain.

		Ins.	Cts.
For the year	1849	281	51
Ditto	1850	294	90
Ditto	1851	280	72
Ditto	1852	361	30
Ditto	1853	387	40

XII. The estimated population of the country is 20,845 souls.

Estimated Population.

XIII. The description of religion, tribes, and castes, as given under Kolhapoor,* applies equally to this estate. The people are chiefly Murathas.

Religion, Language, Tribes, and Castes.

XIV. and XV. The estate is similarly situated with Vishalgur in its civil and criminal jurisdiction, as also in the nature of its punishments.

Brief notice of the Mode in which Civil and Criminal Justice are administered, and nature of Punishments awarded for Criminal Offences.

XVI. The vernacular school is also on the same footing with that of the dependency above mentioned. There are 14 scholars attending the Government school. There are also similar schools established by private individuals in some of the villages.

Educational Measures.

XVII. The Vaccinator receives Rs. 10 per mensem, and is paid by the estate. The following return shows the progress of vaccination in the country of Bowra :—

Progress of Vaccination.

* Vide page 539.

In the year	1850	74
Ditto	1851	571
Ditto	1852	701
Ditto	1853	1,190

Prevalent Diseases.

XVIII. The prevalent diseases are intermittent fever and dropsy.

INCHULKURUNJEE.

I. The name of the Chief of Inchulkurunjee was Keshow Rao Narayen, who, having died in the year 1852, was succeeded in adoption by Venkut Rao Saheb, who also died in the month of April 1854. This Jageer was conferred in A. D. 1713 by Suntajee Rao Ghorepuday, an ancestor of the Kapsee family, upon Naro Mahadeo, for his distinguished conduct in the field.

Name, Title, and Age of Chief.

The Chief of Inchulkurunjee is styled Ghorepuday, which title was also conferred upon Naro Mahadeo, the ancestor of the family, by the Chief of Kapsee.

Usual Place of Residence.

II. The usual place of residence of this chief was Inchulkurunjee, which is a town situated at the distance of 18 miles from Kolhapoor.

Names and Ages of Legitimate Male Issue, and of the principal persons of the Court.

III. The deceased chief has no legitimate male issue, and there are no persons of any distinction attached to his Court.

Whether Tributary, or not; if so, to whom, and annual Amount of Tribute.

IV. The estate pays to Kolhapoor an annual sum of Rs. 3,200, composed of two items of Rs. 2,000 and Rs. 1,200, the former being the amount of contribution for the Kolhapoor infantry, and the latter on account of Durbar expenses.

Estimated gross Annual Revenue.

V. The estimated gross annual revenue of the Inchulkurunjee estate amounts to Rs. 1,05,000.

Boundaries of Territory, and estimated Area in Square Miles.

VI. It is difficult to define the boundaries of this estate, as so many of its villages are detached, both throughout the Kolhapoor State and the Konkun. The principal portion, however, may be defined as bounded by the Meeruj and Koorundwar districts on the east, the Alte Peta Mamlutdaree on the north, the Kurweer Mamlutdaree on the west, and Kagul with a portion of Belgaum on the south.

The portion of the territory whose boundaries are defined measures about 30 miles long by 20 broad, but the total area, including all lands belonging to the estate, may be computed at 800 square miles.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. The soil of the villages in the lands above the Ghauts is chiefly black, with a considerable quantity of red and alluvial deposit, and that of the villages below the Ghauts is the same, with the exception of red.

The river Punchgunga intersects this estate. Irrigation

is resorted to by means of the moat, from this river, and wells, of which there are a considerable number. Rain is less certain in this estate, owing to its distance from the Ghauts, but it is nevertheless the main stay, and seldom wholly fails.

The general appearance of this estate above the Ghauts is flat, trees being restricted to the villages. The Konkun lands are well wooded.

Natural and Industrial Resources.

VIII. The productions are grain of various sorts, tobacco, ghee, goor, cotton, and country cloth. In common with the other dependencies of the parent State, the population is agricultural, and manufactures are restricted to a few cumblees and cotton cloths, some of which, however, are exported.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There are no made roads in the Inchulkurunjee estate, though the high road between Kolhapoor and Sherole skirts its northern boundary.

Climate, and average Range of Thermometer.

X. The climate bears the same character as that of the Kolhapoor territory generally, but perhaps a little warmer, as it is removed from the hills.

Average Annual Fall of Rain.

XI. The fall of rain, taking the average of the last five years at the town of Alte, not far from Inchulkurunjee, is about 30 inches per annum.

Estimated Population.

XII. The estimated population of the country amounts to 43,547 souls.

Religion, Language, Tribes, and Castes.

XIII. The prevalent religion is Hindoo, and Murathee is the language chiefly spoken throughout the country. Canarese is also made use of in some places. The description of tribes and castes as given for Kolhapoor is equally applicable to this estate.

Brief notice of the Mode in which Civil and Criminal Justice are administered.

XIV. The civil and criminal justice of the country were hitherto administered on the same principles as of old, but measures have recently been adopted to carry out the administration according to the spirit of the Bombay Regulations.

Nature of Punishments awarded for Criminal Offences.

XV. The Chief of Inchulkurunjee is allowed to inflict any punishment, with the exception of death, transportation for any period, and imprisonment for any term above ten years. Reports of heinous offences, such as murder, dacoity, &c. are also made to the Political Superintendent for disposal.

Educational Measures.

XVI. Inchulkurunjee has no Government vernacular institution. There are, however, in the country, some schools established by private individuals, wherein the course of instruction consists of a tolerable knowledge of reading and writing Murathee, and of practical arithmetic.

Progress of Vaccination.

XVII. Very much opposition has been shown to vaccination, but this has been partially overcome by the exertions of the Civil Surgeon, and the following return shows a rapid stride. There is a vaccinator, paid by the estate Rs. 12 per mensem.

In 1852..... 387
In 1853..... 1,392

Prevalent Diseases.

XVIII. The prevalent disease is chiefly intermittent fever.

KAGUL.

I. This Jageer is divided among the three principal branches of the Ghatgay family, represented by—

Name, Title, and Age of Chief.

1, Jysing Rao Baba Saheb.
2, Narayen Rao Saheb.
3, Rumabaee Saheb of Walwa.

These chiefs bear the title of Wujarut Mab,* and are aged seventy-five, twenty, and thirty years respectively.

This Jageer was originally received from Yusoof Adil Shah, the last King of Beejapoor, and was confirmed to the Ghatgay family by the Emperor of Delhi.

II. Jysing Rao Baba Saheb, the representative of the elder branch of the Kagul family, resides in Hindustan, where he has other resources at his command. His affairs at Kagul are conducted by a Karbharee of his own.

Usual Place of Residence.

Narayen Rao Saheb, in consequence of the matrimonial alliance between himself and the youngest sister of His Highness the Raja of Kolhapoor, resides at Kolhapoor. His usual place of residence, however, is Kagul, which is situate about 12 miles from Kolhapoor.

Rumabaee Saheb, the fourth wife of Wishwas Rao, resides at Walwa, which is a town situated about 15 miles from Kolhapoor.

Names and Ages of Legitimate Male Issue.

III. None of these chiefs has any male issue, and the principal persons of their respective Courts consist of their own Vukeels, Karkoons, &c.

Whether Tributary or not; if so, to whom, and annual Amount of Tribute.

IV. The chiefs are not tributaries.

V. The estimated gross annual revenue of the Jageer amounts to Rs. 68,463-2-6.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The estate is encircled by Alte, Kolhapoor, Bhoodurgur, Gur Ingluz, Kapsee, Inchulkurunjee, and some villages of the Belgaum Zilla.

Its extent is about 20 miles long and 15 broad, and its area about 300 square miles.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. The chief soil is black, but there is a considerable quantity of red, rice, and rocky soil.

Irrigation by means of the moat is very prevalent. The small rivulets are also banked up, and their water drawn off to the fields in many villages.

This estate is situate in the plain, nearly 30 miles from the Ghauts. It is

* "Receptacle (or worthy) of the office of Minister."

barely wooded, and its general appearance is flat, the Wedgunga and Doodgunga rivers intersecting it from west to east. The villages are generally surrounded with trees, which relieve the flatness and bareness of the landscape.

Natural and Industrial Resources.

VIII. The productions of the country, as well as exports and imports, are similar in description to those of the adjoining district of Inchulkurunjee.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There is no water communication. The high road from Satara to Belgaum runs through this estate, chiefly over rocky and red soil. It cost Rs. 143 per mile. Besides this, there are but pathways from village to village.

Climate, and average Range of Thermometer.

X. The climate of the country is more agreeable than that of Kolhapoor, but a want of good water is experienced. The range of thermometer has not been registered.

Average Annual Fall of Rain.

XI. No pluviometer is kept at Kagul, but the fall is probably much the same as at Kolhapoor, from whence it is only 12 miles distant. The average annual fall at Kolhapoor for the last five years is 30 inches and 18 cents.

Estimated Population.

XII. The estimated population of the Kagul country amounts to 28,290 souls.

Religion, Language, Tribes, and Castes.

XIII. The description of religion, tribes, and castes, as given for Kolhapoor,* applies to this estate.

Brief notice of the Mode in which Civil and Criminal Justice are administered.

XIV. The civil and criminal administration of the estate of Jysing Rao Baba Saheb is deputed by the chief to a Karbharee of his own, who conducts affairs in accordance with the spirit of the Bombay Regulations.

Narayen Rao Saheb is entrusted, as an experiment, with the management of his affairs for one year.

Rumabace Saheb conducts her own affairs.

Nature of Punishments awarded for Criminal Offences.

XV. The several parties carry out the same punishments as have already been described for the other minor dependencies.

Educational Measures.

XVI. The educational measures are carried out in this estate as in Vishalgur and Bowra. There are 39 boys in the Government schools.

Progress of Vaccination.

XVII. The progress of vaccination has hitherto been slow, though, as will be seen by the following return, the increase is steady :—

In 1852	520
In 1853	928

Prevalent Diseases.

XVIII. The prevalent diseases are intermittent fever, and rheumatism.

* Vide page 539.

KAPSEE.

The house of Ghorepuday, which is one of the oldest in the Muratha empire, is divided into three branches.

At the head of the first is Narayen Rao. He resides at the family fort called Moodhole, on the Gutprubha.

At the head of the second branch is Bhoojung Rao, whose hereditary residence is Gujendrugur; and the following particulars are concerning the head of the third branch of this family.

Name, Age, and Title of Chief.

I. The name of the present Chief of Kapsee is Ramchundru Rao Ghorepuday, who holds the Jageer, with the nominal title of Senaputee, or commander of the army, one of the eight Prudhans of the Muratha empire; he is about thirty-six years of age, and succeeded to the estate in the year 1836. The title of Senaputee was conferred upon Suntajee Rao Ghorepuday by His Highness Raja Ram, as a reward for his having proved himself useful in the acquisition of territory.

Usual Place of Residence.

II. The usual place of residence of this Chief is Kapsee, which is situate at the distance of about 30 miles from the town of Kolhapoor.

Names and Ages of Legitimate Male Issue, and of the principal persons of the Court.

III. He has two legitimate sons: the first is named Suntajee Rao, aged six years, and the second Luxoomon Rao, aged one year; and his Vukeel and Karkoons are the only persons of his Court.

Whether Tributary or not; if so, to whom, and annual Amount of Tribute.

IV. The chief is the feudatory Jageerdar of the Kolhapoor State, and pays an annual tribute of Rs. 205-5-3.

Estimated gross Annual Revenue.

V. The estimated gross annual revenue of the Kapsee estate amounts to Rs. 22,455.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The country is bounded by Bhoodurgur, Gur Ingluz, Inchulkuranjee, and certain villages of the Chikoree Talooka of Belgaum. Its extent is about 13 miles long and 12 broad, and the total area may be laid down at 150 square miles.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. The soil may be classed into three sorts,—black, alluvial deposit, and red,—in about equal proportions.

The Chikotra river intersects the estate from west to east, and water for irrigation is raised from it by the moat. There are also a few wells from whence water is raised by the same process.

The estate bears the same character as the other Desh lands—flat and bare, with trees only round the villages.

Natural and Industrial Resources.

VIII. The productions of the country are molasses, tobacco, cotton, oil, ghee, and vegetables.

IX. There is no [illegible] road traversing this small estate, though the high road from Kolhapoor to Gur Inglue skirts its boundaries, and the country is intersected by pathways between the villages, of which there are sixteen.

Routes, Approaches, and Means of Communication by Land and Water.

X. The climate is temperate, the description of climate for the Kolhapoor State applying to it, as situate on the verge of the Desh or plain country. The range of the thermometer has not been registered.

Climate, and average Range of Thermometer.

XI. The average annual fall of rain at Bhoodurgur, which is distant from Kapsee about 12 miles, is about 75 inches for the last five years.

Average Annual Fall of Rain.

XII. The estimated population is 8,035 souls.

Estimated Population.

XIII. The description of religion, tribes, and castes, as given for Kolhapoor,* applies to the estate.

Religion, Language, Tribes, and Castes.

XIV. The civil and criminal administration of the country is satisfactorily conducted by the chief himself, in accordance with the spirit of the Bombay Regulations.

Brief notice of the Mode in which Civil and Criminal Justice are administered.

XV. The chief is authorised to give the same punishments as the chiefs before described; offences requiring severer punishment being sent for trial before the Kolhapoor Criminal Court.

Nature of Punishments awarded for Criminal Offences.

XVI. There is no Government institution at Kapsee. There are, however, some schools established by private individuals throughout the country.

Educational Measures.

XVII. The benefits of vaccination have been only partially extended to Kapsee, as they have no distinct vaccinator; but the estate is periodically visited by a Kolhapoor vaccinator.

Progress of Vaccination.

XVIII. The prevalent disease is intermittent fever.

Prevalent Diseases.

TOREGUL.

I. The name of the present Chief of Toregul is Soobhan Rao Sinday. He is about twenty-six years of age, and succeeded to the estate in the year 1853.

Name, Title, and Age of Chief.

This chief bears the title of Senakhaskhel,† which was bestowed upon his grandfather Soobhan Rao Sinday by Sumbhajee I. in A. D. 1732, in consequence of his having proved himself useful in quelling an insurrection in the Deccan. Toregul and other villages were in the year 1690 assigned by the great Shivajee to Nandojee Jewrao and Sooltan Rao, sons of Moorar Rao, in return for important military services.

II. This chief's usual place of residence is Toregul, which is situated at a distance of 90 miles from Kolhapoor.

Usual Place of Residence.

* Vide page 539.

† "Commander of the select body of Troops."

III. He has three legitimate sons, viz:—

Names and Ages of Legitimate Male Issue, and of the principal persons of the Court.

1. Sumbhajee Rao, aged nine years.
2. Luxoomon Rao, aged six years.
3. Gopal Rao, aged five years.

The principal persons of his Court consist of his Vukeels and Karkoons.

Whether Tributary or not; if so, to whom, and annual Amount of Tribute.

IV. The chief is the tributary of Kolhapoor, and serves the State by a quota of 2 horse and 20 foot.

Estimated gross Annual Revenue.

V. The estimated gross annual revenue of the country amounts to Rs. 32,820.

Boundaries of the Territory, and estimated Area in Square Miles.

VI. The estate is situate in the heart of the Belgaum Collectorate, and completely separate from this State as to locality. Its area is about 24 square miles.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Its soil is chiefly rocky, with a very little black. The Mulprubha runs through it, but its water is scarcely at all used in irrigation, and, with the exception of a few wells, the estate depends wholly on the annual fall of rain.

Natural and Industrial Resources.

VIII. Its productions are chiefly bajree: there are no manufactures.

Routes, Approaches, and Means of Communication by Land and Water.

IX. No made road intersects this small estate, but there are smaller roads running to Ramdroog, Kulladghee, Dharwar, and Belgaum.

Climate, and average Range of Thermometer.

X. The climate is temperate.

Average Annual Fall of Rain.

XI. The average annual fall of rain has not been ascertained.

Estimated Population.

XII. The estimated population of the country amounts to 30,000 souls.

Religion, Language, Tribes, and Castes.

XIII. The description of religion, tribes, and castes, as given for Kolhapoor,* applies also to this estate.

Brief notice of the Mode in which Civil and Criminal Justice are administered.

XIV. The chief conducts the civil and criminal administration in accordance with the spirit of the Regulations.

Nature of Punishments awarded in Criminal Offences.

XV. He has the same power in awards and punishments as granted to the other dependent Jageerdars.

Educational Measures.

XVI. With the exception of one or two private schools, there is no other educational establishment.

Progress of Vaccination.

XVII. Vaccination is carried out, under the orders of the Superintendent in the Southern Muratha Country, and owing to the distance from Kolhapoor, the arrangements have not been so carefully supervised as those in the other dependent Jageers.

Prevalent Diseases.

XVIII. The prevalent disease is intermittent fever.

* Vide page 539.

TREATIES AND AGREEMENTS

ENTERED INTO

BETWEEN THE HONORABLE EAST INDIA COMPANY AND THE KOLHAPOOR STATE,

Between the 12*th January* 1766 *and the* 15*th March* 1829.

KOLHAPOOR.

Articles of Agreement made with the Maharaja JEEJA BAEE, *at Fort Augustus, under date the* 12*th January* 1766.

ARTICLE I.

There shall be a perpetual peace and firm friendship re-established between the Honorable Company and Maharaja Jeeja Baee, the Ranee, their successors and heirs; and for the stricter observance of the following treaty of peace, Maharaja Jeeja Baee, the Ranee, agrees to send one hostage of note, with his family, to reside at Bombay, and to be maintained at her charge.

ARTICLE II.

Maharaja Jeeja Baee, the Ranee, agrees to pay the Honorable Company seven lakhs fifty thousand (7,50,000) rupees, as restitution for the expenses they have been at during the troubles subsisting between the respective parties, and maintaining the different garrisons at Fort Augustus and its dependencies: three lakhs sixty thousand (3,60,000) to be paid within two months from the 12th January 1766, the remaining three lakhs ninety thousand (3,90,000) to be paid within four years from the date hereof; that is, one lakh (1,00,000) for the three first years, and ninety thousand (90,000) the last year, for the performance of which Maharaja Jeeja Baee, the Ranee, agrees to give two substantial securities, such as may be approved of by the Honorable the President and Council of Bombay, and she also agrees to allow six (6) per cent. exchange on the three lakhs sixty thousand (3,60,000) that is to be paid before the delivery of the fort, which is to be in the following sort of rupees: Hookeree, Peerkhanee, Arcotee, Shazanee, and Aurungshaee, and the remainder to be made good, equal to Bombay rupees.

ARTICLE III.

The Honorable Company, in consideration of Maharaja Jeeja Baee, the Ranee, fulfilling the foregoing Article, do agree, on the payment of the first sum, that is three lahks sixty thousand (3,60,000), to deliver up to her (Maharaja Jeeja Baee) the Fort of Augustus, formerly called Sindhoodoorg, with the forts of Rajkote, Surjekote, and Pudrumdoorg, and do further renounce all claim or pretensions to the lands and tenements belonging thereto.

ARTICLE IV.

The Honorable Company will carry away all guns, carriages, mortars, shot, shells, powder, stores, &c. of what kind soever, that they may have brought

here; and they do give up to Maharaja Jeeja Baee, the Ranee, such [illegible] and carriages as are here, that were belonging to Port Augustus; also those at Rajkote, Sarkanee, and Pudrumdoorg.

Article V.

Maharaja Jeeja Baee, the Ranee, will permit the Honorable Company to build a factory, with warehouses, at Rajkote, or at such place as may be most convenient for them (at which place they will hoist their flag), or any part of her territories, adjacent to the sea shore, for vending their commodities, and to keep there such servants or people, as also vessels or boats, as they shall think necessary for conducting the same; and should any of the merchants, or others her subjects, become debtors to the English, they shall have free liberty to imprison their persons, and seize their effects, and vend them, till satisfaction is made and obtained.

Article VI.

The English subjects and the subjects of the Ranee shall have free liberty to trade and commerce with each other, without any hindrance or molestation whatever.

Article VII.

Maharaja Jeeja Baee, the Ranee, will not directly or indirectly give any hindrance or molestation to any vessels or boats with English colours and passes, or any vessels and boats going under English convoys. In like manner, the English will not molest any vessels or boats belonging to Maharaja Jeeja Baee, the Ranee, or her subjects.

Article VIII.

Maharaja Jeeja Baee, the Ranee, grants to the English an exclusive right of importing and vending all Europe cloths, lead, iron, steel, copper, and Europe commodities, in her territories, and to pass the same through her country.

Article IX.

Maharaja Jeeja Baee, the Ranee, will allow all merchants or Vunjaras free liberty to pass and repass her territories, to and from the English factory at Malwan, near Rajkote, or at any place where they build one, with their effects, merchandize, packages, carriages, and beasts of burden, they paying the duties agreeable to the custom practised at Gheria, Rajapoor, and no more, on any pretence whatever; and whatever goods are landed at the English factories, no customs whatever are to be levied: when they are carried out by the merchants, then they are to pay the duties, agreeable to the custom before mentioned.

ARTICLE X.

Maharaja Jeeja Baee, the Ranee, will not entertain in her service any people belonging to the English, whether Europeans or others, but on the contrary give strict orders to her officers to seize such as may be seen in her dominions; nor suffer any European deserters to pass through her country, but return them to the Resident of the English factory, on promise of pardon, whether they be applied for or not. The English will observe the same in respect to the subjects of the Ranee; and slaves to be returned on both sides.

ARTICLE XI.

If any vessels or boats belonging to the English, their subjects or allies, at any time be driven ashore, or wrecked, in any part of the Ranee's dominions she agrees to afford all suitable assistance for the preservation of men, vessels, and their cargoes, and whatever part thereof may be saved to be delivered to the lawful owners without any salvage whatever, except the labourers' hire. The English, on their parts, to observe the same in respect to the subjects of the Ranee, their vessels or boats.

ARTICLE XII.

Maharaja Jeeja Baee, the Ranee, will not, by menaces or otherwise, directly or indirectly, plunder, or in any shape molest the inhabitants or others that may have served or lived under the protection of the English, during the time they had possession of Fort Augustus and its dependencies, but permit them to enjoy peaceably their houses, lands, and tenements, in the same free and ample manner as when the Malwan Government subsisted, before the English took that place.

ARTICLE XIII.

The Honorable Company will, at the same time that Fort Augustus is delivered up to Maharaja Jeeja Baee, the Ranee, deliver to her the prisoners taken in Sindhoodoorg Fort when they conquered it, and who are now at Bombay.

ARTICLE XIV.

Maharaja Jeeja Baee, the Ranee, agrees, should the Honorable Company be attacked, and they should require her assistance, to provide them with what troops they may want, they supplying them with provisions only. The Honorable Company, in like manner, agrees to assist the Ranee, should it be convenient for them.

Agreement concluded with the Kolhapoor State, under date the 25th November 1792.

Lieutenant William Thomas Sandiford, *Persian Interpreter to the Honorable Major General* Robert Abercromby, *President and Governor of Bombay, and* Balajee Ram, *Commandant of Cavalry to* Shivajee, *Raja of Kolhapoor, being invested with full powers to form a Convention for the purpose of settling the Debt due by the said Raja to the Honorable Company, and likewise for satisfying the Merchants under the protection of the Presidency of Bombay for the losses they have sustained by the Malwan fleet, since the year One thousand Seven hundred and Eighty-five, have agreed to the following Articles, viz :—*

Article I.

The friendship that formerly subsisted between the Honorable Company and the Raja of Kolhapoor is hereby renewed and confirmed, and the disputes that have lately subsisted between the two Governments will be settled, when the following Articles are executed and fulfilled.

Article II.

The Raja of Kolhapoor hereby agrees to discharge the balance due by him to the Honorable Company, agreeably to his engagement with Mr. Brome, in three separate payments, the first payment to be made on the first day of January one thousand seven hundred and ninety-three, and the others on the first of every succeeding January, until the whole is discharged, which shall be done on the first of January one thousand seven hundred and ninety-five.

Article III.

The above debt, due by the Kolhapoor Raja to the Honorable Company, having for many years borne interest, which, from the distresses of the Kolhapoor Government for a length of time past the Raja has been totally unable to pay, he therefore throws himself on the mercy of the Honorable Company, in hopes of their relinquishing a demand he is without resources to discharge. It is therefore agreed, that if the other parts of this Convention are faithfully and fully complied with on the part of the Raja, no demand shall be made for the said interest.

Article IV.

The Raja of Kolhapoor, in order to satisfy the merchants for the losses they have sustained by his fleet, since the year one thousand seven hundred and eighty-five, the account of which, calculated with interest to the thirty-first of July one thousand seven hundred and ninety-two, has been transmitted to him by the Honorable Major General Robert Abercromby, President and

Governor of Bombay, agrees to pay immediately (and he has sent for that purpose by Balajee Ram) twenty thousand rupees, and will agree to pay a further sum of thirty-five thousand rupees, to be made good in four different payments: the first to be paid on the first of next March, and the others on the first of every succeeding March, until the whole is discharged, which shall be considered as a full compensation for the losses they have sustained.

ARTICLE V.

As a security for the payments before mentioned, and at the same time to convince the Honorable Company that no interruption shall in future be given by his fleet to any vessels sailing with English passes, the Raja of Kolhapoor hereby agrees to a factory being established on the island of Malwan, where the English flag shall be hoisted, until the several claims are discharged, or to be permanent, at the option of the Honorable Company. The Raja will likewise grant the English a factory, if required, at Kolhapoor, where he resides himself; and the provisions wanted for as many sepoys as the Honorable Company shall keep at both of these factories shall be supplied at the Raja's own expense, until these Articles are fully executed.

ARTICLE VI.

Balajee Ram being invested with full powers from his master, the Kolhapoor Raja, to conclude this Agreement, and to sign the same, and affix the public seal given to him by the Raja for that purpose, it becomes binding on the said Raja when signed and sealed by the said Balajee Ram. On the part of the Honorable Company this Convention becomes binding if approved of by the Right Honorable Charles Earl Cornwallis, K.G., Governor General of India, and full powers are delegated by him for the same to be signed and sealed on behalf of the said Honorable Company.

Agreed on at Bombay, by Lieutenant WILLIAM THOMAS SANDIFORD, *Persian Interpreter to the Honorable Major General* ROBERT ABERCROMBY, *President and Governor of Bombay, on the one part; and* BALAJEE RAM, *Commandant of Cavalry to the Raja of Kolhapoor, on the other, this Twenty-fifth day of November, in the Year of our Lord One thousand Seven hundred and Ninety-two.*

The original of the above Agreement, written in the Muratha language, is signed.

Seal.

Signature of BALAJEE RAM SURLUSHKUR,

By order of his Master, the Raja of Kolhapoor.

MEMORANDUM.—*The above Treaty was ratified by the Governor General in Council, under date the 24th December* 1792.

Articles of Agreement concluded between the Raja of Kolhapoor and the Honorable MOUNTSTUART ELPHINSTONE, *Resident at Poona, on the part of the British Government, and accepted by the Raja of Kolhapoor on the* 1st *of October* 1812.

ARTICLE I.

There shall be perpetual peace and friendship between the allied Governments of the Honorable Company and His Highness the Peshwa on the one part, and His Highness the Raja of Kolhapoor on the other.

ARTICLE II.

The Raja of Kolhapoor on his own part, and on that of his heirs and successors, hereby renounces all right and claim of whatever description on the districts of Chikoree and Munolee, and all dependencies which have hitherto been comprehended in those districts. The districts aforesaid are henceforward to belong in absolute sovereignty to Rao Pundit Prudhan Peshwa Bahadoor, his heirs and successors.

ARTICLE III.

All the forts and country taken in consequence of the wars occasioned by the disputed claims to Chikoree and Munolee, from the Raja of Kolhapoor, within the last four years, *i. e.* since the month of September 1808, and now occupied by the troops of Rao Pundit Prudhan Peshwa Bahadoor, shall be immediately restored to the Raja of Kolhapoor.

ARTICLE IV.

The Raja of Kolhapoor hereby renounces all other claims of whatever description on Rao Pundit Prudhan Peshwa Bahadoor, and on all and every part of his dominions, with the exception of the new conquests mentioned in Article III. His Highness the Maharaja likewise renounces all claim upon Nepanee; His Highness the Raja of Kolhapoor hereby further renounces all claims of whatever description on all the Peshwa's subjects, of whatever rank and denomination.

ARTICLE V.

For the security of the British trade against a renewal of the piratical depredations formerly practised by the Raja of Kolhapoor's subjects, the Raja of Kolhapoor hereby agrees, on his own part, and on the part of his heirs and successors, to cede to the Honorable Company in perpetual sovereignty the harbour of Malwan, that is to say, the fort and island of Sindhoodoorg or Malwan, and the forts of Pudumgur, Rajkote, and Surjekote, with the lands dependent on the said forts, and the British troops shall immediately be put in possession of the said forts and their dependencies.

ARTICLE VI.

His Highness the Raja of Kolhapoor engages on his own part, and on that of his heirs and successors, never to employ any armed vessels, or to permit any armed vessels to be fitted out at, or to enter any of the sea-ports which may remain in His Highness's possession, after the cession of the places beforementioned, or which he may hereafter acquire; and the Raja agrees that the Honorable Company's vessels shall have the right to search all vessels that may be in the said ports, or that may have sailed from them; and that if any arms are found in vessels so searched, the said vessels shall be lawful prize to the Honorable Company. The Raja further engages to permit agents on the part of the Honorable Company to reside in all ports in his dominions, or which may hereafter fall into his hands, for the purpose of ascertaining the state of all vessels lying in such ports, and to permit the said agents to search the said vessels.

ARTICLE VII.

If any ship bearing the British flag, or furnished with a British pass, or belonging to the allies of the British Government, should hereafter put into the Raja of Kolhapoor's ports, or be driven by stress of weather, or any other cause, upon his shores, His Highness the Raja of Kolhapoor engages on his own part, and on that of his heirs and successors, that all practicable assistance shall be rendered to such vessels. And the Raja further agrees, that no claim shall be advanced by himself or any of his subjects on any vessel, belonging to whatever nation, that may be shipwrecked or driven by stress of weather upon his shores.

ARTICLE VIII.

In consideration of the cession of the harbour of Malwan, and on condition of the effectual suppression of piracy, the Honorable Company engages to guarantee such territories as shall remain in the Raja of Kolhapoor's possession against the aggression of all Foreign Powers and States.

ARTICLE IX.

With a view to the full execution of the agreement contained in the foregoing Article, His Highness the Raja of Kolhapoor, on his own part, and on that of his heirs and successors, engages not to pursue any measures of hostility against Foreign States, without the previous consent of the Honorable Company; and if any differences shall in future arise between His Highness, his heirs and successors, and any Foreign Power or State, the Honorable Company shall apply themselves to the adjustment of such differences, conformably to justice and propriety; and His Highness the Raja of Kolhapoor agrees, that whatever adjustment of such differences the Honorable Company shall determine, His Highness shall acquiesce in, and abide by. His Highness the Raja of Kolhapoor, on his part, and on that of his heirs and successors, engages not to

urge any claims on Foreign states which may have originated previous to the date of this agreement. Should the conditions contained in this Article not be fulfilled by the Raja, Article VIII. to be considered null and void.

ARTICLE X.

And whereas various demands subsist on the part of the Honorable Company against His Highness the Raja of Kolhapoor, in consequence of depredations formerly committed on the trade of the Honorable Company and its subjects; the Honorable Company being convinced of the Raja's inability to satisfy those demands, and of his sincere desire to prevent a repetition of the injuries formerly complained of, consents to relinquish all pecuniary claims and demands whatsoever against the Raja of Kolhapoor.

What is written in the above X. Articles is hereby agreed to.
Done at Kurweer, on the 24th of Ramzan.

(A true translation)

(Signed) M. ELPHINSTONE,
Resident at Poona.

The Company's Seal.

The Governor General's Small Seal.

(Signed) MINTO.
H. T. COLEBROOK.
N. B. EDMONSTONE.

Ratified by the Right Honorable the Governor General in Council, at Fort William, Bengal, this 13th day of November 1812.

(Signed) J. MONCKTON,
Persian Secretary to Government.

Articles of Agreement concluded on the 24th January 1826, *between* SHAHAJEE CHUTRUPUTEE MAHARAJ KURWEER, *the Raja of Kolhapoor, and the British Government.*

PREAMBLE.—*Whereas a Treaty of peace and friendship was concluded between the British Government and the Raja of Kolhapoor on the* 1st *October* 1812, *and whereas certain misunderstandings have since arisen; with a view to the removal of those misunderstandings, and to the confirmation of the alliance, the following Articles have been agreed on, between the two Governments:—*

ARTICLE I.

Such parts of the former Treaty, concluded on the 1st October 1812, as are not affected by the provisions of the present engagement, shall remain in full force, and are mutually binding on the contracting parties.

ARTICLE II.

The Raja of Kolhapoor engages to reduce his army to the peace establishment, and never to raise or assemble such a force as shall be likely to endanger the public tranquillity, within or without his territories, unless with the previous consent of the British Government. The Raja further engages to attend to the advice of the British Government on all measures calculated to affect the public tranquillity. But this Article is no wise to diminish the independence of the said Raja, as a sovereign prince.

ARTICLE III.

The Raja of Kolhapoor engages never to molest Hindoo Rao Ghatgay Kagulkur, or Narayen Rao Ghorepuday Inchulkuranjeekur, in the enjoyment of their respective lands and rights, according to ancient custom.

ARTICLE IV.

The districts of Chikoree and Munolee were transferred to the Raja of Kolhapoor by a Sunud under the signature of Major General Sir Thomas Munro, Bart., K.C.B., but have not yet been mentioned in any Treaty or Agreement. The Honorable East India Company now acknowledges them to be ceded to the Raja of Kolhapoor in full sovereignty; the Raja engaging on his part to respect the rights and privileges of the Zumindars, Inamdars, and Wutandars of the said districts.

ARTICLE V.

His Highness the Raja of Kolhapoor hereby recognizes the award of the British Government, made in 1822, relative to the half Umuls in the Sawunt Waree territory, and engages to respect the rights of the Waree State

conferred by that award. He also consents to the territorial arrangement of assigning to him an equivalent in land, in such part of the Carnatic Collectorate as may be allotted to him by the British local authorities.

ARTICLE VI.

The Raja of Kolhapoor engages never to grant an asylum to the enemies of the British Government, nor to rebels. The Raja also promises, that if any robbers or other offenders issuing from his territories shall commit robberies or other offences in those of the British Government, or of other States, His Highness will apprehend them and deliver them up; and His Highness further consents, that in case he shall not fully restrain such offenders, the British Government shall give due notice to the Raja, and shall, after such notice, be competent at all times to send its troops and police into His Highness's territories for the apprehension of the said offenders, and His Highness shall afford any necessary assistance to the troops or police to enable them to discover and apprehend the objects of their pursuit. If any persons who have committed offences in the Raja's territory shall take refuge in that of the Company, the British Government will, after due investigation, adopt such measures in regard to the said offenders as equity and justice may appear to require, adopting at the same time every means to prevent their committing any acts injurious to the territories of the Raja.

ARTICLE VII.

The Raja of Kolhapoor promises to continue to Bhaoo Maharaj and Baba Maharaj their respective lands and rights, agreeably to the Schedule annexed.

The guarantee of the British Government to the enjoyment of the above lands and rights shall only continue during the life-time of the above mentioned persons, but the rights of their descendants, as founded on Sunud or custom, shall not be prejudiced by the cessation of the said guarantee.

ARTICLE VIII.

The Raja having given his unqualified assent to the demand upon him for the injuries occasioned to the several individuals whose possessions and rights he had evaded, according to the Schedule annexed, hereby agrees to pay such sums as may be adjusted after a full investigation into the extent of the losses actually incurred, and, in failure thereof, within sixty days after such final adjustment, to transfer to the British Government such portions of the Purgunas of Chikoree and Munolee as were formerly ceded to the Kolhapoor Raja, for such term of years as may be necessary to collect a sum equal to the amount due, the principal Collector and Political Agent engaging on his part to render a faithful account of the sums collected, and expenses of management, during the occupation of those Purgunas.

This Agreement, agreed to at Kolhapoor on the 30th December 1825, *between* T. H. Baber, *Esq., Political Agent, on the one part, and by* Krishna Rao Gurde *and* Jeewun Rao Jadow, *Huvaldar, on the other, is confirmed, with certain modifications, by the Governor in Council of Bombay, on the 24th January* 1826, *and will be binding on both parties, unless disapproved of by the Governor General in Council.*

The Seal of Shahajee Chutrupatee Maharaj Kurweer, the Raja of Kolhapoor.

(Signed) T. H. Baber,
Political Agent.

L.S.

(Confirmed)

(Signed) M. Elphinstone.
" J. Warden.
" R. F. Goodwin.
" J. J. Sparrow.

Ratified by the Right Honorable the Governor General in Council, at Fort William in Bengal, this Tenth day of March, One thousand Eight hundred and Twenty-six.

Seal of the Governor General.

(Signed) Amherst.
J. H. Harrington.
W. B. Bayley.

By Command of the Right Honorable the Governor General in Council.

(Signed) Geo. Swinton,
Secretary to the Government.

Articles of Agreement concluded, on the 15th March 1829, *between the Raja* Shahoo Chutruputee Kurweerkur, *Raja of Kolhapoor, and the British Government.*

Preamble.—*Whereas a Treaty of peace and friendship was concluded between the British Government and His Highness the Raja of Kolhapoor on the 24th of January* 1826, *and whereas His Highness having committed several acts in direct violation of the said Treaty, and in hostile opposition to the British Government, a Preliminary Treaty* for repealing,*

* This Preliminary Treaty is omitted, it having been superseded by the Treaty of the 15th March 1829.

altering, and confirming respectively the conditions of the aforesaid Treaty, and providing for others of a new nature, was agreed to at Kolhapoor on the 24th of October A. D. 1827, *between Raja* SHAHOO CHUTRUPUTEE MAHARAJ, *Raja of Kolhapoor, on the one part, and* JOSIAH NISBET, *Esq., Political Agent, on the other; and whereas it has been deemed advisable to modify certain parts of the said Preliminary Treaty, the following Articles are now finally agreed on by the two Governments:—*

ARTICLE I.

In Article II. of the aforesaid Treaty His Highness Chutrupatee Saheb engaged to "reduce his army to the peace establishment, and never to raise or assemble such a force as should be likely to endanger the public tranquillity, within or without his dominions, unless with the previous consent of the British Government"; notwithstanding which, His Highness lately collected a large army, and, in spite of all advice from the British Government, proceeded to commit a variety of excesses: it has therefore become requisite to limit the number of His Highness's troops, and His Highness hereby engages not to keep more than 400 horse (including "Khas Paga," "Surinjame," "Shetsundee," &c.) and 800 infantry, exclusive of moderate garrisons for his forts, as per annexed list. His Highness further engages never to be accompanied by guns without the sanction of the British Government.

ARTICLE II.

In Article IV. of the above Treaty the British Government "ceded the districts of Chikoree and Munolee in full sovereignty to His Highness, he engaging on his part to respect the right and privileges of the Zumindars, Inamdars, and Watundars of the said districts." When this grant was made by the British Government, it was hoped that peace and good-will would have subsisted for many generations between the two Governments; but instead of this, His Highness has uniformly evinced a total disregard of the friendship of the British Government; and in violation of the above condition, has repeatedly infringed the rights of the Inamdars and Watundars of those Talookas: it therefore becomes necessary that His Highness should give back to the British Government the said Talookas in the same state in which he received them, and His Highness hereby agrees to do so.

ARTICLE III.

In Article VII. of the said Treaty the possessions of Bhaoo Maharaj and Baba Maharaj were guaranteed to them for the terms of their respective lives only, provision being made that the "rights of their descendants, as founded on Sunud or custom, should not be prejudiced by the cessation of the said guarantee." As, however, His Highness Chutruputee Saheb has never ceased to annoy and distress these persons, by seizing their villages and other property, it has been deemed necessary to extend the guarantee of the British Govern-

ment to their descendants, and His Highness accordingly engages never to molest them.

ARTICLE IV.

Maharaj Chutruputee Saheb having, on the death of Wishwas Rao Ghatgay, resumed all but two of the eight and a half villages held by him in the Kagul Talooka, now engages to restore the whole to the heir of the deceased, and never again to interfere with them.

ARTICLE V.

In having been deemed necessary, in consequence of the number of robberies committed on "Surinjamdars," and other persons under the protection of the British Government, by the inhabitants of Akewat, and of its being a place of general resort for robbers, that it should be given up to the British Government, the Maharaj hereby engages to cede the same, together with lands adjoining, to the value of ten thousand rupees per annum.

ARTICLE VI.

His Highness Chutruputee Saheb having compelled the British Government, by various acts of aggression, committed in direct breach of the above Treaty, to have recourse to arms, it has been deemed necessary, as security for his future good conduct, that he should admit British garrisons into the forts of Kolhapoor and Punalagur, and His Highness hereby accordingly agrees to do so, and further engages to pay the expense of such garrisons.

ARTICLE VII.

His Highness Chutruputee Saheb having hitherto neglected to afford redress to Govind Rao Saheb Putwurdhun, Apajee Rao Seetolé, Bhaoo Maharaj, and Baba Maharaj, for the injuries done to them in 1826, as agreed with the late Political Agent, Mr. Baber, and having recently committed still more serious aggressions against these and other chiefs under the protection of the British Government, His Highness hereby engages to pay, as per annexed Schedule, the sum of one lakh, forty-seven thousand, nine hundred and forty-eight (1,47,948) rupees, the same being the aggregate amount of claims, admitted, after a full investigation, to be due to the injured parties; and His Highness further agrees to transfer to the British Government, for the purpose of liquidating the said debt, territory yielding an annual revenue of 50,000 rupees; the principal Collector and Political Agent engaging on his part to render a faithful account of the sums collected, and expenses of management, during the occupation of the said territory.

ARTICLE VIII.

The British Government deeming it necessary to appoint a Chief Minister for the future management of the Raja's Government, His Highness Chutru-

putee Saheb hereby engages to be guided by his advice in all matters relating to the administration of his State, the British Government having the sole power of appointing or removing the said Minister, as they may see fit.

ARTICLE IX.

Such parts of the former Treaty, concluded on the 24th day of January 1826, as are not affected by the provisions of the present Agreement, shall remain in full force, and are mutually binding on the contracting parties.

The above IX. Articles were agreed to at Kolhapoor, the 9th day of Rumzan (corresponding with the 15th March A. D. 1829*).*

Small Murathee Seal of the Kolhapoor State.

(Signed) J. NISBET,
Political Agent.

This Definitive Treaty, agreed to at Kolhapoor on the 15th of March 1829, *between Raja* SHAHOO CHUTRUPUTEE KURWEERKUR, *Raja of Kolhapoor, on the one part, and* JOSIAH NISBET, *Esq., Political Agent, on the other, is now confirmed by the Governor in Council of Bombay on the 15th of July* 1829, *the preliminary Treaty of the 24th of October* 1827, *above referred to, having been previously confirmed in like manner.*

(Signed) J. MALCOLM.
" T. BRADFORD.
" J. ROMER.

Ratified by the Right Honorable the Governor General in Council at Fort William in Bengal, this Twenty-first day of August, One thousand Eight hundred and Twenty-nine.

Company's Seal.

(Signed) W. BENTINCK.
" COMBERMERE.
" W. B. BAYLEY.
" C. T. METCALFE.

By Command of the Right Honorable the Governor General in Council,

(Signed) G. SWINTON,
Chief Secretary to Government.

Proclamation issued on the 11*th March* 1841, *by His Highness the Raja of Kolhapoor, Soorsun Ihide Arbyne Myatyne wu Uluf, prohibiting Suttee in that Territory.*

Know all our subjects, the British Government, considering the rite of self-immolation, as performed by females, inhuman, has abolished its performance within their territory, and accordingly recommended the same to us. We have considered on the subject, and have resolved to abandon the rite within our rule. We therefore proclaim that no person perform "Suttee" within our dominions. Should any female resolutely determine on performing Suttee, it is incumbent on all the respectable people of the village to which she belongs, as also her neighbours, and Wutundars, and Kumavisdars, to refrain from lending her any aid, and to use their remonstrance to induce her to abandon the resolution; they should also ascertain the cause of her wishing to perform self-immolation, whether it is owing to grief, or otherwise, and a promise should be held out to her of relief being afforded. The person or persons so preventing her will report the matter to the head of the village, who will communicate the same to the Mamlutdar, and he will make the same known to us, when he will take measures in accordance with the usage of her caste.

17*th Sufur (corresponding with* A. D. 11*th March* 1841*)*.

(True translation)

Seal.

(Signed) A. N. Shaw,
Acting Political Agent, Southern Muratha Country.

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